

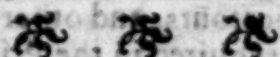
74 57 22

ANNOTATIONS
UPON THE THIRD BOOK
OF MOSES,
CALLED
LEVITICVS.

WHEREIN, BY CONFERRING
the holy Scriptures, by comparing the Greek
and Chaldee Versions, and moniments of the
Hebrewes: the Sacrifices, and other legal
ordinances heretofore cōmanded
of God, to the Church of
Israel, are explain-
ed.

*
D-11-5

By Henry Ainsworth.



THe Law made nothing perfect, but the bringing-in of a better
hope, by the which we draw nigh unto God Heb. 7. 19.

By one offering (Christ) hath perfected for ever,
them that are sanctified. Heb. 10. 14.

By him therefore, let us offer the sacrifice of praise to God
continually; that is, the fruit of our lips confes-
sing to his name &c. Heb. 13. 15.

Imprinted in the yere 1618.

✻ ✻ ✻ ✻ ✻ ✻ ✻

The Summe of Leviticus.

THis third book of Mo^{ses}, containeth the Law of Sacrifices, and rites concerning them: of Sacrificers, and their holy ministration in the Sanctuarie: of the peoples sanctification, from all outward and inward pollutions: of religious actions to be doen by the bodie of the church, and all the members therof, publickly and privately: of the place where, and times when Gods worship was chiefly to be performed: with a confirmation of the whole Law, by promises, and threatnings. All which, God (speaking out of the Tabernacle in the wilderness) declared unto Israel, by the hand of Moses, in the first moneth of the second yere, after their deliverance out of the land of Egypt: which was in the yere from the creation of the World, 2514.

More particularly.

GOD teacheth Israel how to sacrifice their Burnt-offrings.	Chapter 1.
The Meat-offring of flowre, cakes, wafers, and first-fruits.	Chap. 2.
The Sacrifice of Peace-offrings, of the herd or flock,	Chap. 3.
Syn-offrings, for the Prielt, Congregation, Ruler, and private man.	Chap. 4.
Trespas-offrings of sundry sorts, for sundry synns,	Chap. 5.
Lawes more particularly touching the former sacrifices.	Chap. 6.
Lawes touching the Trespas-offring, and Peace offrings: Fat, and Blood.	Chap. 7.
The consecration of Aaron and his sonns, to the Priesthood.	Chap. 8.
Aarons first offrings for himself and the people, consumed by fyre.	Chap. 9.
Aarons sonns transgress, and are slayn of God. Lawes for the Priests.	Chap. 10.
The Law for cleane and unclean beasts, foules, fishes &c.	Chap. 11.
Of a womans purification after child-birth.	Chap. 12.
Of discerning Leprosie and judging it, in men and in garments.	Chap. 13.
Of cleansing Lepers that are healed. Of leprosie in houses.	Chap. 14.
Of the unclean by running yssues, and their purification.	Chap. 15.
Of the high Priests service on Atonement day, to cleanse the Sanctuarie, and reconcile the Church unto God, once in the yere.	Chap. 16.
The place of sacrificing. Against eating blood, torne things &c.	Chap. 17.
Against unlawful copulations, idolatrie, and heathenish customes.	Chap. 18.
Sundry lawes for holynes and righteousnes, and against synns.	Chap. 19.
Punishments for idolaters, fornicatours, and other the like.	Chap. 20.
Special holynes and perfection, required in the Priests.	Chap. 21.
Unclean priests may not minister. Sacrifices must be unblemished.	Chap. 22.
The solemne feasts at certaine times of the yere.	Chap. 23.
Provision for Lamp oile; and Shew bread. A blasphemers is stoned.	Chap. 24.
Of the seventh (or Sabbath) yere, and Iubilee; with their rites.	Chap. 25.
Promises and threatnings, to confirme the Law of God.	Chap. 26.
A law concerning Vowes, devoted things, and tithes.	Chap. 27.

Ye shall be holy, for I Jehovah your God
am holy. *Levit. 19. 1.*

1115.95



CAMBRIDGE
UNIVERSITY
LIBRARY



THE THIRD BOOK

OF MOSES, CALLED

LEVITICVS.

CHAPTER I.

1. God giveth by Moses a Law unto Israel, touching the Burnt offering: 3 of the herd, 10. of the flock, 13 of the fowles.

1



2

3

4

5

And he called, unto Moses: and Iehovah spake unto him, out of the Tent of the congregation, saying. Speak unto the sonns of Israel, and

say unto them; When any man of you, shall offer an oblation, to Iehovah: of the cattel; of the herd, and of the flock, ye shall offer your oblation. If his oblation be a Burnt offering, of the herd; let him offer it, a male perfect: at the dore of the Tent of the congregation, shall he offer it; for his favourable-acceptation, before Iehovah. And he shall lay his hand, upon the head of the Burnt-offering: and it shall be favourably-accepted for him, to make atonement for him. And he shall kyll the yongling of the herd, before Iehovah: and the sonns of Aaron the Priests, shall bring-neer the blood, and shall sprinkle the blood

upon the Altar, round about; which is by the dore of the Tent of the congregation. And he shall slay, the Burnt-offering: and shall cut it, into the peices therof. And the sonns of Aaron the priest, shall put fyre, upon the Altar: & shall lay the wood in-order, upon the fyre. And the sonns of Aaron the priests, shall lay in order, the pieces; the head, & the fat: upon the wood which is on the fyre, which is upon the Altar. And the inwards therof, and the leggs therof, he shall wash in water: and the Priest, shall burn all, upon the Altar; it is a Burnt-offring, a Fyre-offring, of a savour of rest, unto Iehovah.

And if his oblation be of the flock, of the sheep or of the goats, for a Burnt-offring: he shall offer it, a male perfect. And he shall kyll it, at the side of the Altar, northward, before Iehovah: and the sonns of Aaron, the priests, shall sprinkle the blood therof upon the Altar, round-about. And he shall cut it into the pieces therof, and the head therof, and the fat therof: and the Priest shall lay them in-

A 2

order;

6

7

8

9

10

11

12

13 And he shall order upon the wood, which is upon the fyre, which is upon the Altar. And the inwards and the leggs, he shall wash in water: and the Priest shall offer all, and burn it upon the Altar: it is a Burnt-offring, a Fyre-offring, of a favour of rest, unto Iehovah.

14 And if the Burnt-offring his oblation to Iehovah, be of the fowle: then he shall offer his oblation, of turtle-doves, or of yong pigeons.

15 And the Priest shall bring it neer, unto the Altar; and he shall cut with his nayl the head therof, and burn it on the Altar: and the blood therof, shall be wrung-out, upon the side of the

16 Altar. And he shall pluck-away the crop therof, with the fethers of the same: and shal cast it beside the Altar, eastward; into the place of the ashes.

17 And he shall cleave it, with the wings therof, he shall not divide it asunder: and the Priest shall burn it, upon the Altar, upon the wood, which is upon the fyre: it is a Burnt-offring, a Fyre-offring, of a favour of rest, unto Iehovah.

Annotations.

LEVITICUS] this name the book hath, from the Greek translation; because it chiefly treateth of the service and sacrifices, which the Levites used in the Tabernacle. The Hebrue name, is of the first word of the book *Vayikra*, that is, *And he called*. See the like noted upon *Genesis* and *Exodus*.

13 Vers. 1. *And he*] namely the Lord (whose glorie had fylled the Tabernacle, *Exod. 40. 35.*) called unto Moses. So the Greek also explyneth it: & *Thargum Jerusalem* thus, *And the Word of the Lord called unto Moses*. This book is by the word

And, joynd to the former, as a continuance of the historie. And here beginneth the 24. Section or lecture of the Law, wherof see, *Gen. 6. 9.* *called*] The last letter of this word, in Hebrew is written extraordinarily smal; wherein the Hebrew Doctors suppose some myserie to be implied. The manner of calling, was by a voice from the mercy-seat upon the Ark, *Numb. 7. 89. Exod. 25. 22.* that being a figure of Christ, signified how God by him would teach Israel, how they should serve him in spirit and truth. *Iohn 1. 17. Heb. 1. 1.* And God spake not with a lowd thondring voice, as he did on mount Sinai, but with a soft low voice: which the smal letter seemeth to intimate. The phrase *he called*, and Iehovahs name being mentioned after, is like that in *Exod. 24. 1.* *he sayd; come up unto Iehovah.* *Tent*] or, as the Chaldee translateth it *Tabernacle*, where God and his people mett at appointed times, as he promised, *Exod. 25. 22. & 30. 36.* In Greek it is, *the Tent* (or *Tabernacle*) of testimonie: by which name Moses also calleth it, in *Numb. 1. 51.* and Stephen, in *Act. 7. 44.* As the Tabernacle principally figured Christ, *Heb. 9. 11. Iohn 1. 19. 21.* so God speaking now from it, who before had spoken on mount Sinai, signified how in the last dayes he would speak unto us in the Son, who by himself should purge our synns, *Heb. 1. 1. 2. 3.*

V. 2. *offer an oblation*] or, *an offering*, or *bring-neer a gift*; called in Hebrue *Korban*, of coming-neer unto God therby: the Greek usually translateth it *doron*, a gift; and so doth the Holy ghost in *Mark 7. 11. Mat. 5. 23. & 8. 4. & 23. 18. Heb. 5. 2.* And to bring-neer, to weete unto God, is to offer unto him: for one of these, is used for another; as in *1 Chron. 16. 1.* they brought neer Burnt-offrings: for which in *2 Sam. 6. 17.* is written, *David offered Burnt-offrings*. These offerings under the Law, were figures of Christs offering, who gave himself for us, *Heb. 10.* and by whome wee also present our bodies a living sacrifice, holy, acceptable unto God, *Rom. 12. 1.* and doe draw nigh unto God,

God, Heb. 7. 19. and offer by him, the sacrifice of praise unto God, continual, Heb. 9. 11. 12. 14. & 13. 11. For the legal sacrifices, could not make him that did the service, perfect as pertainyng to the conscience, Heb. 9. 9. And so the w. se among the Hebrewes doe acknowledge their ignorance concerning the truth of these mysteries, until the Spirit from above be poured out upon them: yet supposing that they signified the offerings which Michael offereth of the soules of the just; as sayth, R. Meraberi, on Lev. 1. But unto us, the Apostles have opened these parables, and showed their full accomplishment by Michael, that is Christ: Heb. 7. & 8. & 9. & 10. Rev. 12. 7. *the herd* or, the Beeves, or, Bulls as the Chaldee expounds them. These cattel of the herd, and stock, were the principal sacrifices, both among Jewes and Gentils: as the law here, and Balaams historie, Num. 23. 1. 14. 29. and heathen writers manifest. *Homer Iliad. 1. stock* the word comprehendeth sheep and goats, as is explained in vers. 10. No beasts might be sacrificed to God, but these three sorts, beeves, sheep, or goats: nor any soules, but turtle-doves and pigeons, vers. 14. These five kinds of living creatures, (which onely might be offered to God,) are of the most tame and meek, profitable & serviceable, harmless, sociable, &c: and so were fittest to signify the like things, in Christ & his people. God appointed not that men should be killed for sacrifices, (although the heathens & idolatrous Israelites sometimes killed such, Psal. 105. 37. 38.) because as it was not possible that the blood of Bulls and of Goats should take away synns, Heb. 10. 4. so neyther could the blood of men: but God (that is Christ,) was to purchase his Church with his own blood, Act. 20. 28.

3 V. 3. *Burnt-offring*: called in Hebrue Ghnolah, that is, an *Ascension*; in Greeke, H'locanoma (Heb. 10. 6.) that is, an *whole-burnt-offring*: this was the first and principal sacrifice, wherewith God was served every day by the church of Israel, Num. 28. 3. the reason of the name is shewed on Gen. 8. 20. where also it appeareth that

this kind of sacrifice was not now first instituted, but observed from the beginning: and kept among the Gentiles, Num. 23. 1. 2. 3. 2 King. 3. 27. & 5. 17. The signification was of Christ, that through the eternal spirit offered himself, unto God, Heb. 9. 14. & 10. 8. 10. and of Christians, that present their bodies a living sacrifice; holy, acceptable unto God, which is their reasonable service, Rom. 12. 1. There were five sorts of sacrifices ordinary, instituted of God: *Burnt offerings* (commanded here,) *Meat-offerings* (in Levit. 2.) *Peace-offerings* (in Levit. 3.) *Syn-offerings* (in Levit. 4.) and *Trof-pas-offerings* (in Levit. 5. 15. &c.)

Male to must all burnt offerings of beasts be; ver. 10. but the like is not sayd of the soules, v. 14. And by the lewish canons, the soules might be male or female; *Maimony*, in Misn. tom. 3. in *Masab hakorbanoth* (or treat. of offering the Sacrifices,) chap. 1. s. 8. *perfect* not having any deformitie, want or superfluity of parts without or within, nor other corruption. The Greek translath it, *without blemish*: see the notes on Exod. 12. 5. & Lev. 22. 21. Thus are we to understand the Prophet, when he sayth, *Cursed be the deceiver which hath in his flock a male*, [that is, a perfect male,] and voweth and sacrificeth unto the Lord a corrupt thing: Mal. 1. 14. It figured Christs perfection in himself, and ours in him; Heb. 9. 13. 14. Ephes. 5. 27. and teacheth us to honour God with our best things, and to serve him with a perfect hart. 1 Chron. 28. 9. *at the dore* within the court, where the Altar was, v. 5. see this law explained in Levit. 17. 3. 4. &c. As it was the way of honour unto God, for the Offerer to bring his sacrifice himself unto the Sanctuary, & not to send the Priest to take a beast out of his house and offer it for him: so the dore might also lead them unto Christ (who sayth, *I am the dore of the sheep*, Joh. 10. 7.) by whom wee enter into the holy place, Heb. 10. 19. 20. His body was the true tabernacle and Temple, called a *greater and more perfect tabernacle*, which the Lord pitched and not man; Heb. 9. 11. & 2. 2. 19. 21. The Church

was secondarily figured by the Temple & Tabernacle, Ephes. 2. 21. 22. for his fa-

vourable-acceptation } or, for acceptation of him; that he and his offering may be favourably accepted of God. This sense, both the Greek and Chaldee versions yeeld, also the old Latine; and the promise in v. 4. confirmeth it; and the like phrase in Levit. 23. 11. is so interpreted of all: the contrary wherof, is in Lev. 6. 20.

Your Burnt-offrings are not to favourable-acceptation, that is, they are not acceptable. And th'Apostle exhorteth, present your bodies a living sacrifice, holy, acceptable unto God, Rom. 12. 1. Some take the words of this Law h-re to meane, according to the good will of him that offereth; that he should not sacrifice to God by compulsion, but of his own voluntary will: for God loveth a chearful giver, 2 Cor. 9. 7. In the former sense, it taught men to offer in the faith of Christ, without which it is impossible to please God, Heb. 11. 6. & by faith, Abel offered unto God, a more excellent sacrifice thē Cain, Heb. 11. 4.

4 V. 4. shall lay his hand } or, impose his hand, & by hand seemeth to be meant his hands, as elsewhere is expressed. Levit. 16. 21. The man that brought the offering, was to lay or impose hands himself upō it while it was alive; therby disburdening himself of syn, and laying it upon the sacrifice, Levit. 16. 21. and testifying his faith in Christ the true sacrifice to be slayn for him. The Hebrew doctors say; All oblations of beasts, which a particular person offereth either of debt or voluntarily, he layeth hands on them whiles they are alive; except it be the first borne, and the tithe, and the Passover. All doe impose hands, excepting the deaf, the fool, and a child, and a servant, and a woman, & the blind, and the stranger.. Neyther may a messenger impose hands, for there is no imposition but by the owners, as it is written, AND HE SHALL LAY HIS HAND; not his wives hand, nor his servants, nor his messengers. Eye that bring one sacrifice, a l doe lay hands upon it, one after another, not all together. Who so dyeth, and leaveth oblations, burnt-offring or peace-offrings; his beyr is to bring the same, and

lay hands upon it &c. There is no imposition of hands on the sacrifices of the congregation, save two; on the scape goat, Lev. 16. 21. and the Syn-offring, Levit. 4. 15. They lay on no hands but in the court: if they doe it without the court, they must lay on hands agayn within. And in the place where they impose hands, they kill it. And the killing is immediately after the imposition. And he that imposeth must doe it with all his might, with both his hands upon the head of the beast, not upon the neck or sides: and nothing may be between his hands and the beast. He layeth his hands between the two hornes, & confesseth upon the syn-offring, the iniquity of syn, and upon the trespass-offring, the iniquity of trespass: and upon the burnt-offring he confesseth the iniquity of doing that he should not, and not doing that he ought, &c. Maimony in treat. of offering sacrifices, chapt. 3. sect. 6. 8. 9. &c. But as for sacrifices of foules (verse 14.) there was no charge to impose hands on them: Maimony ibidem S. 7.

make atonement } or expiate, make-reconciliation, which is usually meant in regard of mans syn, and Gods wrath for the same, Levit. 4. 20. &c. The Hebrew Capper, signifieth covering; not as with a garment (which may easily be taken off,) but as with plaister that cleaveth, Gen. 6. 14. and is applied to the covering, that is the appeasing of an angry countenance, Genes. 32. 20. and so for the anger of God which is appeased by the burnt-offring of Christs body, for he is the Atonement (or Reconciliation) for our synns: Dan. 9. 24. 1 Ioh. 2. 2. Heb. 10. 8. 10. Thus the Burnt-offring was for atonement and remission of synns; Iob 42. 8. to weet, generall synns, and such as often are unknown to men, (as Iob offered burnt-offrings, saying, it may be that my sonns have synned, Iob. 1. 5.) Whereas for special synns, there was a special sacrifice and Syn-offring, Lev. 4. And both the Burnt-offring, & Syn-offring are joynd in Christs offering up of his own body for us, Ps. 40. Heb. 10. 5. 6. &c. Also Burnt-offrings were given in signe of thankfulness to God, and so betokened a new creature and holy life, Psal. 51. 19. 20. 21. & 66. 13. 14. 15. Gen. 8. 20. For this

LEVITICUS Chap. I.

this cause, the Burnt-offring is first taught, as being the principal and most comon, offred dayly for the Church: & when other sorts of sacrifices were brought, this burnt-offring was alwayes one; see Levit. 9. 8. 12. 15. 16. & 12. 6. & 14. 19. 20. & 16. 15. 24. Num. 6. 10. 11. & 7. 15. 16. & 29. 2. Judg. 20. 26.

V. 5. he shal kill,] in Greek they shall kill, meaning the Priests or Levites. For whereas it followeth, the sunns of Aarō the priests, shall offer the blood; this killing is not restrained to them as the offering of the blood, but might be performed also by the Levites, that were given to help the Priests in their service, Num. 8. 19. So though the priests killed, in 2 Chron. 29. 24. yet the like is said also of the Levites, that they killed, & the Priests sprinkled the blood from their hands, and the Levites slayed, 2 Chron. 35. 10. 11. Also in 2 Chron. 30. 17. The Levites had the charge of the killing of the passovers. This killing therefore, and the slaying after mentioned in v. 6. was not strictly tied to the Priests office, as some other things were, in Num. 3. 10. So in the Hebrew canons they say, The killing of the holy things may be doen by strangers [such as are not of Aarons seed,] even of the most holy things; whether they be the holy things of a particular person, or of the Congregation: Maimony in *biath hamikdash*, c. 9. f. 5. The place of killing was on the North side of the Altar, v. 11. And the Jewes have a tradition, that the morning sacrifice was killed at the Northwest, and the evening sacrifice at the north-east, that it might be over against the Sun: Maimony in *Tamidin* (or treat. of the Dayly sacrifices,) ch. 1. f. 11. The slaying of the sacrifices, figured the death of Christ, of whom it is prophesied, Messiah shal be cut off (or slayn) Dan. 9. 26. for, without shedding of blood, there is no remission, Heb. 9. 22. It figured secondly, the mortifying of Gods people, by his word, spirit, and participation of Christs afflictions; as, Mortifie (or Kill) therefore your members which are upon the earth, Coloss. 3. 5. and If ye through the spirit doe mortifie the

deeds of the body, ye shall live, Rom. 8. 13. whereby is meant a ceasing from syn, 1 Pet. 4. 1. 2. And, For thy sake, we are killed all the day; we are accounted as sheep of slaughter, Rō. 8. 36. *yongling of the herd*] that is, the yong bull, or, calf as the Greek translateth it: Hebr. son of the herd: see Gen. 18. 7. In Mic. 6. 6. such sacrifices are called sunns of a yere, that is, yong-bulls, or bullocks of the first yere, not older: see the notes on Exod. 12. 5. & 29. 1. *before Jehovah*] in the court of the Sanctuary, where all sacrifices must be slayn, Lev. 17. 3. 4. and unto God onely, not to creatures: for he that sacrificed to any, save unto Jehovah onely, was utterly to be destroyed, Exod. 22. 20. *bring-neer*] unto the altar: or offer it. And this immediately; and out of the court it might by no means be carried. The blood of the holy things, that goeth out of the court, becomes unallowable for sacrifice; and though they bring it in againe, and sprinkle it on the altar, it is not acceptable: sayth Maimony, in treat. of holy things polluted, ch. 1. Sect. 35. *sprinkle*] or, as the Greek translateth, pour-on; for the original word signifieth a powring-on with sprinkling; and this was in large mesure, that the corners of the altar were fylled with blood, Zach. 9. 15. Therefore the Jewish canons say, that the sacrificers were to indeavour to receive all the blood; and the sacrifices of which less blood was received then sufficed for the sprinkling, the blood was not sanctified. When the Priest took the blood in the bowle, he sprinkled it of two sprinklings, upon the two corners of the Altar overthwartly, on the north-east horn, and on the south-west horn. And this must be so thick, that by the twice sprinkling, the blood may be found on the four sides of the Altar, as it is written (Levit. 1.) *ROVND ABOUT*. And the rest of the blood, is poured at the bottom of the Altar on the south side. Maimony, treat. of offering the sacrifices, chap. 4. Sect. 8. & chap. 5. Sect. 6. This sprinkling had a fore shadowing of the sprinkling of the blood of Jesus Christ, 1. Pet. 1. 2. Esa. 52. 15. And unto this rite of powring the blood at the bottom of the Altar,

Altar, (commanded in Lev. 4. 7.) that myste-
rie hath reference, of the soules of them
that were slayn for the word of God, seen un-
der the Altar, Rev. 6. 9.

6 V. 6. he shall] the Greek translateth,
they shall slay: it is meant of the Priests, &
Levites which were to assist the Priests
in offering all burnt sacrifices, 1 Chron. 23.
31. as before they helped to kill, vers. 5.
and as appeareth, by 2 Chron. 29. 34. where
the Priests were too few, and not able to slay all
the burnt-offerings: therefore their brethren the
Levites helped them. The Priest also had the
skin of the burnt offering which he offered,
Lev. 7. 8. They slayed not, until the blood was
sprinkled: sayth Maimony, treat. of offering the
sacrifices. chap. 9. Sect. 18. This slaying, sig-
nified also the afflictions of Christ and his
people, Mic. 3. 3. Mat. 27. 28. and the open-
ing and making bare of the mysterie of
Christ by the gospel. Gal. 3. 1. the
peices therof] the natural peices, or mem-
bers (as the Greek translateth it,) as head,
breast, legges &c: it might not be a confu-
sed or disordered mangling. The manner
of it, Maimony sheweth particularly, in
his sayd treat. of offering sacrifices, chap. 6.
where he mentioneth the cutting off of
the head first, then of the legges or thighes,
of the fore feet, and of the hinder feet, of
the breast, of the sides, of the neck; of the
Cane (or chanel bone) of the shoulder, of
the Chine (or back-bone); and of the
Rump. The Liver was left hanging on the
right side; the hart and the lungs, on the
channel bone: the milt, on the left side,
and the kidneyes on the rump. And to
this question, why the greater members were
not cut into smal peeces? he answereth, be-
cause it is written, he shall cut it into the peices
therof, and not, shall cut it into peeces. The
Chaldee also here translateth, he shall di-
vide it by the members therof. From this cus-
tome of dividing the sacrifices, it seem-
eth the Greek interpreters thus transla-
ted and expounded the words of God to
Kain, If thou offer aright, and dividest not a-
right, hast thou not synned? Gen. 4. 7. It figu-
red the work of the Ministerie in the

church, rightly dividing the word of truth,
2 Tim. 2. 15. and so preaching the gospel,
that before mens eyes Iesus Christ may
be evidently set forth, and as it were crucifi-
ed among them, Gal. 3. 1. Esai. 66. 21. It al-
so signified the effect of Gods word in us,
pierceing even to the dividing-asunder of the soul
and spirit, of the joynts and marrow, and a dis-
cerner of the thoughts and intents of the hart.
Heb. 4. 12.

V. 7. put fyre] Heb. give fyre. This
may be understood of making and order-
ing the fyre, which was continually nou-
rished upon the Altar, Levit. 6. 12. 13. and
which at first came down from heaven,
Lev. 9. 24. But the Hebrew doctors, from
these words say, although that fyre came-
down from heaven, it is here comanded to bring
common fyre. Maimony, treat. of the Dayly
oblations, chap. 1. Sect. 1. It figured the
continual ministracion of the Spirit, by
Christ & his ministers preaching the gos-
pel, Mat. 3. 11. Gal. 3. 5. Jer. 23. 19. and espe-
cially the preaching of the Cross, and af-
flictions of Christ and his people: Gal. 6.
12. 14. 1 Pet. 4. 12. 13. 14. laytherwood]
of this ordering see the notes on, Levit. 6.
12. Moreover the wood (as also the jale) for
all sacrifices, was to be the Congregacions
publik: and no particular person, might bring
salt or wood for his oblation, from his own house:
sayth Maimony, in treat. Of things forbidden
to come on the Altar, chap. 5. Sect. 13. Here-
upon publick order was taken in, Nehem.
10. 34. & 13. 31. for the Wood offering, (or
Korban,) to have it brought into the house
of God, at times appointed. The Hebrew
doctors say, that in the moneth Ab (the
fift moneth which we call July) they hewed
wood for the Korban (or offering.) Jakob ben
Aser, in Orach chajim.

V. 8. the peices] When they had cut in
peices the burnt offering, they brought all the pie-
ces to the foot-stall (of the altar,) & salted them
there, (as is commanded Lev. 2. 13. Exek. 43.
24.) Afterwards, they layd all the peices on
the top of the Altar. Then taking away the sy-
new that shrank, (wherof see Gen. 31. 32.) on
the top of the altar, they threw it upon the ashes
which

which were in the midst of the altar. The sprinkled (or strowed) they all the peeces upon the fyre, as it is written (in Deut. 12. 27.) OF THE FLESH, AND OF THE BLOOD: even as the blood was sprinkled, so all the flesh was sprinkled. And after they were sprinkled, they layd them in order againe upon the fyre, as it is written, (Lev. 1. 12.) And the priest shall lay them in order. Maimony, treat. of offering the sacrifices, chap. 6. sect. 4. This dividing and laying by peices on the Altar, was observed in all burnt-offerings, see Exo. 29. 17. 18. 1 King. 18. 23. 33. Lev. 8. 20. 21. & 9. 13.

the fat] The Hebrew *Peder*, is used only here, and in v. 12. & in Lev. 8. 10. and is thought to be the fat-caule or midriff, that parteth the intrals. The Greek and Chaldee, both translate it fat.

9 V. 9. in water] not in wine, nor in any mixture, or other liquour. And the inwards they washed not less then three times; saith Maimony in treat. of offering the sacrif. chap. 6. sect. 6. The washing of the inwards & of the leggs (or the feet, as the Greek translateth;) signified our purification by the spirit of Christ, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water, Exek. 36. 25. Heb. 10. 22. He that is washed, needeth not save to wash his feet: Job. 13. 10. the Priest] Michael (that is Christ, Reve. 12. 7.) he is the great Priest that is on high, and he offereth the soules of the just, like the dayly offerings made by fyre: sayth R. Menachem on Lev. 6. shall burn] to weete, as perfume, as the word implieth. It burned upon the Altar, all night, until the morning: Lev. 6. 9. Howbeit, they offered no offerings but by day, as it is written (Lev. 7. 38.) in the day that he commanded the sons of Israel to offer &c; in the day, and not in the night. Therefore they slay no sacrifices, but by day, nor sprinkle any blood; but in the day of the killing: but the sacrifices whose blood is sprinkled by day, they burn their fat &c. all the night; and so the members of the burnt-offring, they burn them in the night &c. Maimony, treat. of offering the sacrif. chap. 4. sect. 1. 2. This burning of sacrifices, signified the consecrating of Christ through afflictions

and sufferings; and the like syerie trials which his people must undergoe: Heb. 2. 10. & 13. 11. 12. 1 Pet. 4. 1. 12. Zach. 13. 9. For every one shalbe salted with fyre, and every sacrifice shalbe salted with salt; Mark. 9. 49. It figured also the work of Gods Spirit, Mat. 3. 11. it is] or, it shalbe: these words it is, are added also in the Greek version, and rightly from the 13. and 17. verses following.

of rest] that is, of sweet savour, as the Greek translateth. The Chaldee expoundeth it, which shalbe received with favourable-acceptation before the Lord. See the notes on Gen. 8. 21. It figured the sweet-savour of Christs sacrifice, (and of ours in him) unto God: Ephe. 5. 2. Rom. 12. 1. 1 Pet. 2. 5. For as a sweet smel, refresheth and quieteth the senses; so Christs oblation appeaseth Gods spirit. Therefore the Priest also prayed for the offerer, (figuring Christs mediation) & so by prayer and oblation pacified Gods wrath, as appeareth by Job 42. 8. where God sayd, Goe to my servant Job, and offer up for your selves a Burnt-offring, and my servant Job shall pray for you, for I will accept his face: lest I deale with you after your folly. So Darius ordeyned that beasts should be given the Jewes, for the Burnt-offrings of the God of heaven, that they might offer sacrifices of rest, unto the God of heaven, and pray for the life of the King, and of his sonns; Exr. 6. 9. 10.

10 V. 10. sheep] or, young-rumms; which the Greek here translateth lambs. They were of the first yere, Exod. 19. 38. For the Hebrue *Chesheh* (called also *Chebes*, Lev. 4. 32. wherupon the Dutch *Schacp*, and English *Sheep*, by transplacing the letters, is derived;) whosoever these are spoken of in the law, are sheep of the first yere. And whosoever *Ayl* or *Elim* (Rumms) are mentioned; they are males of the second yere: sayth Maimony, treat. of offering the sacrifices, chap. 1. S. 14. These also figured Christ the Lamb of God; Esai. 53. 7. Job. 1. 29. or of the goats] the law expresseth several kinds by themselves: hereupon the Hebrewes gather, it may not be a beast of divers kinds, part like a sheep, and part like a goat; not

born of such mixture, no nor like another kind; as if a sheep bring forth her yong like a goat, or a goat like a sheep. it is not lawful to bring such a beast upon the altar. *Maimony, in Issure Mizbeach, ch. 3.5.4.5. &c.*

11

V. 11. the side] or, the thigh of the altar; and so upon the ground, as the altar standeth: wherupon the Hebrew canons say, that if a beast be hanged up and killed in the air of the court, it is polluted, *Maimon. treat. of holy things polluted, chap. 1. sect. 16.* In killing the daily burnt-offerings of the church (mentioned in Numb. 28.3.) they bound the Lamb, and layd his head to the south, his face to the west; the slayer stood on the east side with his face to the west. The morning sacrifice he killed by the North-west borne of the Altar; the evening sacrifice, by the North-east borne. *Talmud Bab. in Tamid ch. 4.*

northward] on the northside of the altar, which is also to be understood of the yong Bull forementioned, & of other the most holy sacrifices, as of the Syn-offring, Lev. 6.25. and the trespass-offering, Lev. 7.1.2. Of all sacrifices, they receive the blood in a vessel of ministration, by the hand of a Priest: but the place of killing them, and the place of receiving the blood, is not alike in them all. For the holy of holies, they kill not them, nor receive their blood, but on the northside of the Altar: but the leight holy things, them they kill, and receive their blood, in any place of the courtyard: sayth *Maimony, treat. of offering the sacrific. chap. 5.5.1.2.* The most holy things that are killed on the south side, or whose blood is received on the southside, are polluted, *Maimon. treat. of holy things polluted: chap. 1.5.7.* The Hebrew doctors gather a myserie here; that as it is said in Lev. 1.14. Out of the north, an evil should break forth &c; therefore to restrayn the evils, or judgments of God, the Burnt-offrings and Syn-offrings were slayn on the northside of the Altar. *R. Menachem: & Bael Hatturim, on Lev. 1.*

12

V. 12. the Priest shall lay] *Chazkuni* observeth, that of the bullock, which was a great beast, it was sayd, in v. 8. they (the Priests) shall lay: but of the sheep which

was a small beast, it is written, he (the Priest) shall lay.

V. 13. offer all] or, bring neer all, and burne it: see v. 9. The wooll that was on the sheeps head, and the hayr on the goats beard, & the bones and the synenes, and the hornes and the hoofs; whiles they cleaved to the members, they burned all. sayth *Maimony, treat. of offering the sacr. chap. 5. Sect. 2.* It signified a Christ and whatsoever he hath suffered & doen, to be ours by faith, Gal. 1. 10. and that we also give our selves wholly unto God by him, 1 Thes. 5.23.

V. 14. turtle-doves] of the Hebrue *Tor*, the Latine *Turtur*, and English *Turtle* are derived: and the voice of this foule, agreeth with the name. Here is no difference put of male or female, of perfect or blemished; how be it, the Hebrew doctors gather by proportion from the former lawes, that although lesser blemishes disable not doves from sacrifices, yet the greater doe, as if they want an eye, or a foot &c. it is not lawful to bring them upon the altar. Also they say, yong turtles are unlawful, and old doves are unlawful. Yong pigeons are allowable, so long as if one pluck the wing, the place whereout he plucketh, fyll up with blood. And Turtles are allowable, after that they were golden coloured; [as Psalm. 68. 14.] *Maimony, tom. 3. in Issure Mizbeach. chap. 3. Sect. 1.2.* yong pigeons] Hebr.

sonns of the dove. The holy Ghost in Greek translateth these sonns, yong ones, Luk. 2.24. from Lev. 12. The Turtle doves were to be old, not yong: the pigeons, yong, not old: sayth also *R. Sol. Jarchi. on Lev. 1.* These were sacrifices for the poorer sort, that were not able to bring a lamb, Levit. 5.7. & 12.8. Therefore the daily burnt-offring of the church of Israel, was two Lambs, Numb. 28.3. and by the Hebrew canons, The congregation never offered foule; *Maimony, treat. of offering sacrific. chap. 1. Sect. 4.* The Dove is a creature sociable, innocent, chaste, mournful, quiet, tearful, given to meditation: & unto such, Gods people are often likened: see Song. 2.14. & 4.1. Mat. 10.16. Esai. 38.14. & 59.11. & 60.8. *Ezek. 7.16. Hos.*

13

14

15

Hos. 11. 11. Psal. 74. 19.

V. 15. *bring-it-neer*] or, *offer it at the altar.* *cut-with-his-nayl*] The Hebrew *Malak*, is found onely here, & in Lev. 5. 8. which the Greek interpreteth *Apokni-so*, to cut with the nayl of ones finger. By this means, the blood came out, but the head was not therby parted from the body, Lev. 5. 8. The manner (as the Hebrew doctors have recorded) was thus: The Preist went up on the footstall (of the Altar) and turned in compass and came to the south-east borne, & there he took the head from the neck, and divided them asunder: [and herein the Burnt-offring differed frō the syn-offring, which might not be divided, Lev. 5. 8.] *if hee divided it not, it was unlawful.* Then wrung he out the blood of the head and the blood of the body, upon the side of the altar, &c. and he took the head, and returning to that place of the altar where he cut it with his nayl, he rubbed it with salt, and sprinkled it upon the fyre offrings. And he came to the body, and pluckt away with his hand, the crop and skin that was upon it, with the meat, and the entrails that came out therewith, and threw them into the place of the ashes. And he clave it wth the wings thereof with his hand, without a knife; and divided it not asunder; then he rubbed it with salt, and sprinkled it upon the fyre-offrings. He that cut the neck with a knife, or (did cut it) on the sides, it was not *Melicah* [the cutting with the nayle here commanded,] but as if it had been strangled, or had bled at the nose; [which was an unlawful way of killing.] *Maimony treat. of offring sacrif. chap. 6. S. 20. 21. 22. 23.*

16

V. 16. *fethers of the same*] or, *filth of the same*; to weet, of the crop, for thereunto (by the gender) it hath reference; and is therefore by Onkelos the Chaldee paraphrast translated *the meat of the same*, which was in the crop; and the Chaldee called Ionathans expounderh it *the doung* (or *filth*) therof: but the Greek translateth it, *fethers*, as elsewhere the Hebrew word signifieth. *eastward*] that was nearest the dore, and furthest from the sanctu-
arie: ready to be caried out, Lev. 6. 10. 11.

to teach that all uncleannes was to be removed out of Gods sight: for holynes becometh his house; Psal. 93. 5. And so it figured the holynes that was in Christ our sacrifice, who without all syn or uncleannes offered himself unto God for us; by which also he cleansed and purified his people, & their service of God. Heb. 9. 14.

V. 17. *with the wings*] that is, having them on. And the not dividing it asunder, might foreshadow the manner of Christs death, of whom a bone was not broken: Ioh. 19. 33. 36. And how we should give up our selves wholly unto God by him. 1 Thes. 5. 23. So in Lev. 5. 8. *of rest*] Gr. of sweet-smell: see v. 9. God comforteth the poor, by promising the like acceptance of, and delyte in his small sacrifice; as in the Bulls, Ramms, Goats, of the richer sort: For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. 2 Corinth. 8. 12. These Burnt offerings pleased God, and were a sweet savour unto him, not in themselves, but in Christ in whose faith the godly offered them, til the time of reformation. As for the outward sacrifices, God testifieth, I desired mercie and not sacrifice: and the knowledge of God, more then Burnt offerings, Hos 6. 6. & David saying that the Lord delyted not sacrifice, nor would accept of a Burnt-offring, addeth, *The sacrifices of God, are a broken spi-rit* &c. Psal. 51. 18. 19. And the wisest of the Scribes of old, could say, that to love (God) with all the hart, and with all the understanding, & with all the soule, and with all the strength; and to love his neighbour as himself. is more then all Burnt-offrings and Sacrifices. Mark. 12. 33.

17

CHAPTER 2.

1. The meat-offring of flowre, with oile and incense. 4. The Meat-offring baked in the oven. Cakes, or wafers. 5. The Meat offering baked on a plate, 7. or in a frying-pan: 11. all without Leaven. 12. 14. The Meat-offring of the first fruits in the ear. 13. The salt of the offrings.

B 2

And

1 **A**ND a soule, when it will offer
an oblation of Meat-offring,
unto Iehovah; his oblation shalbe, of
fine-flowre: and he shall powre oile
upon it, and put frankincense upon
it. And he shall bring it, unto the
sonns of Aaron, the Priests: and he
shall take thereout his handfull, of the
flowre therof, & of the oile thercof;
with all the frankincense therof: and
the Priest shall burn the memorial
therof, on the Altar; a Fyre-offring, of a
savour of rest, unto Iehovah. And the
remnant of the Meat-offring, shalbe
Aarons, & his sonns: it is Holy of ho-
lyes, of Iehovahs Fyre-offrings.
4 And when thou shalt offer, an ob-
lation of a Meat-offring, baked in the
oven: it shalbe of fine-flowre unleavened
cakes, mingled with oile; or unleaven-
ed wafers, anoynted with oile.
5 And if thy oblation, be a Meat-
offring on a pan: it shalbe of fine-
flowre, mingled with oile, unleavened.
6 Thou shalt part it in peices, and powr
oile thereon: it is a Meat-offring.
7 And if thy oblation, be a Meat-
offring of the frying-pan: it shalbe
made of fine-flowre, with oile. And
thou shalt bring the Meat-offring,
which shalbe made of these things, un-
to Iehovah: and he shall offer it unto
the Priest, and he shall bring it unto
the Altar. And the Priest shall take-
up from the Meat-offring, a memo-
riall therof, and shall burn it upon
the Altar: a Fyre-offring, of a savour of
rest, unto Iehovah. And the rem-
nant of the Meat-offring, shalbe Aa-
rons and his sonns: it is Holy of ho-
lyes, of Iehovahs Fyre-offrings. No
Meat-offring, which ye shall offer un-

to Iehovah, shall be made with leaven:
for ye shall not burn any old-leaven,
no any honey, in a Fyre-offring unto
Iehovah. In the oblation of the first-
fruits, ye shall offer them unto Ieho-
vah: but they shall not ascend on the
Altar, for a savour of rest. And eve-
ry oblatiō of thy Meat-offring, thou
shalt salt with salt: and thou shalt not
let cease, the salt of the covenant of
thy God, from on thy meat-offring:
with every oblation of thine, thou
shalt offer salt.

And if thou shalt offer, a Meat-of-
fring of first fruits, to Iehovah: thou
shalt offer for the Meat-offring of thy
firstfruits, green-eares-of-corn parch-
ed in the fyre, ground-corn out of the
full-eare. And thou shalt put oile
upon it, and lay frankincense upon
it: it is a Meat-offring. And the Priest
shall burn the memorial of it, of the
ground-corn therof, and of the oile
therof, with all the frankincense ther-
of: a Fyre-offring, unto Iehovah.

Annotations.

A soule] that is, a person, or man, as
the Chaldee translatheth it. There-
fore in the next words he sayth, his
oblation, and he shall powre: as shewing a
man to be meate. See the notes on Gen.
12.5. & 14.21. when it] or, if he will
offer, to weet voluntarily. A particular
person might bring a voluntary meat-offring,
though he were the anoynted Priest: but the Co-
gregation brought no voluntary Meat-offring:
sayth Charkuni, on this place. an ob-
latiō of Meat offring:] Hebr. korban Minchah;
that is, the offring (or gift,) called Minchah:
which was of things without life, as
flowre, cakes, wafers &c. Minchah was ge-
nerally any solemne gift or Present, unto
God or man, 1. Sam. 10.27. in special a
present

present or sacrifice unto God, Gen. 4. 3. 4. more specially, an offering of the fruits of the earth, of us now called a *Meat-offring*: we might call it a *Wheat-offring*, for it was for the most part, of the flour of wheat: Ezek. 45. 13. 15. 1 Chron. 21. 13. Exod. 29. 2. The Greek sometime keepeth the Hebrue name *Manaa*, Ezek. 46. 5. 7. 11. &c. in this place and often elsewhere, *Tousia*, a sacrifice; and in Psalm. 40. 7. *prophora*, an offering: and this the Apostle followeth, Heb. 10. 5. 8. 10. & the former *Thusia*, is approved in Mar. 9. 49. from Lev. 2. 13. and in Act. 7. 42. from Anos 5. 25. Of these some were *Meat-offrings* of the Congregation, some of particular persons. The congregations offerings were three; the waved sheaf, (Levit. 23. 10. 11.) the two wave-loaves, (Levit. 23. 17.) and the shew bread made every week, (Lev. 24. 5). This (Shew bread) came not on the altar, but was all eaten by the Priests. The particular persons' meat-offrings were nine: and all of them came to the Altar. 1. The poor mans *Meat-offring* for syn, (Levit. 5. 11.) 2. The jealousy offering, (Num. 5. 15.) 3. The *Meat-offring* of Initiation, which every Priest offered when he first entred into his service, (Levit. 8. 26. 28.) 4. The *Meat-offring* which the high Priest offered every day, (Levit. 6. 20.) 5. The *Meat-offring* of fine-floure; 6. The *Meat-offring* baked on a plate; 7. in a frying-pan; 8. in an oven, 6. or wafers; (all mentioned in Levit. 2.) and all these five kinds came for vovves, or for voluntary offerings. Maimony, treat. of offering the sacrifices, chapt. 12. Sect. 1. 3. 4. The *Minchah* or *Meat-offring* was primarily a figure of Christ his oblation, who gave himself for us, an Oblation and a sacrifice to God, for a sweet-smelling savour, Eph. 5. 1. So the Apostle openeth it, in Heb. 10. from the 40. Psalme; Sacrifice and Oblation (*Minchah*) thou wouldest not, but a bodie hast thou prepared mee &c. Above when he sayd, Sacrifice and Oblation, and Burnt-offrings, and offerings for syn, thou wouldest not &c; then sayd he, Doe I come to doe thy wil o God; &c. By the which will, we are sanctified; through the offering of the body of Jesus Christ once. Hebr. 10. 5. 8. 9. 10. So that in the Oblation of Christs body, this legal service was accom-

plished and ended: for it served also to expiate synns; as the Lord sware that the iniquitie of Elies house should not be purged with sacrifice or *Minchah* (*Meat-offring*) for ever, 1 Sam. 3. 14. and as David sheweth saying, If the Lord have stirred thee up against me, let him smell (that is, favourably-accept) a *Minchah* (or *Meat-offring*) 1 Sam. 26. 19. Therefore when Christ himself was come, this *Meat-offring* ceased, as was foretold in Dan. 9. 27. he shall cause the sacrifice and the *Minchah* to cease. Secondly it figured the persons of Christians, who through him are cleaned & sanctified to be pure oblations unto God; as it was prophesied, They shall bring all your brethren for a *Minchah* (a *Meat-offring*) unto the Lord, out of all the Gentiles &c. as the sons of Israel bring a *Meat-offring* (*Minchah*) in a clean vessel, into the house of the LORD; Eesai. 66. 20. The accomplishment wherof the Apostle sheweth to have been by his ministration of the Gospel of God, unto the Gentiles; that the Oblation (*Prophora*) of the Gentiles, might be acceptable, being sanctified by the Holy Ghost, Rom. 15. 16. Thirdly it figured the fruits of grace & good works; that Christians are to perform both towards God & men. Towards God, by prayer & thanksgiving; as David sayth, Let my prayer be directed as incense before thee, the lifting up of my hands, as the evening *Minchah* (or Oblation) Psal. 141. 2. So when the Lord told the Jewes, I will not accept a *Minchah* (or *Meat-offring*) at your hand; he addeth, For from the rising of the Sun, even unto the going-down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure *Meat-offring*: Malah 1. 10. 11. which is fulfilled, when men pray every where, lifting up holy hands, as the Apostle teacheth, 1 Tim. 2. 8. Towards men also, good workes are as sacrifices unto God, as it is written, To doe good and to communicate forget not, for with such sacrifices, God is wel pleased, Heb. 13. 15. so the benevolence sent from the Church of Philippi, to the Apostle, was an odour of a sweet-smell, a sacrifice acceptable, wel-pleasing unto

God. Phil. 4. 18. Now because the Meat-offerings here prescribed, had oile & frankincense with them, whereas the Meat-offering which the poore man brought for his Syn, was to have neyther of bothe, Levit. 5. 11. it seemeth the chief thing here figured, was the new creature, and holy estate which we have in Christ: that as our reconciliation unto God in Christ, was signified by the Burnt-offring, Lev. 1. so the sanctification of our persons and actions, and the acceptation of them before God through his grace in Christ, was signified by this Meat-offring. *fine flowre*] of wheat, Exod. 29. 2. Ex. 6. 9. 1 Chr. 23. 23. All the Meat-offerings were of wheaten flowre, except the gealously offering, and the wa-ved sheaf, (Numb. 5. Lev. 23.) which were of barley. And for the quantitie, All Meat-offerings that were brought upon the Altar, not any of them, was less then the tenth part (of an Ephah, as Lev. 5. 11. & 8. 10. that is, an Omer, as Exod. 16. 36.) The 5. Meat-offerings (mentioned in this chapter) that are brought for vow and voluntary sacrifice, he may bring of them so much as he please, though 1000. tenth parts: but the Meat-offerings of the sheaf, and of the synner, and of gealouse, and of initiation, and the high priests meat-offring, every one of them is but one tenth part, neyther less nor more; sayeth Maimony, in treat. of offering the sacrif. chap. 11. S. 1. c. Also for the qualitie, as all things offered to God were to be of the best, & without corruption, so the Meat-offrings. The flowre might not be such as wherein wormes bred, or made of wormeaten wheat; nor mixt with oile that had a rank smell, or yll tast, &c. Maimony in Issurei mixbeach, chap. 6. S. 1. *pure oile*] Sol. Iarchi noteth that the oile was poured vpon all of it; the frankincense, was put upon part of it, on the one side. Other of the Hebrewes also say; every Meattoffring that is offered upon the altar, must have oile and frankincense: a Log of oile (that is half a pinte of oile wherof see Lev. 14. 10.) for every tenth deale, and a handful of frankincense, for every Meat offering, whether it be of one tenth deale, or of sixte; for they bring not more than

60 tenth deales in one vessel. Except the gealously offering, and the syn offering (Num. 5. 19. Lev. 4. 11.) for they have no oile, nor incense. Maimony, treat. of offering the sacrif. chap. 12. S. 7. The flowre of wheat, signified the perfect and pure estate of Christ, and of all Christians (with their service) in him; purged from the brann of naturall corruption: Heb. 10. 5. Esai. 66. 10. The oile, signified the graces & comforts of the holy Ghost, wherby we serve God with gladnes: Psal. 45. 7. Luk. 4. 18. 1 Job. 3. 10. 27. The frankincense, figured the sweet odour wherby they are acceptable to the Lord: Song. 3. 6. Jer. 6. 10. Ephes. 5. 2. Rom. 12. 1. The manner of making the Meat-offring of flowre, is recorded to be thus; He brought a tenth-deale of flowre, (or many tenth deales, or according as he had vowed;) and oile meet for the same: the flowre was measured by the Tenth-deale measure of the Sanctuarie, and oile was put into a vessel, and afterwards the flowre was put upon it. After that againe, other oile was put upon the flowre, and the flowre was mingled with it. After this, they put it into a ministring vessel, and then poured oile into it. And the oile which first they put, or the oile which they mingled it with, and the oile which they poured on it, all was a Log (or half-pinte) for a tenth deale (of flowre.) And then they put the frankincense upon it. Maimony treat. of Offering the sacrif. ch. 13. f. c.

V. 2. the sonns] that is, one of the sonns, as the words following doe manifest; when it is sayd, and he shal take, meaning the Priest. *shall take*] or shall gather-up-with-the hand, as the word properly signifieth. The flowre was put into a ministring vessel, and sanctified therein, (Esai. 66. 10.) The Priest caried it to the altar, and brought it to the southwest horn thereof, and removing all the frankincense unto the one side, he took up a handful of the flowre and oile mixed, and put that handful into a ministring vessel, and sanctified it therein. Then gathering up all the frankincense, he put it upon the handful in the vessel, and set it upon the altar, and salted it; and put it out of the ministring vessel, upon the fyre. Maimony, treat. of offering the sacrif. chap.

13. Sect. 11. *burne*] resolve into fume or vapour, as the word signifieth: so Lev. 1. 9. and after often. *the memorial thereof*] that is, that handful with the incense, named a memorial, because it called unto Gods remembrance, (this is spoken after the manner of men,) his covenant to accept the service of faith, which his people offer to him by Christ. Hereupon it is sayd, He remember all thy Meat-offerings, Psal. 10. 4. and, Thy prayers and thine almes, are come up for a Memorial before God: Act. 10. 4. So Nehemiah prayed, Remember me, O my God, concerning this; and wipe not out my kindnesses, that I have doen for the house of my God &c. and spare me, according to the greatnes of thy mercie: Nehem. 13. 14. 22. On the contrary, the syn and gealously offerings, had no oile nor incense, because they were offerings of memorial, but such as brought iniquitie to remembrance; which was not gracious, nor sweet smelling before the Lord: Num. 5. 15. Lev. 1. 11. *of rest*] the Greek sayth, of sweet smell; and consequently acceptable: as the Chaldee explyneeth it, an Oblation that shall be accepted with favour before the Lord. See Levit. 1. 9.

3 V. 3. *Maimony*] to eat the same, in the sanctuarie, Lev. 6. 16. This is to be understood of the Meat-offerings brought alone: but the Meat and drink offerings added to other sacrifices, were not to be eaten, but burnt and powred all upon the altar; see the annotations on Levit. 23. 13. *holy of holies*] Hebr. *holynes of holynesses*; that is, most holy things. By this they are distinguished from other things, which the Hebrew doctors call therefore *light holy*, and which might be eaten out of the sanctuarie, but within the host, and (in ages folowing) within Jerusalem. *Maimony*, treat. of offering sacrifices, chap. 10. Sect. 5. and chap. 11. 5. 1. Thus the Meat-offerings were in part for the maintenance & livelihood of Gods Priests, Num. 18. 9. 10. and being given unto God, were most holy things, and figured the graces and good works wherewith we honour Christ, and

receive his poor sacrifices, which are holy and acceptable sacrifices unto the Lord, Phil. 4. 18. Heb. 13. 16. And being referred to Christ himself, as he by the oblation of his own bodie was our Meat-offring, Psalm. 40. Heb. 10. it figured our communion with him, and participation of his death, and resurrection, by faith; wherby he becometh unto us, the bread of God, the bread of life, that giveth us life for ever; John 8. 33. 35. &c. And of him, his whole church, (which are a royall Priesthood, 1. Pet. 2. 9.) are made partakers.

4 V. 4. *baked in*] Hebr. *a baking* (or *batche*) of the oven. They kneaded and baked it within the *sa* Quarie, (though the wheat was ground and sifted without,) as *Maimony* in the foresayd treatise sheweth: which is confirmed by Ezek. 46. 20. This is the place where the Priests shall boyl the trespass offering, and the syn offering, where it shall bake the Meat-offring &c. See also 1. Chron. 23. 28. 29. where the Levites were assistants to the Priests, in preparing the Meat-offrings. *unleavened*] Hebr. *cakes of unleavenings*; that is, altogether unleavened: signifying sinceritie and truth, 1. Cor. 5. 8. see the notes on Excd. 12.

mingled] The cakes were thus ordered: the *flowe* was mingled with oile, and kneaded with warme water, and baked, and broken in peeces & put into a ministring vessel: then frankincense was put upon it, but no oile powred on it, because it is written, mingled with oile. Of every tenth part (of an Ephah) they made ten cakes: sayth *Maimony*, treat. of offering the sacrific. chap. 13. 5. 8. 10. *or unleavened*] Heb. *and wafers of unleavenings, anoynted &c.* Of this, *Maimony* in the foresayd place sayth; And if they were wafers, the *flowe* was kneaded with warme water, and the wafers anoynted with oile. And it seems unto me (sayth he,) that they were anoynted after the baking. There was brought a Log (or half pinte) of oile, for every tenth deal (of flowe,) and they were anoynted and anoynted agayn, til all the oile in the Log was ended. This anoynting with oile, signified the graces of Gods spirit, as before is shewed; which the children of God

God should have within and without, so being both tempered and anoynted with the same: of which th'Apostle sayeth, The anoynting which ye have received of (the Holy one) abideth in you &c. 1 Ioh. 2. 27. and, He that establisbeth us with you, in Christ, and hath anoynted us, is God, 2 Cor. 1. 21.

5 V. 5. on a pan] or, on a plate, or slice, flat and smooth. Hereof Maimony (treat. of Offring sacrif. chap. 13. §. 7.) sayth, what differeth (Machabath) the Pan, from (Marchesbeth) the Frying-pan? The Frying-pan hath a lip (or edge,) and the past that is baked thereon is soft, and for that it hath a lip, it runneth not out. But the pan hath no lip, and the past that is baked thereon is hard, so that it runns not off. Moreover, the Pan and the Frying-pan were in the Courtyard, and both of them vessels of ministratio & of the holy things: & the Ove of the sanctuarie was of metall. Maimony ibid. c. 12. §. 13. They signified vessels of Christian hearts, as, My hart hath fryed (or boyled) a good matter &c, Psal. 45. 2. See the annotations on that Psalme.

6 V. 6. peices] or, parts. They baked it in the sanctuarie, and cut it in peices, and put the peeces into a ministring vessel, and then put upon it oile and frankincense, and carryed it to the Priest, and the Priest carryed it to the altar, and brought it to the southwest horn, and did as is before noted on verse 2. And for the manner of cutting: he doubled the cake into two, and the two into 4. and divided it. And all the peices were as big as olives: and if they were greater or lesser, they would serve. Maimony ibidem, chap. 13. §. 12. 10. This cutting in peices is to be understood also of the cakes baked in the oven, vers. 4. and in the Frying-pan, vers. 7. 8. and signified the same thing that the cutting in peeces of the Burnt-offring, Lev. 1. 6. 12.

8 V. 8. he shall offer] that is, the man that brings the gift, shall present or offer it to the priest: so Sol. Iarchi expoundeth it, the owner thereof shall offer it to the priest, and the priest shall bring it unto the Altar. Or, it shall be offered, to weat, by thee: as, he imputed, Gen. 15. 6. is translated, it was imputed, Rom. 4. 3. See also the notes on

Gen. 2. 20. & 16. 14.

V. 9. take up] or, lift up: which the Chaldee translateth *separate*; the Greek, *take-way*. a memorial] that is, an handful of the peices therof: see before, on v. 6. & 2. All Meas offerings that are offered upon the Altar, he takeith an handful thereof, and burneth it all upon the Altar: and the rest is eaten by the Priests. Maimony ibidem, c. 12. §. 9. See an exception, in Lev. 6. 13. of rest] Gr. of sweet smel, The Chaldee translateth, an offering that shall be received with favour before the Lord.

V. 10. Holy] Hebr. *holynes* of *holynes*-ses; that is, most holy: see v. 3.

V. 11. with leaven] except some thak-offerings, which were brought with leavened bread, Levit. 7. 13. Leaven and honey are unlawful to be burnt upon the altar, and they are unlawful every whit of them, Lev. 2. 11. But he is not guilty, except he burn them for an offering, or with an offering, and whether he offer them by themselves, or burn them mixed, he is to be beaten for each of them by themselves. Maimony in *Issure mixbeach*, c. 5. §. 1. old-leaven] see the annotations on Exod. 12. 15. Leaven figured Syn of all sorts, inward and outward, in doctrine and manners, Luk. 12. 1. Mat. 16. 6. 12. 1 Cor. 5. 8. honey] which for sweetnes of tast, is contrary to sour leaven; yet being eaten much, breedeth lothsomnes, and is not good, Prov. 25. 16. 27. but turneth to choler and bitterness. And being put into the fyre, it boileth up in froth; wherupō some of the Hebrewes take it to signifie pride, and therefore it was not to be burned in any Fyre-offring. R. Elias, in *R'sbith Chocmah*, treat. of Humilitie, ch. 3. Both these forbidden in this oblation, signified the perfection of Christ, and of us in him. Among the heathens they used honey, in the sacrifices for the dead: Euripid. in *Iphigen. in Tauris*. Baal Hatturim (on this scripture) noteth, that the evil concupiscence (the corruption of nature in man,) is like to old-leaven; and this is the reason why honey is forbidden, because the evil concupiscence is sweet unto a man as honey. And Sol. Iarchi sayth, All sweet fruit is called honey. Sometime

9

10

11

time Leaven is used to denote grief and affliction, as in *Psal. 73. 21. my hart was leavened*: which may have use here, that neyther extremitie of grief as Leaven, nor of pleasures, as Honey, be in the Meat offering of the saints, but a temperature and mediocritie. See 2 *Cor. 1. 3. 4. - 9. & 12. 7. - 10.*

12

V. 13. In the oblation] the word *In* or *With*, is to be understood as in the former verse; or, *Of*, as the Greek versio hath.

them] leaven and honey though they might not come on the altar, yet came with the first fruits: Leaven is mentioned with the first fruits, *Levit. 23. 17.* and with thank offerings, *Lev. 7. 13.* Honey is also among the first fruits, in 2 *Chr. 31. 5.* though there the Hebrew Doctors understand Dates which are sweet as honey: which may also be implied in the prohibition here v. 11. So *Sol. Iarchi* here expoundeth it, saying, first-fruits of honey, as the first fruits of figgs, and dates: Otherwise by them, may be meant the one of them, to weet Leaven: (for Bees honey was not brought for first-fruits:) as the *thevee*. *Math. 27. 44.* that is one of them, *Luke 23. 39.* so, his disciples, *Mat. 24. 1.* that is, one of his disciples, *Mark. 13. 1.* *Chazkuni* here expoundeth it, ye shall offer them to the Lord for a wave-offring: but not for an oblation on the Altar. for a savour of rest] in Greek, for a savour of sweet-smell to the Lord: which the Chaldees expoundeth; to be accepted in favour. This the Hebrewes understand strictly, and therefore say, for a savour of rest thou mayst not make them ascend, but thou mayst make them ascend (to burn) as wood. But to mingle them with any oblation, as syn-offring, trespass-offring, meat-offring &c. was unlawful: and who so did it, was to be beaten. *Maimony in Issurei mixbeach, ch. 5. f. 3. 4.*

13

V. 13. shalt salt] or, shalt season. This the Priest was to doe, calling salt upon it, when it was brought to the altar, as is noted on v. 2. Salt is of a fyerie nature, savoureth all meats, and preserveth from corruption, by the sharpnes therof: and is therefore applied to the wholsome doc-

trine of the gospel, reprobbs, and wise seasoned words of grace, *Math. 5. 13. Col. 4. 6.* and here to the salt of the covenant, which on our part is faith in midst of afflictions: wherefore our unregenerate estate, is likened to a child new born, &c. not salted, *Ezek. 16. 4.* of the covenant] which is a signe of the covenant of thy God: for by salt, the covenant of grace was signified in Christ, which we by faith apprehend unto incorruption. We are therefore admonished, *Have salt in your selves, and have peace one with another: Mar. 9. 50.* Hereupon a covenant of salt, is used for an inviolable, incorruptible, and perpetual covenant, *Num. 18. 19. 2 Chron. 13. 5.* Therefore in this sacrifice, the Hebrew doctors held salt so necessary, that if it were offered without salt, it was polluted: *Maimon. treat. of holy things polluted, ch. 11. f. 16.* every oblation] not the Meat-offerings onely, but the Burnt offerings, *Ezek. 43. 24.* and all other; as Christ sayth, Every one shall be salted with fyre, and every sacrifice shall be salted with salt, *Mark. 9. 49.* The Hebrew doctors say, It is commanded to salt all offerings, before they ascend on the Altar, (*Levit. 2. 13.*) and thou hast nothing which cometh on the Altar without salt, except the wine of the drink offerings, and the blood, and the wood. And it is commanded to salt the flesh very sayr, as one would salt flesh to roste, that he turn the peice & salt it. The salt which they season all offerings with, is the Congregations, as the Wood also is: and no particular man brings salt or wood for his offering fro his own house. And they layd on the salt in three places: in the salt chamber, and on the foot-bank (as the altar), and on the top of the Altar. In the salt chamber they salted the skins of the holy things. Upon the foot-bank, they salted the members (or peices of the sacrifices,) and on the top of the Altar, they salted the handfull and the frankincense, and the Meat-offrings that were burned, and the Burnt offerings of soules. *Maimony in Issurei Mixbeach, ch. 5. f. 11. 12. 13.* Therefore (sayth *Baal hatturim*) salt is three times mentioned in this verse, because they put on salt in three places (forementioned.) The heathens

C

thens

them returned a memorial of this service, offering with their sacrifices, meale or flower salted. *Homer l. 14. 1.*

24

V. 14. *Meat-offring of first fruits*] This seemeth to be meant of the sheaf (or Omer) of barley, wherof he speaketh agayne in *Levit. 23. 10.* See the annotations there. So *R. Menachem*, and *Sol. Iarchi* here sayth, the scripture speaketh of the *Meat-offring* of the Omer (in *Lev. 23.*) *green ears of corn*] in Hebrew *A-b*, by which name the first moneth is called, *Exod. 13. 4.* for then barley was eared, and began to be ripe; as is shewed in *Lev. 23. 10.* The Greek translateth it *New-fruits*. *parched*] for they dried them with the fyre, in the green ears, because else they would not be ground in the mill, for that they were moist: sayth *Sol. Iarchi* on *Lev. 23.* *ground corn*] or *small broken corn*. Hebr. *Geres*, that is *breaking* or *grinding*; which the Greek translateth *corn* or *grain*. The Chaldee, *broken-graines*: and *Sol. Iarchi* expoundeth it, *broken whiles it is moist*. *Geres* (sayth he) meaneth *breaking* and *grinding*; *broken with the mill*. *of the full-ears*] or, *of the green-ears*; call'd in Hebrew *Carmel*, which here, and in *Lev. 23. 14.* & in *2 King. 1. 41.* is used for *full-green ears* of corn; which the Chaldee expoundeth *tender*: elsewhere it is the name of a mountaine, which was fruitfull with corne, *1. King. 18. 41.* & generally a fruitful place is called *Carmel*, *Esa. 35. 15. 16. & 29. 17.* The *First-fruits* chiefly figured Christ, by whom all the rest of the revenue is sanctified, *1 Cor. 15. 20. Rom. 11. 15. Job 12. 24.* the parching, breaking, grinding &c: figured his suffering for us, being bruised for our iniquities, *Esa. 53. 5.* Wherby he was offered for a sweet savour unto God. And with him we are partakers in our measure, *Rom. 8. 17. Coloss. 1. 24.*

25

V. 15. *Shalt put*] Hebr. *shalt give* (which the Greek translateth *shalt pour*) *oil*, which was according to other meat-offerings, a log of oil, & an handful of frankincense: signifying the graces of God in Christ & his members, and the sweet odour of his oblation for us. See more in the notes

on *Levit. 23. 10.* touching this manner of service.

CHAPTER 3.

1. The Peace-offrings, of the herd; 6. and of the flock: 7. either Sheep, 12. or Goat.

1
2
3
4
5
6
7
8
9
And if his oblation be, a sacrifice of Peace-offrings: if he offer it of the herd, whether it be male or female; he shall offer it perfect, before Iehovah. And he shall lay his hand, upon the head of his oblation: and he shall kyl it, at the dore of the Tent of the Congregation: and Aarons sonns the Priests, shall sprinkle the blood, upon the Altar, round-about. And he shall offer of the sacrifice of the Peace-offrings, a Fyre-offring unto Iehovah: the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the fat which is upon them, which is upon the flanks: and the caule above the liver, with the kidneyes, he shall take-away it. And Aarons sonns shall burn it on the Altar, with the Burnt-offring, which is upon the wood, that is on the fyre: it is a Fyre-offring, of a savour of rest, unto Iehovah.

And if his oblation, for a sacrifice of Peaceoffrings unto Iehovah, be of the flock: male or female, he shall offer it perfect. If he offer a Lamb, for his oblation: then shall he offer-it before Iehovah. And he shall lay his hand, upon the head of his oblation; and he shall kyl it, before the Tent of the congregation: and Aarons sonns, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer

- offer, of the sacrifice of the Peace-offerings, a Fyre-offring unto Iehovah: the fat thereof, and the whole rump, it shall he take-off hard-by the back-bone: & the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the fat that is upon them, which is upon the flanks: and the caule above the liver, with the kidneyes, he shall take-away it. And the Priest shall burn it, upon the Altar: it is the bread of the Fyre-offring, unto Iehovah.
- And if his oblation, be a Goat: then he shall offer it, before Iehovah. And he shall lay his hand, upon the head of it; and he shall kyll it, before the Tent of the congregation: and Aarons sonns, shall sprinkle the blood thereof, upon the Altar, round about.
- And he shall offer thereof, his oblation; a Fyre-offring, unto Iehovah: the fat that covereth the inwards, and all the fat, that is upō the inwards. And the two kidneyes, and the fat that is upon them, which is upon the flanks: & the caule above the liver, with the kidneyes, he shall take-away it. And the Priest shall burn them, upon the Altar: it is the bread of the Fyre-offring, for a favour of rest; all the fat, is Iehovahs. It shalbe an eternal statute, for your generations, throughout all your dwellings: any fat or any blood, ye shall not eat.

Annotations.

- I** **H**is oblation] hu korban, which the Greek translateth his gift unto the Lord: so korban is by the Evangelist expounded a gift, Mat. 7. 11. Peace-offerings] or, Pay-offerings: Hebr. a sacrifice of

of Payments, or of pacifications, or of perficitions, whereby men payd unto God Confession and thanks for their peace and prosperitie, and for his performing of mercies, & pacification, and payd their vows; as is written, Thy vows are upon me, O God: I will pay confessions unto thee, Psal. 116. 13. and, Peace-offerings are upon me; this day have I payed my vows, Prov. 7. 14. These sacrifices were of sundry sorts, eyther for Confession or (Thanksgiving) Lev. 7. 11. 12. or for a Vow; or for a Voluntary offering; Lev. 7. 16. Here, and usually in the law, the word is *Shelamin*, as of many payments or thanks, due unto God for his many benefis, as David professeth, Ps. 116. 12. 14. 17. 18. but in *Amos* 5. 22. it is used singularly *Shelem*. The Greek often translateth it *Eirenikee*, that is, a Pacifying (or Peace) offering; but here, and most commonly *Soterion*, a sacrifice of salvation, (offered unto God for his salvation of men.) The Chaldees hath, the sacrifice of sanctities (or sanctifications;) whether, because none but clean and sanctified persons might eat of it? Lev. 7. 19. 20. or for sanctifying the name of God by it. *Sol. Iarchi* sayth they are called Peace-offerings, because they bring peace into the world: as also because by them there is peace to the Altar, to the Priests, and to the owners: that is, every of these have a part in the Peace offerings. *R. Menachem* sayth, it is of like meaning as that in *Esa. 44. 28. I shall performe all my pleasure.* The mystrie of this sacrifice is opened in *Hos. 14. 2. Take-away (Lord) all iniquity, and receive (or give) good: and we will pay, the bullecks of our lips; which the Greek there translateth, the fruit of our lips: and the Apostle likewise sayth, By him (that is, by Iesus,) let us offer the sacrifice of praise to God continually: that is, the fruit of the lipps, confessing to his name; Heb. 13. 15. These Peace-offerings, were also given, when men in their troubles prayed unto God for peace and salvation, *Iudg. 20. 18. & 21. 4. 1 Chron. 21. 16. That as the Burnt-offring (in Lev. 1.) figured our reconciliation to God by the death of Christ; & the Meat-offring (in Lev. 2.) our sanctification**

in him, before God: so this Peace-offering signified both Christs oblation of himself, whereby he became our Peace and salvation, Ephes. 2. 14, 15, 16. Act. 13. 47. Heb. 5. 9. & 9. 28. & our oblation of praise, thanksgiving, and prayer unto God; in the midst of troubles, tentations, and spiritual combats which we fight by faith in this life: so that we come boldly unto the throne of grace, that we may receive mercie, and finde grace to help in time of need; Heb. 4. 16. or female,] herein it differed from the Burnt offering, which was to be of the males only, Lev. 1. 3. By this distinction of sexes, the Hebrewes gather, that the beast, which was neyther perfect male nor female, or both male and female, though it had no other blemish, was not fit for sacrifice: Maimony in Issurei Mizbeach, ch. 3. f. 3. Spiritually we may apply this to the state of the Church in Christ, in whom there is neyther male nor female, but all are one in him, Gal. 3. 28. And that God accepteth not onely the sacrifice of Christ, but ours also in him. Heb. 13. 15. perfect] in Greek, without blemish: See Exod. 12. 5. & Lev. 1. 3.

2 V. 2. lay] or, impose his hand, (in Greek, his hands;) to testifie by this signe his faith in God through Christ: see the notes on Levit. 1. 4. The difference there and here, the Hebrew doctors think to be this, that over the Peace-offering there was no confession (of synns), but speaking words of Praise (unto God:) and that hands might be layd on, in any place of the courtyard where he would, in the place where it was killed. Maimony treat. of offering sacrifices, ch. 3. f. 14. 15. he] that is, the Priest or some other Levite shall kil it: see Lev. 1. 5. It might be killed in any place of the Court; (Maimony ibid. ch. 1. f. 4.) and was not restrayned to the Northside of the Altar, as the Burnt-offering, Levit. 1. 11. For these Peace-offerings the Hebrewes call the lighter holy things; to distinguish them from the Holy of holies, Lev. 2. 10. sprinkle] according to the manner observed on Lev. 1. 5. For the Burnt offering, Trespass-offering & Peace-offring; the

sprinkling of the blood of these thre upon the altar was ever alike: Maimony treat. of Offering sacrifices, ch. 5. f. 6. It figured the sprinkling of Christs blood, whereby wee, our words, and works are sanctified before God. 1 Per. 1. 2. Heb. 13. 24.

V. 3. unto Jehovah] wholly burn up on the Altar unto the Lord. There were besides; of every Peaceoffring, the Brest and the right shoulder, which were waved and heaved before the Lord, and given the Priests to eat: wherof see Lev. 7. 30, 31. &c. the other flesh of the Peace-offring, was eaten by the owner that brought it, and his family and freinds; Lev. 7. 15. 16. the fat] or, the suet. This sometime signifieth the best of all things, (as is shewed upon Gen. 4. 4.) & so teacheth to offer the best unto the Lord: sometime it signifieth unbeleef, dulnes, and hardnes of hart, (as fat is without sense,) Psal. 119. 70. Act. 28. 27. so the fat consumed in the fyre, signified the taking away of our corruptions by the spirit of Christ. And the kidneyes, (which are the seat of lust,) not the hart or braynes (which are the seat of wisdom and understanding,) were likewise burned, to teach mortification of our members which are on earth, fornication, uncleannes, inordinate affection &c, Colos. 3. 5. See the notes on Exo. 29. 13.

V. 4. which is] understand againe, the fat which is upon the flanks, or (as the Greek and Chaldees interpret it) upon the thighs: so the Hebrew doctors expound it as a distinct fat from the former, and say it was the fat which is in the roots of the thighes, on the forepart. Maimony, treat. of forbidden meats, ch. 7. f. 6.

V. 5. shall burn it] The order of offering this sacrifice was; the Priest killed it, and sprinkled the blood, and stayed it, and took out the inwards. Afterwards he cut in peeces the flesh, and separated the brest and the right shoulder, (Lev. 7. 30. 32.) and put the inwards with the brest and shoulder, into the owners hands. And the Priest put his hand under the owners hands and waved all before the Lord,

on the East side. And if it were a Thank-offering (Lev. 7. 12. 14.) he took of the bread that was brought therewith, one cake of incense, and layd it with the breast, shoulder, and inwards, and waved all upon the owners hands. First he layd the fat upon the owners hands, then the breast, and the shoulder above. And the two kidneys and the caule of the liver, above them. And if there were any bread, he layd it above, and so waved all. After that, he salted the inwards, and burned all upon the Altar: but the breast & the shoulder, were eaten by the Priests; and the remnant of the Peace offering was eaten by the owners. But the Priests might not have the breast and shoulder, til the inwards were burned. Likewise the bread waved with the Thank-offering, was eaten by the Priests; and the rest of the bread, by the owners. If two brought a peace offering in partnership; the one of them waved it, by leave of his fellow: and if they were two, one waved for them all. If the owner of the sacrifice were a woman, she waved it not, but the Priest. A woman never waved, save onely in the offering of gealouse, (Num. 5.) and of a Nazirite, (Num. 6.) Maimony, in treat. of offering sacrif. ch. 9. f. 6. 7. &c. upon the Burnt-offering] that is, laying it on the altar after the Burnt offering; for that alwayes had the first place. Sol. Jarchi here sayth, this teacheth us, that the dayly Burnt-offering, was before any other oblation. It signified; that wee are first to be reconciled unto God by the death of Christ, apprehended of us by faith, before any oblation of ours can be acceptable to God.

of rest] Gr. of sweet smell: in the Chaldee, an offering which shalbe received with favour, before the Lord: See Lev. 1. 9. Hereby Gods acceptation of us and of our service, prayers, thanksgiving &c, in Christ, was signified. Heb. 13. 15. 16.

V. 6. of the flock] sheep or goats, as after is explaind: but here is no mention of soules, as was for the Burnt-offering. Lev. 1. 14. The Hebrewes say, Peace-offerings are brought of sheep, and of goats, and of beeves, of males or of females, of great or of small: but no soule is brought for Peace-offerings. Small (beasts), are from eight dayes old, until a

complete yere, from day to day: and great (beasts) of the herd; til they be full three yeres old, from day to day; and of the flock, til they be full two yeres old, from day to day: if they be more then thus, they are too old, and may not be offered: Maimony treat. of Offering the sacrific. ch. 1. f. 11.

V. 7. a Lamb] or sheep, of the first yere, as is noted on Lev. 1. implying also a sheep of the second yere, which was lawful to be offered, as is before shewed.

V. 8. he] that is, the Priest or Levite shall kil it, so in v. 13. see Lev. 1. 5. before] the Greek translateth, at the dore of the Tent, (as Moses sayd in v. 2.) so after in verse 13. and these phrases explain one another.

V. 9. whole rump] the perfect (or intyre) tayl; which in some kind of sheep is very great and fat; especially in those parts of the world, and namely in Syria, as Plinie mentioneth, Hist. b. 8. c. 48. Therefore it is here commanded to be burnt upon the altar, with the other fat and inwards.

V. 11. the bread] or, the food, meaning the flesh, which the fyre on the altar was to eat up and consume. The Greek translateth it, a savour of sweet-smell: so in v. 16. And because these things were burnt unto God, therefore God calleth them also his bread, Num. 28. 2. Ezek. 44. 7. and the Priests which burned them, are sayd to offer the bread of their God, Lev. 21. 6. 8. 17. and the holy things which the Priests did eat, are called by the like name, Lev. 21. 22.

V. 12. a Goat] this is here handled in a section apart, (not together with the sheep, as was in the law of the Burnt-offering Lev. 1. 10.) because of some difference in the oblation; as Sol. Jarchi observeth, there is in the fat of the sheep, that which is not in the fat of the goat, for the rump of the sheep was offered with the fat, v. 9.

V. 17. any fat] to weere, any such fat, and of such beasts as are here forespoken of, of beeves, sheep, or goats, as the law after explaineth it, Lev. 7. 23. and a man was not guilty, save for these three sorts of beasts

beasts onely: of other tame or wild beasts, whether clean or unclean, the fat was as the flesh: sayth Maimony, in tom. 2. treat. of Forbidden meats, ch. 7. f. 1. Moreover there were three sorts of fat, for eating wherof, men deserved to be cut off, (as in Lev. 7. 25.) the fat which is upon the inward, and which is upon the two kidneys, and which is upon the flanks: but the rump was lawful to be eaten, it was not called fat, but in the case of sacrifice onely: even as the kidneys and the caule above the liver, are called fat, in the case of sacrifice. The fat which was covered over with flesh, was lawful: the fat upon the kidneys was forbidden, not that which was within the kidneys. The fat of the hart &c, was lawful. Maimony ibidem f. 5. 7. 9. any blood } to weet of soules or of beasts absolutely, as is explained, Lev. 7. 26. But blood of fishes, Locusts, and other such things, was not within this prohibition: therefore it was lawfull to eat or to drink the blood of such fishes, locusts &c, as were clean for food: sayth Maimony, ibidem, ch. 6. f. 1. See the annotations on Gen. 9. 4. Lev. 7. 26. & 17. 14. As eating and drinking, signifieth communion, 1 Cor. 11. 24. & 10. 16. 17. and the forbidding to eat, signifieth a forbidding of communion, Act. 10. 13. 14. 15. 28. Hebr. 13. 10: so this prohibition of eating blood (which was given upon the altar to make atonement for mens soules, Levit. 17. 11.) and of fat, (which was given upon the altar to be consumed there with fyre, and so was the Lords, Lev. 3. 16.) seemeth to forbid figuratively, all ascribing unto our selves of the work of our redemption, which is onely by the blood of Christ, Eph. 1. 7. and of the work of our sanctification, which Christ by his spirit performeth in us, 1 Cor. 1. 30. 31. Eph. 5. 26. Heb. 10. 10. 1 Pet. 1. 2.

CHAPTER 4.

1. The syn-offerings, for the ignorances of the anoynted Priest: 13. of the Congregation: 22. of the Ruler, 27. or of any of the people.

1 **A**Nd Iehovah spake unto Moses, saying, Speak unto the sonns

of Israel, saying: A soule, when it shall syn through ignorance, of all the commandements of Iehovah, which should not be doen: and shall doe, of any one of them. If the Priest that is anoynted, shall syn to the guiltie-syn of the people: then he shall offer for his syn which he hath synned, a bullock a yongling of the herd, perfect, unto Iehovah for a Syn-offring. And he shall bring the bullock, unto the dore of the Tent of the congregation, before Iehovah: & shall lay his hand, upon the head of the bullock, and he shall kyll the bullock, before Iehovah. And the Priest, that is anoynted, shall take of the bullocks blood: and shall bring it, into the Tent of the congregation. And the Priest shall dip his finger, in the blood: and shall sprinkle of the blood, seven times before Iehovah; before the veile of the Holy place. And the Priest shall put some of the blood, upon the hornes of the Altar, of the incense of sweet-spices, before Iehovah; which is in the Tent of the congregation: and all the blood of the bullock, he shall poure at the bottom of the altar of the Burnt-offring, which is at the dore of the Tent of the congregation. And all the fat, of the bullock of the Syn-offring, hee shall take off from it: the fat that covereth the inwards, & all the fat, which is upon the inwards. And the two kidneys, and the fat which is upon them, which is upon the flanks: and the caule, above the liver; with the kidneys, he shall take away it. As it was taken off, from the bullock of the sacrifice of Peace-offrings: and the Priest shall burn them, upon the altar

of

11 of the Burnt-offring. And the skyn
of the bullock, and all his flesh, with
12 his head, and with his legs: and his
inwards, and his dung. Even all the
bullock shall he cary-forth, to with-
out the camp, unto a clean place, at
the powing-out of the ashes; & shall
burn him on wood, with fyre: at
the powing-out of the ashes, shall he
be burnt.

13 And if all the Congregation of Is-
rael, syn ignorantly; and the thing be
hid, from the eyes of the church: and
they have doen *any* one of all the cō-
commandements of Iehovah, which
should not be doen, and are guilty.

14 When the syn is knowen, which they
have synned, against it: then the
church shall offer a bullock a yong-
ling of the herd, for a Syn-offring; and
shall bring him, before the Tent of

15 the congregation. And the Elders
of the congregation, shall lay their
hands, upon the head of the bullock,
before Iehovah: and he shall kill the
16 bullock, before Iehovah. And the
Priest that is anoynted, shall bring of
the blood of the bullock: into the

17 Tent of the congregation. And the
Priest shall dip his finger, in *some* of the
blood: and shall sprinkle seven times,
before Iehovah; before the veile. And
18 he shall put *some* of the blood, upon
the horns of the Altar, which is be-
fore Iehovah, which is in the Tent of
the congregation: and all the blood,
he shall poure at the bottom of the
Altar of the Burnt-offring; which is

at the dore of the Tent of the congre-
gation. And all his fat, he shall take
off from him: and burn it, upon the
20 Altar. And he shall doe with the bul-

lock, as he did with the bullock of the
Syn-offring; so shall he doe with it: and
the Priest, shall make-an-atonement
for them, and it shal be mercitully-
forgiven them. And he shall cary-
21 forth the bullock, to without the
camp; and shall burn him, as he bur-
ned the first bullock: it is the Syn of
fring of the church.

When the Ruler, hath synned: and
doen *any* one of all the commande-
ments of Iehovah his God, which
should not be doen, through igno-
22 rance, and is guilie. Or if his syn, be
made-knowen unto him that wherein
he hath synned: then he shall bring
his oblatiō, a goat-buck of the goats,
a male perfect. And he shall lay his
23 hand, upon the head of the goat-
buck; & he shall kyl him, in the place,
where he kyleth the Burnt-offring,
before Iehovah: it is a Syn-offring.
24 And the Priest shall take, of the blood
of the Syn-offring, with his finger; and
put it, upon the horns of the Altar of
Burnt-offring: and shall powre his
25 blood, at the bottom of the Altar of
Burnt-offring. And all his fat, he
shall burn upon the Altar, as the fat
of the sacrifice of Peace-offrings: and
the Priest, shall make an-atonement
for him, concerning his syn, and it
shall be mereifully-forgiven him.

And if one soule, syn through ig-
26 norance, of the people of the land:
while it doeth *any* one of the cōman-
dements of Iehovah, which should
not be doen, and be guilty. Or if
27 his syn be made-knowen unto him,
which he hath synned: then he shall
bring his oblation, a shee-goat of the
goats, perfect, a female; for his syn,
28 which

- 29 which he hath synned. And he shall lay his hand, upon the head of the Syn-offring: and he shall kill the Syn-offring, in the place of the Burnt-offering. And the Priest shall take of the blood therof, with his finger; and put it, upon the horns of the altar of Burnt-offring: & all the blood therof, he shall powre, at the bottom of the altar. And he shall take-away all the fat therof, as the fat is takē-away, frō off the sacrifice of Peace-offrings: and the Priest shall burn it upon the altar, for a favour of rest, unto Iehovah: and the Priest shall make an atonement for him, and it shalbe mercifully forgiven him.
- 32 And if he bring a Lamb for his oblation, for a Syn-offring: he shall bring it, a female perfect. And he shall lay his hand, upon the head of the Syn-offring: and he shall kyl it for a Syn-offring, in the place where he kylleth the Burnt-offering. And the priest shal take the blood of the Syn-offring, with his finger, and put it, upon the hornes of the altar of Burnt-offring: and shall powre all the blood therof, at the bottom of the altar.
- 35 And he shall take-away all the fat therof, as the fat of the lamb is taken-away, from the sacrifice of the Peace-offrings: and the priest shall burn them upō the altar, according to Iehovahs Fyre-offrings: and the priest shall make an atonement for him, for his syn which he hath synned; and it shalbe mercifully-forgiven him.

Annotations.

- 2 **A** soule] that is, a person, or man, as the Chaldee translateth it. when it shall syn] or, if it syn. Whereas he had

taught the justification and sanctification of the church, by the former sacrifices, and how men ought to walk in newnesse of life: now, because there is not a just man upon earth that doeth good and synneth not, Eccl. 7. 20. but in many things we offend all, Iam. 3. 2. the Lord appointed meanes for the cleansing of his church and all the members therof, from the infirmities, errors & ignorant synns which they fall into. But if we syn wilfully, after that we have received the knowledge of the truth; there remaineth no more sacrifice for synns, but a certain fearful looking for of judgment, and fyerie indignation, which shall devour the adversaries, (or enemies of the Lord) Heb. 10. 26. 27. Esa. 26. 10. 11. through ignorance] or, in error, unawares, by unadvisednes. Shegagah the word here used, signifieth error or going astray out of the right way, through ignorance or forgetfulness, or unadvisednes, or by being deceived, or the like. The Greek sometime turneth it *Agnosia*, Ignorance, but here and often translateth it *Acosios*, unwillingly: which is contrary to that which the Apostle calleth *Hecousios*, willingly or wilfully, Heb. 10. 26. contrary also to that which the law calleth synning with an high hand, or presumptuously, Numb. 15. 27. -- 30. We may see the meaning opened by Moses in Numb. 35. 11. where he speaketh of kylling a person by error or unawares, which in Deuter. 19. 4. is sayd to be ignorantly or without knowledge; and both are joynd together in Ios. 20. 3. unawares, (or by error) and without knowledge (or unwittingly:) wherto is opposed a lying in wait, that is, a purpose and willingnes to kill him, Deut. 19. 11. Exod. 21. 13. The Apostle likewise calleth such synns *Agnosmata*, Errors-doen. of ignorance, in Heb. 9. 7. and more fully openeth it by two words, in Heb. 5. 3. shewing the Priests dutie to have compassion on the ignorant, and on them that erre. So that these ignorances or errors, were misdeeds arising from error of the mind, or of the affections, when men did eyther not know or understand the Law aright, or not remember or take heed thereto

LEVITICS, Ch. III.

thereto as they ought; when they knew not the nature of syn, or considered not how loathsome it was unto God; but were overtaken and miscaried by their errors or lusts, such are to be restored in the spirit of meeknes, Gal. 6.1. for such God appointed sacrifices; but for presumptuous wilfull and malicious synns, men were to be cut off: Num. 15.27. 30. These Errors or Ignorances are such & so many, as no man can understand, Psal. 19.13. and God both cleanseth us of them by the sacrifice of Christ, Heb. 10.10.12. and restreyneth us from them by afflictions, Ps. 119.67. and warneth us to take heed of them, lest he be angrie, and destroy the work of our hands, Eccles. 5.6. And whereas there foloweth a law in Lev. 5.17. for synns not known, the Hebrewes put this difference: *Shegagah* (an error or syn through ignorance) is when he knoweth certainly: that he hath done the thing, but he did it in error (or unadvisedly:) but he that knoweth not, is he that is uncertaine whether he did the thing or no. Talmud Bab. in *Cherethoth* (and *Maimonie* in his explanatiōs on the same,) chap. 1. of all] understand, by doing any one of all the commandments. So Moses himself explaineth it in the words here folowing, and in v. 13. 22. 27. commandments } or, charges: meaning prohibitions, or forbodes. For God commandeth both to eschew evil, and to doe good: & most of the ten commandments (Exod. 20.) are forbiddings of syn. And thus the holy Ghost useth the word both wayes; as Take heed &c, lest ye make you the likeness of any thing, which Iehovah thy God hath commanded (that is forbbidden) thee: Deut. 4.23. And contrarywise in Deuter. 17.3. hath served other Gods &c, which I have not commanded; to weete, to be doen. Hereupon the Hebrew Doctors (*Maimony* and others,) divide the lawes into Commandments to be doen, and Commandments which should not be doen. The Commandments given by Moses, they have summed up in all to be six hundred and thirtē: of them, they make affirmative precepts of things

to be doen, two hundred fourtie and eight, so many as (they say) there are bones in a mans body; and of negative precepts or prohibitions, three hundred sixtie and five, so many as there are dayes in the yere.

Should not] the Greek translateth it, ought not. To these prohibitions, the Hebrew doctors doe restreyn this law, saying, They bring no Syn-offring, but for ignorance (in doing) that which should not be doen, as it is written (Lev. 4. 13. 27.) any one of all the commandments which should not be doen. *Maimony*, treat. *Shegagoth* (or of Ignorances) chap. 1. f. 2. These which are counted the greater synns, the Lord appointed for them the greater sacrifices, according also to the estate of the persons that did them, differing one from another. For some synns also which the poorer sort should comit, there were lesser sacrifices prescribed, Levit. 5.7. 11. Other sinns in omitting things to be doen, were expiated by Burnt-offerings, which were offered dayly for the whole Church, or by particular persons, as they would bring them, as is shewed on Lev. 1. Also by the sacrifices offered on Atonement day, wherof see Lev. 16. The Hebrewes account some synns more hea- vie, and some more leight. The heavy transgressions (they say) are those for which men deserve death (by the Magistrate,) or cutting off (by the hand of God,) also vayne and false oathes. Other, for which cutting off is not threatened, they hold the leighter. *Maimony* tom. 1. treat. of repentance, ch. 1. f. 2. Shall doe] this also they restreyn unto deeds or facts, saying: Every transgression, for the presumptuous doing wherof, men deserve cutting off, (as Num. 15.30.) they are bound for the ignorant doing thereof to bring a syn-offring: except for three transgressions; 1. blasphemie, 2. neglect of circumcision, 3. and of the Passover. The Passover and circumcision, because they are commandments to be doen; and they bring no Syn-offring, but for ignorant doing of that which should not be doen, l. v. 4. 2. And the blasphemie, because in him there is no deed: and it is sayd, FOR HIM THAT DOETH THROUGH IGNORANCE Numb. 15.29. Therefore he that

receiveth an idolatrous opinion of God, although he deserve to be cutt-off, if he doe it presumptuously, he is to be stoned; and if he receive it in ignorance, he is not bound to bring the sacrifice, because he hath not doen any deed; and it is written, when he doeth any one, &c. Maimony in Shagagoth, c. 1. f. 2. Neyther if a man were accused to have doen any syn, and he denyed it, was he bound to bring a sacrifice: If witnesses say, we saw thee that thou didst work on the Sabbath, or eat fat; and hee say, I know certainly that I did not this thing: he is not bound (to bring) a Syn-offring. Maim. ibidem c. 3. f. 1.

3 V. 3. anointed] that is, the High Priest; (as both Greek, and Chaldee doe expound it:) for the high Priest onely, in the ages following, was anointed; Levit. 21. 10. & 16. 32. Exo. 29. 29. And this law concerneth his syn committed after his anoynting onely: that which he doeth before, is counted but as of a private man. The anoynted Priest, or the King, which syn before they be put into office, although it be not known unto them, til after they are in office; loe they are as a private man. Maimony, in Shagagoth chap. 15. f. 10. Thus the Law (as the Apostle observeth) made men High priests, which had infirmities, who needed dayly to offer up sacrifices, first for their own synns, & then for the peoples: but our High-priest, Christ Iesus, was holy, harmless, undefiled, separate from synners, and made higher then the heavens; Heb. 5. 2. 3. & 7. 26. 27. 28. Therefore the legal priesthood could not be perpetual; but was a figure for the time, til the comming of our Lord Iesus.

to the guiltie-syn] here may be understood, according to the syn of the people, that is, he synning like them. It may also be meant, that by his teaching, or practise, the people were caused to syn; as David was a guiltie-syn, that is, a cause of syn, to Israel, 1 Chron. 21. 3. And this latter the Greek version foloweth, saying, so that the people synn: and the old Latine expoundeth it, making the people to offend: and the Hebrewes, as Charkuni here openeth it, to make the people guiltie, in that he hath taught

and permitted them to doe a thing forbidden. Of this the Hebrew canons say, If he that ignorantly erreth, in one of these &c, be a private man, he must bring a shee goat, or an ewe-lamb: and if it be the anoynted Priest, he must bring a bullock for a Syn-offring. Whereby is meant, he is to bring a bullock for his unadvisednes, when he erreth by teaching himself, and doeth a deed through unadvisednes of his teaching onely; and is withall a very wise man, as is written, If the anoynted Priest syn, to the guilty-syn of the people. Loe the Priest is as the Congregation. As the Congregation, that is the Judges, are not bound to bring a sacrifice, unless they be wise men, meet to teach, and doe err in teaching, and the doers doe it at their mouth &c; so is the Priest, in all these things. If he err in fact onely, without teaching, whether it be in idolatry or other synns, he bringeth not the oblation. If the anoynted Priest teach with the Synedrion, & both he & they err in teaching, although they doe according to this teaching wherein they goe astray: for as much as he relyed not in the time of the fact, upon his teaching onely, but upon the Synedrions also; he is discharged, and needs not bring a Bullock for himself, but when the Synedrion bringeth an oblation, atonement is made for him, with the congregation in generall. If he teach with the Synedrion, in error, & they syn of ignorance, they in (eating) blood, and he in (eating) fat: then atonement is not made for him with the congregation, but he must bring a Bullock for himself. Maimony, treat. of Ignorances, chap. 1. f. 4. & ch. 15. f. 1. 3. 4. 5. See after, in the notes upon vers. 13. 14. a bullock] a greater sacrifice then the common persons, v. 28. or then the Rulers, v. 22. & equal to the Congregations, v. 14.

yonling] Heb. son of the herd: see Lev. 1. 5. so after in v. 14. perfect] without blemish, as Lev. 1. 3. therein figuring the perfection of Christ. a Syn-offring] Hebr. a syn: so called because the syn was confessed and layd on the head of this sacrifice, offered for the synner. Figuring Christ whom God made syn for us, though he knew no syn; 2 Cor. 5. 21. The Apostle in Greek translatheth it, For syn, (Hebr. 10. 6. from Psal. 40.) that is an offring for syn. So after.

after in this chapter and otherwhere; Exod. 29. 14.

4

V. 4. *lay his hand*] and confess his syn which he hath synned; (as is noted on Levit. 1. 4.) so putting it upon the head of the beast, Lev. 16. 21. and this should also be with repentance, and forsaking of the syn: Prov. 28. 13. and drawing neer with a true hart in assurance of faith in Christ, whom that sacrifice figured: Hebr. 10. 4. 10. 22. *Neither Reconciliation day*, (Lev. 16.) *nor Syn-offring*, *nor Trespas-offring*, doe make atonement; saving for them that repent and beleeve in their atonement: sayth Maimony, treat. of Ignorances, chapt. 3. §. 10. *kill the bullock*] a figure of the death of Christ. Heb. 10. 5. 6. 8. 10. See the notes on Levit. 1. 5.

5

V. 5. *anoynted*] in Greek, Christ, in Hebrew *Messias*; so named as a tipe of our great high Priest Christ Iesus, who entred, not into the holy places made with hands, but into very heaven; not with the blood of goats or bullocks, but with his own blood, and obteyned eternal redemption: Heb. 9. 24. 11. 12. This anoynted Priest was the synner himself, (for he offred up sacrifice for his own synns, Hebr. 7. 27.) The Anoynted Priest's bullock, brought for any of the commandments; the Anointed priest himself, took the blood, and sprinkled thereof &c. Maimony, treat. of offring the sacrifices, chapt. 5. sect. 15.

6

V. 6. *seven times*] a mysticall number, signifying the full and perfect clensing of syn, by the sprinkling of the blood of Iesus, Heb. 9. 13. 14. 1 Pet. 1. 2. 1 Iob. 1. 7. &c. that our synns need much purgation, Psal. 51. 2. 3. Seven is a complete number, used for the perfect finishing of a work; as was in the seven dayes of the creation, Gen. 2. 2. 3. and is used for many, 1 Sam. 2. 5. Prov. 26. 25. & 24. 16. and in mysteries throughout the scriptures; as the like seven times sprinkling of blood on Atonement day, Levit. 16. 14. seven times sprinkling of oile upon the altar, when it was consecrated, Lev. 8. 11. seven times sprinkling of the leper, and seven dayes for his clensing, Lev.

14. 7. 9. seven dayes for consecrating the Priests, Lev. 8. 35. and for purifying the unclean, Levit. 12. 2 Numb. 19. 19. seven times Naaman washed him in Iordan, 2 King. 5. 10. 14. Seven dayes was Iericho besieged, and 7. priests with 7. trumpets blew, and the walls fel down, Ios. 6. seven priests blew trumpets before the Ark, when David brought it home, 1 Chron 15. 24. The lamb (Christ) hath seven horns, and 7. eyes, which are the 7. spirits of God, Rev. 5. 6. there also are seven leales on Gods book, Rev. 5. 1. seven Angels with trumpets, Rev. 8. 2. and seven with vials Rev. 15. 7. Every seventh day was a Sabbath, Exod. 20. 10. and the seventh yere, a yere of rest; and seven times seven yeres broughe the Iubilee, Lev. 25. 3. 4. 8. Seven bullocks and seven rams were sacrificed by David, 1 Chron. 15. 26. by Fzekias, 2 Chro. 29. 21. by Iob for his freinds, Iob 42. 8. and by Balaam for K. Balak, upon seven altars, Numb. 23. 1. 14. with many the like, as may be observed throughout the Bible. Ezek. 43. 25. & 39. 9. 12. Dan. 9. 24. And the mysterie of this number seven, was observed also among other of the heathens. *To purify my self, & wash me in the sea, dipping my head seven times in the waves; for the divine Pythagoras hath taught that that number is most fit, especially in religion. L. Apuleij, de Asin. aur. lib. 11.* the veyle of the holy place] Hebr. of holynes: which the Greek translateth, the holy veil. It was that which parted the holy place and the most holy, called the second veyle, Heb. 9. 3. This figured the preparation of the way for us into the Holy heavens, by the blood of Christ shed and sprinkled, to remission of synns: for by the blood of Iesus, we may be bold to enter into the holy place, by the new and living way which he hath prepared for us, through the veil, that is his flesh. Hebr. 10. 19. 20. Moreover these rites thus described in the law, were exactly to be observed, as the Hebrew doctors say, *All the bloods that were to be bestowed within the sanctuary, if there wanted any one of them, there was no atonement made: but all of them were of the*

foundation of the atonement: for loe the scripture is careful of the very number, saying seven times. Blood which is commended to be offered before the Lord, in the Sanctuary, and they bestow it on the altar that is without: or, that which should be on the altar without, they bestow it before the Lord within the sanctuary, &c: behold the flesh of the sacrifice is polluted. Maimony treat. of holy things polluted, ch. 2. sect. 3. 10.

7 V. 7. of sweet-spices] the Greek translateth of composition; it was the golden altar, on which the sweet confition was burned, Exod. 30.1. 34 &c. The bullocks that were burnt &c, the blood of every one of them, was sprinkled seven times, upon the veile that divided between the holy place & the most holy: and foure times, upon the 4. hornes of the golden altar. And all the bloods that were put upon the golden altar, when (the Priest) entred in, he stood between the Altar and the Candlestick, and the altar before him. And he put (the blood) on the horns of the altar, on the outside: beginning at the northeast horne, and so to the north-west, and to the south-west, and to the southeast: Maimony treat. of Offring the sacrifices, ch. 5. f. 13. 14. This was done, to cleanse and sanctify the altar, from the uncleannes of the synner, Lev. 16. 19. And the altar of incense, figuring Christs mediation for us whē we pray in his name, (as is shewed on Exod. 30.6.) this rite here signified how by faith in the blood of Christ, our prayers are acceptable unto God, & our infirmities forgiven and purged. It may also prefigure his bloody sweate, when he prayed in the garden, Luke 22. 44. the bottom or foundation, in Greek the base. And the syn-offrings that were burned, he brought in their blood before (the Lord) into the sanctuary, and sprinkled therof, as is expressed in the law: and the rest of the blood, he poured at the west bottom of the Altar that stood without: for that west bottom] was the first that came to hand, after he came out of the sanctuary. Maim. ibid. c. 6. f. 11. It is also recorded, that in the Temple at Ierusalem, there were at the southwest horne of the Altar, two holes, like two nostrils, that the bloods which were pour-

ed there might pass away, into the brook Kedon: Talmud Bab. in Mi Idoth (or treat. of the measures of the Temple) ch. 3.

V. 8. the fat] or, suet: see Levit. 3. 3. 4. After the kylling and sprinkling of the blood; they cutt open (the syn-offrings,) and took out the fat and inwards, and put them in a vessel, and salted them, and strowed them on the fyre, upon the altar. Maim. treat. of Offring the sacrific. ch. 7. f. 2. Hereby it became a sweet savour, unto the Lord; as after is sayd, in v. 31. For the burning of these fatts and intrals upon the Altar (which sanctified the oblations, Mat. 23. 19.) figured the purifying of our affections by Christ, through the Spirit, and by our communion with his affections: Coloss. 2. 12 13. & 3. 1. 5. Rom. 6. 4. 5. 6. 10. 11. 12. Psal. 16. 7.

V. 11. the skyn] to weet, cleaving to the flesh: for the syn-offrings that were burned, were not stayed at all. But after they were caried out of the camp, they there cutt them in peeces, like the peeces of the Burnt-offering, (Levit. 1. 6.) with their skyn; and burned them there, in the place of the ashes. Maim. 15. at. of Offring the sacrific. ch. 6. f. 18. & ch. 7. f. 2.

V. 12. he shall carry] in Greek, they shall carie forth: so after, and they shall burne.

with out the camp] and after that they were seated in Canaan, and the Temple was in Ierusalem, they caried them out of the citie: (Maimon. ibid.) The like is after, for the syn-offring of the church. v. 21. & upon expiation day, Lev. 16. 27. The mystery hereof, both touching Christ the sacrifice, and us the synners, Paul openeth thus: the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for syn, are burnt without the camp: wherefore Iesus also, that he might sanctify the people with his own blood, suffred without the gate. Let us goe forth therefore unto him, without the camp, bearing his reproch: for here have we no continuing citie, but we seek one to come. Heb. 13. 11. 14. See after in the notes upon Lev. 6. 30.

at the pouring out] that is, as the Greek explaineth it, where the ashes are poured out. So Christ was sacrificed at the place of skulls, or dead mens ashes, Job. 19. 17. and that

that was part of his reproch, (Heb. 13. 13.) which he suffred to take away our synns.

on wood] all that were burned without the court (of the sanctuary) any wood might serve for the burning of them: *Lev. 1. 7.* Compare herewith the notes on *Lev. 1. 7.* burnt] Her by Christs suffering without Jerusalem gates was signified; and so the abolishing of syn, and reconciliation of the synner unto God. *Heb. 13. 12.* & *10. 10.* *Rom. 5. 10.* Therefore in the sacrifices here following, *v. 10. 26. 31.* forgiveness of synns is promised, which is also to be understood in this place. Howbeit the Hebrew doctors observe the differences thus, that of this bullock, and the goat for the Ruler, *v. 26.* it is not sayd, for a sweet savour &c. because of the bullocks, a part is without (the sanctuary) for to remove away the uncleane spirit: and in the syn offering of the anointed Priest, it is not mentioned that it shall be mercifully forgiven him; for he hath not yet full pardon, until he make supplication unto his God, for he is the Angel of the Lord of hosts (*Mai. 2. 7.*) and he ought to be innocent and pure of hands. *R. Menachem on Lev. 4.* It is also here noted by Baal Hatturim, how the Law commandeth the Anointed Priests oblation to be burnt openly without, at the pouring out of the ashes, that no man should be ashamed to confess his syn: for loe the high priest synneth, and confesseth, and bringeth an oblation for his syn.

13

V. 13. all the congregation] This sheweth, that the Church may err. The Hebrew doctors have here sundry observations, touching the Iudges or Magistrates, which taught error, and the people that practised the same: saying, Every thing, for the ignorant syn whereof men are bound to bring the syn-offering appointed, if the great Session of Iudges ignorantly syn in the teaching thereof, and teach that it is lawful; and the people syn of ignorance by their teaching, & the people doe the thing, & relye upon their teaching. And afterward it is known to the Iudges, that they have erred, i.e. the Iudges are bound to bring the syn offering, for their ignorance in teaching, although they themselves have

not doen the thing, &c. and the rest of the people are discharged of the syn offering, although they were the doers of the thing, because they relyed on the Iudges. Provided, that they which teach, be the great Senate of 71. Iudges; and that the Chief of the Senate be with them when they teach it; & that they be all of them meet to teach; and that they all, or the most of them, err in the thing which they teach; and that they teach it expressly, and say to the people, it is lawful for you to doe it. Likewise if they which hear it from the mouth of the Iudges, say unto others, it is lawful for you to doe it; and all the church, or most part thereof, doe it at their speech, and doe it ignorantly at their speech, thinking that the thing which they teach according to law. And they teach to infringe some part, & to confirme some part, and not to abrogate the whole body (of the commandment); and when it is known unto them, they know the body (or substance) of the thing whereof they taught through ignorance. When all these concur, the Iudges are bound to bring the syn-offering, and he that doeth the thing at their speech, is discharged. But if there want any one of these things, then the Iudges are discharged of the offering; and whosoever have synned of ignorance and doen the deed, he brings the syn-offering appointed for his ignorance. As for example If the Iudges say, this thing is lawful. but teach it not to the people, nor say unto them, it is lawful for you to doe it. And some man heareth, when they determine the thing to be lawful, and goeth & doeth according as he hath heard: now who so doeth it, is bound to bring the syn-offering; & the Iudges are free, because they taught them not expressly to doe it. Likewise if they teach it, and the lesser part of the church doe it at their word, and the error be known: now the Iudges are discharged, and they that doe the thing are bound, and every one brings his syn offering, &c. If the Iudges teach an unlawful thing to be lawful, presumptuously; and the church doeth it at their mouth ignorantly: the Iudges are discharged of the sacrifice, because they syn presumptuously, and every one that did it at their mouth, is bound to bring a sacrifice for himself, because he synned ignorantly. If the Iudges teach it ignorantly, and the church know that they

err, and that it is not meet to receive it of them, and yet the church doe it at their mouth: now both of them are discharged of the sacrifice; the Iudges are discharged, for the church did it not because of their teaching which caused them to err: and all the doers are discharged of the sacrifice, because they synned presumptuously, for they knew that they erred, and that it was not meet so to doe. Maimony, treat. of Ignorances, ch. 12. § 13. syn-ignorantly] or,

err, of ignorance and unadvisednes, not presumptuously: as v. 2. So the Greek here translateth it, be ignorant, or doe-ignorantly.

the thing] Hebr. the word be hid. This the Hebrewes understand of some part of a comendement, not of the whole, which cannot be hidden from the eyes of the church. The Iudges that syn-ignorantly, and teach to abrogate a substantial-precept (or, body of a precept) of the substantial-precepts of the law, and all the people doe it at their saying; the Iudges are discharged, and every one of the that doe it, is bound to bring the syn offering appointed: as it is written, **AND THE THING BE HID**, and not the whole body-of-the-precept. The Iudges are never bound (to bring the sacrifice) til they teach to abolish a part, and to confirm a part of the things which are not expressed in the law, and explained. Afterwards, the Iudges are bound to bring the sacrifice; & they that doe it at their saying, are discharged. As, if they teach that it is lawful to worship idols &c. loe it is as if they should say, there is no idolatry (forbidden) in the law; which abrogateth the whole body (of the comendement;) and this & the like is not ignorance in teaching, but forgetfulness. Therefore they are discharged of the sacrifice; & who so doth it at their saying, he is bound to bring the sacrifice for himself. But if they err, and teach saying, he that prostrateth himself to idols, &c. is guilty, for it is sayd therof, thou shalt not prostrate thy self to an other God; but he that bendeth towards the ground, and prostrateth not, that is lawful; now they are bound (to bring the sacrifice.) And so in all the like cases, if they teach, and the most part of the church doe it at their saying, these are discharged, and the Iudges bring the sacrifice for their ignorance. Maimony in She-

gagoth, ch. 14.

are guilty] or, doe offend, syn, trespass unto guiltynes. See Lev. 5. 3. 5.

V. 14 against it] or, as the Greek translateth, in it. So the Hebrew word ghnal sometime signifieth, as in Exod 29. 3 Esai. 38. 20. the church] or, the assemblie; in Hebr. kahal; whence the Greek word ekklesia, (a church) is derived. This the Hebrew doctors understand, not onely for the 12. tribes of Israel, but for every tribe, which is called (kahal) a church, as it is written (in 2 Chron. 20. 5.) Jehosaphat stood in the church (or assemblie) of Iudah. And from this law they say, every tribe was to bring a bullock for a syn-offring; in all 12. bullocks. And, whether all the Israelites in the land, did the thing, at the saying of the Iudges teaching them; or the most of Israel did it, though they were the least number of the tribes; or, the most of the tribes did it, though they were the least of all Israel; they brought according to the number of all the tribes, a bullock for every tribe. As, if the inhabitants of the land of Israel were 600000. and one; and they that did (the syn) by the teaching of the Iudges, were 300000. and one; and all of them of the tribe of Iudah onely: Or, if they that did it, were all of them the children of 7. tribes, though they were but 100000. the Iudges were bound (to bring the sacrifice) &c. And the tribe of Manasses and of Ephraim, were not counted as two tribes in this busynes, but both for one tribe. Maimony, treat. of Ignor. ch. 12. §. 1. & chap. 13. §. 2. It is also observed by them, that All the sacrifices of the Church, were eyther Burnt-offrings, or Syn-offrings: and among the sacrifices of the Congregation there were no Peace-offrings, save the two lambs that were brought with the waved loaves, at the solemn-assemblie, (Lev. 22. 19.) and they were called the Peace-offrings of the Congregation. And the Church never offred a trespass offering, nor any Bird. Maimony, treat. of Offring sacrifices, ch. 1. §. 4. a bullock] In Num. 15. 24. the law appointeth a bullock for a burnt-offring; and an hee goat for a syn-offring, when the congregatio ignorantly synneth: & here, it comadeth a bullock for a syn-offring onely.

ly. The Hebrewes reconcile these lawes thus. *What is the offering they bring for this ignorance? If it be concerning idolatrie that they (the Iudges) ignorantly syn and teach it; they bring a bullock, for a burnt offering, and an hee goat for a syn-offering, for every tribe; and this is the offering [spoken of in Numb. 15. 24. which by word of mouth hath bene taught, to be spoken of ignorant-synning by idolatrie. But if it be concerning any other transgressions that they ignorantly offend and teach, for the ignorant doing wherof they are bound to bring the appointed sacrifice; then every tribe bringeth a bullock for a syn offering; and this is that spoken of in Levit. 4. 13. 14. Maimony treat. of Ignorances, ch. 12. f. 1. Others doe accord these lawes thus, that this here is meant of the syn of all Israel joyntly; and that in Num. 15. is meant of particular assemblies or synagogues, as they were distinct by their dwellings in Canaan. But I observe an other difference, how this in Lev. 4. 13. speaketh of doing some one of all the commandements which should not be doen: that, in Num. 15. 22. speaketh of not doing all the commandements, which the Lord had spoken by Moses.*

35 V. 15. *lay their hands*] There is no laying on of hands, upon the offerings of the congregation, but upon two: viz, upon the scape goat, (Lev. 16. 21.) and upon the Bullock for the thing hid from the eyes of the church; (Lev. 4. 13. 15.) Upon it, three of the Synedrion, doe lay their hands. *Maimony treat. of offering sacrif. ch. 3. f. 10. See also the notes on Lev. 1. 4. It figured their faith in Christ, upon whome God would lay the iniquitie of us all, Esa. 53. 6. and so would not impute their trespasses unto them, 2 Cor. 5. 19. he]* that is, the Priest or Levite shall kill, see Levit. 1. 5.

16 V. 16. *anoynted*] that is, as the Chaldee expoundeth it, the chief Priest: in Greek, Christ, that is *Anoynted*: a figure of our Lord Christ.

17 V. 17. *seven times*] signifying a full purgation: see the notes on vers. 6. &c. For, the things doen to the sacrifice of the high Priest, the same were doen to the congregations.

V. 20. *the syn-offring*] in Greek, the Syn: meaning the sacrifice which was for the high priests syn, v. 8. &c: the first bullock, as it is called in v. 21. *it shall]* that is, as the Greek translateth, the syn shall be forgiven them.

V. 21. *he shall carry*] in Greek, they shall carie out the whole bullock: as v. 12.

V. 22. *the Ruler*] or, the Prince, in Hebrew Nassi, that is, one Preferred or Advanced above others; or, one that listeth up and easeth the burdens of the people, by governing them; as Num. 11. 17. Exod. 18. 22. It is a common name, both to inferiour rulers, Num. 16. 2. Exod. 16. 21. and to the chief, as the King, Ezek. 34. 24. & 38. 2. & 45. 7. The Hebrew doctors understand this law, of the later, saying, *Who is the Ruler spoken of in the law? It is the king, over whom, no man of Israel hath power; neyther is any above him in his kingdom, but the Lord his God. Whether he be of Davids house, or of the other tribes of Israel. And if there be many kings, and one of them doe not serve another, every one of them brings an hee goat for his syn of ignorance. Maimony, treat. of Ignorances, chap. 15. f. 6. So in Ezek. 46. 2. 4. &c, the offerings of the Prince, are distinct from those of the people of the land.*

through ignorance] or, by error: in Greek, unwillingly, as in v. 2.

V. 23. *Or if]* the Greek translateth it, *And his syn be known* &c. so in v. 28. But though *Or*, be sometimes used for *And*, or *If*: yet here it may be used properly, meaning, if his syn be known of himself, or be made known to him by others. So Chazkuni explaineth it, *And is guilty, that he knoweth it of himself: or it be made known unto him, by the meanes of others. This is for his own particular syn, which he doeth when he is a Ruler. For, the ruler that doeth with the Congregation, by the teaching of the Iudges; atonement is made for him, as for the people generally. If the Iudges be they that offer for their ignorance, all the people and the king are discharged from bringing the sacrifice as is before shew'd. And if they that doe it at the saying of the Iudges, be be- no*

20

21

22

23

to bring the sacrifice, and the king be one of the doers, then he brings an hee goat: for the R. says hee goat, is in place of the ewe lamb or shee goat of the comon person. Maim. treat. of Ignorances ch. 15. f. 8. his oblation] in Greek his gift.

24 V. 24. killeth the Burnt-offring] that is, on the north side of the altar: see Levit. 1. 11. The Greek translateth, where they kill (that is, use to kill) the Burnt-offrings.

25 V. 25. of burnt-offring] herein it differed from the former of the high preist, and church, whose blood was caried into the Sanctuarie, and put on the horns of the altar of Incense, v. 7. 18. The syn-offrings that were eaten (as they were whose blood was not caried into the Sanctuarie, Levit. 6. 26. 30.) their blood was to be put on the 4. horns of the altar that stood without, fro the midst of the altar and upward. When the Preist took the blood in a bason, he caried it to the altar, and dipped the forefinger of his right hand in the blood, and put it upon the horns: and so he did to every horn. And he was bound to dip his finger at every horn. And when he had made an end of putting it upon the horn, he wiped his finger on the edge of the bason; & after that, he dipped the second time: for the blood that remainned upon his finger, it was not lawfull to put therof upon an other horn. Of all the sacrifices, not any ones blood was to be sprinkled with the finger, but of the syn-offring onely. And thus he began; he went up on the footbank, and turned on his right hand and went round about, and put upon the south-east horn first: after that upon the next horn which was the north-east: then upon the north-west; & after that upon the south-west. And at the bottom of that horn, where he made an end of striking on the blood, he poured out the residew of the blood; which was at the southern bottom. Maimon. treat. of offering the Sacrif. ch. 5. f. 7. 8. 9. 10. poure his blood] in Greek, poure all his blood, meaning all which remaineth after the sprinkling. So in v. 30, Moses sayth all the blood, likewise in vers. 34. which is to be under stood here.

27 V. 27. on soule] in Chalde, one man: meaning, man or woman, as Numb. 5. 6.

people of the land] that is, of the common people. except onely the high Priest, and Prince for mentioned: any other Israelite, comon Priest or Levite, as Aben Ezra explaineth it.

one] The sacrifice here following, is for any one syn: if many synns be committed at once, there must, by proportion, so many syn-offrings be brought: as likewise the Hebrew doctors explain, in the for-sayd treat. of Ignorances, chap. 4. where also they say, for example, He that killeth a beast of the holy things, out of the courtyard of the sanctuary, on the sabbath day, in the service of a false God; he is bound to bring three sacrifices; because he killed the holy things out of the Court; and because he profaned the Sabbath; and because he committed idolatrie; for here three unlawfull things are doen in one.

V. 28. a shee goat] This is the sacrifice appointed of God, which therefore the synner might not alter, or bring any other in sted thereof: though for some other synns, if he were poore and not able, he might bring a lesser sacrifice, Lev. 5. 7. 11. The Hebrewes have this rule; All synns that deserve cutting off by the Law, except those three before mentioned, (and shewed in the notes on vers. 2.) if a particular person transgress in any of them through ignorance, he is to bring the Syn-offring appointed: except the unclean person that eateth of the holy thing; and the unclean person that commeth into the sanctuary: both of them doe not bring the Syn-offring appointed, but the oblation mentioned in Lev. 5. 7. 11. a shee beast if he be rich; and two Doves, or Floure, if he be poor, Maimony treat. of Ignorances, ch. 1. f. 3. perfect] without blemish: see Lev. 1. 3. which he hath synned:] and not for any other of his synns; as he that separateth a Syn-offring for fat which he hath eaten, may not bring the same for the Sabbath which he hath polluted, or for blood which he hath eaten &c: for then it is unlawfull. Yea more then this (they say) he that separateth his syn-offring for fat which he did eat yesterday, may not bring it for fat which he did eat this day: and if he bring it so, it makes no atonement for him. Maimony, treat. of Ignor. chap. 3.

CHAPTER 5.

ch. 3. f. 3. If he bring two syn-offerings for two syns: the one is to be killed in the name of the first syn; and the other, in the name of the second syn. Ibid. f. 6.

29 V. 29. his hand] with confession of his syn: see Levit. 1. 4. the Syn-offering] in Greek, the head of his syn: that is, his sacrifice. he shall] that is, the Priest or Levite shall kill: Greek, they shall kill the goat of syn, that is, the goat to be sacrificed for syn. See Levit. 1. 5.

30 V. 30. the horns] the four horns of the altar, after the manner before described on ver. 25.

31 V. 31. of vest] Gr. of sweet smells the Chaldee expoundeth it; to be accepted with favour: see the notes on Lev. 1. 9.

32 V. 32. a Lamb] or, sheep. This sacrifice is spoken of, apart from the former of the goat, because of the difference in the fat which was burned; as is shewed in the annotations on Lev. 3. 11.

33 V. 33. he shall kill] in Greek, they shall kill it for syn: that is, for a Syn-offering, which Sol. larchi expoundeth, that the killing be by the name of a Syn-offering. All these perfect unblemished sacrifices, for the syns of the people, figured Christ the Lamb without blemish and without spot; 1. Pet. 1. 19. the Lamb of God, which taketh away the syn of the world, Joh. 1. 29. who once suffered for syns, the just for the unjust that he might bring us to God, 1. Pet. 3. 18. For he made him who knew no syn, to be syn for us that we might be made the righteousness of God in him, 2. Cor. 5. 21.

35 V. 35. according to] or, upon, or with Jehovahs Frye-offerings: which the Greek translateth, upon the Lords Burnt-offring. For the daily Burnt-offring, was first offered to the Lord; and other sacrifices after, and as it were upon the same. But it may be referred to the fat of the Peace-offerings, Lev. 3. according to which, the fat of the Syn-offring was to be burnt. As for the flesh or bodies of this & the former Syn-offering of the Prince, they were not burnt without the host; (as the high Priests, & churches were,) but eaten by the Priests; as is commanded in Lev. 6. 26-30.

1. He that synneth, in concealing his knowledge, when he heareth an adjuration; 2. When he hath touched an unclean thing; 3. or person; 4. or in making an oath; 5. His Trespass-offring, of the flock, 7. or of saules; 8. 11. or of flowers. 14. The Trespass-offring in sacrifices, 17. and in syns of ignorance, not known.

And a soule when it shall syn, and hear the voice of an adjuration; and he is a witness, whether he hath seen, or known of it: if he doe not utter it, then he shall bear his iniquitie. Or a soule, that shall touch, any unclean thing; cyther the karkale of an unclean wild-beast, or the karkale of unclean cattel, or the karkale of an unclean creeping-thing; & it be hidden from him; and he is unclean, and is guiltie. Or when he shall touch, the uncleannes of man; according to all his uncleannes, that hee shalbe unclean withall; and it be hidden from him; and he knoweth of it, and is guiltie. Or a soule, when it shall swear, pronouncing with the lips to doe-evil, or to doe-good; according to all that a man shall pronounce, with an oath, and it be hidden from him; and he knoweth of it and is guiltie, in one of these. Then it shalbe when he is guilty, in one of these: that he shall confess, that hee hath synned, concerning it. And he shall bring his Trespass-offring unto Jehovah, for his syn which he hath synned; a female from the flock, a lamb, or a shee-goat of the goats, for a Syn-offring; & the Priest, shall make an atonement for him, concerning his syn.

E And

7 And if his had reach not, to the sufficiencie of a lamb; then he shall bring for his trespals which he hath synned, two turtle-doves, or two yong pigeons, unto Iehovah: one for a Syn-offring, and one for a Burnt-offring.

8 And he shall bring them, unto the Priest; and he shall offer, that which is for the Syn-offring, first: and he shall cut with his-nayl the head therof, over-against the neck therof, and shall

9 not divide it-asunder. And he shall sprinkle of the blood of the Syn-offring, upon the sid. of the altar; and the rest of the blood, shall be wrung-out, at the bottom of the altar: it is a Syn-offring. And the second, he

10 shall make a Burnt-offring, according to the manner: and the Priest shall make-an atonement for him, for his syn which he hath synned, and it shall be mercifully-forgiven him.

11 And if his hand atteyne not to two turtle-doves, or to two yong pigeons; then he that synned, shall bring for his oblation, the tenth-part of an Ephah, of fine-floure, for a Syn-offring: he shall not put upon it, oile; neyther shall he give upon it, frankincense; for it, is a Syn-offring. And he

12 shall bring it, unto the Priest; and the Priest shall take his handul of it, a memoriall therof, and shall burn it on the altar, according to Iehovahs Fyre-offrings: it is a Syn-offring. And the

13 Priest shall make-an atonement for him, for his syn which he hath synned, in one of these, and it shall be mercifully-forgiven him: and it shall be the Priest: as the Meat-offring.

14 And Iehovah spake unto Moses, saying. A soule, when it shall trans-

gress a transgression; and syn through ignorance, in the holy-things of Iehovah: then he shall bring his trespals unto Iehovah, a ram perfect out of the flock, with thy estimation, of silver shekels, after the shekel of the Sanctuary, for a Trespals-offring. And that which he hath synned, concerning the holy-thing, he shall pay; and the fifth part therof he shall add therunto, and give it unto the Priest: and the Priest shall make-atonement for him, with the ram of the Trespals-offring; and it shall be mercifully-forgiven him.

And a rule, when it shall syn; and doe any one of all the commandments of Iehovah, which should not be doen: though he know it not yet is he guilty, and shall bear his iniquitie. And he shall bring a ram perfect out of the flock, with thy estimation for a Trespals-offring, unto the Priest: and the Priest shall make-an atonement for him, for his ignorance which he ignorantly committed, and he knew it not; and it shall be mercifully-forgiven him. It is a Trespals-offring: trespassing he hath trespassed, against Iehovah.

Annotations.

A soule] that is any person, or a man, as the Chaldee translateth it. And Moses in verse 17. saying, when a soule synneth, he shall bring &c. the weth a man to be meant hereby. Though under the man, the woman also is comprehended, as in Num 5. 6. touching which the Hebrew canons say, All sacrifices that a woman is bound to offer, her husband bringeth them by her hand: if he be poore, he brings the poore mans oblation, and if he be rich, he brings

LEVITICUS, Ch. V.

by her hand, the rich mans oblation Maimony, treat. of Ignorances, ch. 10. § 6. These Trespasse offerings here following, were for synns of less importance, as omission of some duties, and not observing the legal washings and purifications &c; whereas the Syn-offrings in ch. 4. were for greater offenses, in doing things forbidden of God. Therefore the Oblations for these trespasses, were made less, if the synner were poore, Lev. 5. 7. 11. which in the former Syn-offrings were never lessened; Lev. 4. an adjuration] or, execration, oath, or curse, of which word, see the notes on Gen. 24. 41. The Greek here also translateth it, adjuration, (or exaction of an oath:) when one by oath or curse is charged to speak if he know; as Judg. 17. 2. Prov. 29. 24. 1 King. 8. 31. An example of such adjuration we have in Math. 26. 63. where the high Priest sayd unto Iesus, I adjure thee by the living God, that thou tell us, whether thou be the Christ the son of God. Unto that adjuration Iesus gave an answer, and confessed it, whereas before, he held his peace. So the Apostle sayth, I adjure you by the Lord, that this Epistle be read unto all the holy brethren; 1 Thes. 5. 27. And by the Hebrew canons, whether a man swear by his own mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an infidel, or a child: he is bound. For who so answereth Amen after an oath, as if he uttered the oath with his own mouth. And whether he answer Amen, or speak a word of like meaning, as if he say yea, or I am bound, or doe take upon me this oath, or any the like, in any language: he is as a sworne man for any matter, whether he be (for synning therein) to be beaten, or to bring an oblation. Whether he swear or be adjured by Gods proper name, or by any of his titles; as that he swear by him whose name is Gracious, or Mercifull, or Long-suffering, or any the like, in any tongue: it is a full oath. And so an execration, and a curse, is an oath. Maimony, rom. 3 in Shebugnoth (or treat. of Oathes) ch. 2. sect. 1. 1. Accordingly the Evangelists set down these two as one, the son of God, Mat. 26. 63. and, the son of the Blessed, Mark.

14. 51. witness] The Hebrewes say, there are foure kinds of oaths; the oath of pronouncing a thing, [whereof see Vers. 4.] and value (or oath) oaths, [forbidden in Exod. 20. 7.] the oath concerning that which was delivered to keep, [whereof see Lev. 6. 2. 3.] and the oath of witness; here spok n of. Which they explaine thus; as when witnesses can give testimony concerning goods, and the owner requireth them to witness, and they deny that they can give testimonie, and swear that they cannot &c. for such an oath, they are bound to bring the sacrifice, here appointed, vers. 6. &c. Maimony treat. of Oathes, ch. 1. § 1. 12. not utter] or, not shew, declare, tell it. And this may be, though a man be not particularly called forth to witness: as the Hebrewes say, if the party that requireth testimony, doe say; I adjure all that stand here, if they can witness for me, that they come and beare witness: if there be any witness among them all, and they deny, (or dissemble) it, they are guiltie of the oath of testimony. Maim. treat. of Oathes, ch. 9. § 9. his iniquitie] that is, the punishment of his iniquitie, if he repent not, and be reconciled by sacrifice; as the like is sayd in Levit. 19. 8. & 20. 17. where such as bear their iniquitie, are threatened to be cut off. It may also be Englished thus, if he utter (or shew) it not, and beareth his iniquity, that is, is subject to the wrath of God. So in v. 17.

V. 2. carcase] which who so touched, was by the law unclean, Levit. 11. 8. 31.

it be hidden] that is, the uncleannes be hidden from him, as Sol. Jarchi expoundeth it.

is unclean] that is, afterward knoweth himself to be unclean; as the explanation in the 3. verse seemeth to manifest.

is guiltie] or, trespasseth, synneth: for of this Hebrew word *Asbam*; the sacrifice appointed for it, is called *Asbam*, in vers. 6. that is, a Trespasse offering, or Guilt offering. But what syn or guiltynes was upon a man, for touching an unclean carcase? And seeing the law maketh such unclean but till evening, Lev. 11. 24. 31. when washing themselves and their clothes they were clean, and for uncleannes by a dead

man, the sprinkling water cleansed them, Numb. 19. 16. 17. 18. 19. wherefore is here confessing of syn, and a trespass offering required, in vers. 5. 6? The Hebrew doctors say, this is meant, for an unclean person, who when he was unclean came into the sanctuary, or did eat of an holy thing, ignorantly. For it is expressly sayd, (in Lev. 7. 20. 21.) if any eat of the flesh of the peace-offering of the Lord, having his uncleanness upon him, the same person shall be cut off &c. And of coming into the sanctuary it is sayd, (in Numb. 19. 20.) that soule shall be cut off from among the church, because he hath defiled the sanctuary of the Lord. And when the law condemneth men to be cut off, for defiling the sanctuary and holy things thereof, [to weete presumptuously,] it implieth the sacrifice which they are to bring, for the ignorant doing thereof. Maimony, treat. of Ignorances, ch. 10. f. 1. 5. And thus Sol. Jarchi also expoundeth it: a guiltie, for eating of the holy thing, or for coming into the Sanctuary. These things figured the pollutions which men have not onely by synns proceeding originally from themselves, but by partaking also with other mens synns. 1 Tim. 5. 22. 2 Cor. 6. 17. from which we are to be cleansed by the sacrifice and death of Christ.

3 V. 3. according to all [or, as the Greek translateth it, of all (or of any) his uncleannes; which might be sundry wayes, as the law after sheweth, in the 12. 13. 14. and 15. chapters of this book. shall be unclean withall] by touching it, as the Greek explaineth it, which when he toucheth he is defiled. and he knoweth] to weete, if afterward by some means it be manifested. This the Greek version plainly sheweth saying, and after this he knoweth of it. And herein it differeth from an other case, following in v. 17. which he knew not: whereupon two sorts of trespass-offerings are appointed: for this which he knew, a female lamb, or a lesser sacrifice if he were poore, vers. 6. 7. &c: for that which he knew not, a ram, vers. 18. Of which difference, more is spoken hereafter. It may also be translated, whether it be hidden from him, or he know of it. Howbeit of this mat-

ter of uncleannes, the Hebrew canons say; The case of ignorance about defiling the sanctuary and holy things, differeth from the case of other synns: that deserve cutting off. For all such synns, when one hath ignorantly doen them, and it be known unto him in the end, that he hath synned; although he had no knowledge of it in the beginning, yet he is bound to bring a Syn-offering: but for defiling the sanctuary and holy things, he brings not the offering which is less if the man be poore (Levit. 5. 7. 11.) unless he have knowledge of the uncleannes, and knowledge of the holy thing, or of the sanctuary, in the beginning. And the knowledge of the uncleannes, and knowledge of the holy thing or of the sanctuary, in the end; and it be hid from him between both. As: a man is unclean, and eateth of a holy thing &c. and afterwards it is known unto him that he is unclean, and was unclean when he did eat; and that it was a holy thing which he did eat. Lo: he is not bound to bring a sacrifice, unless he knew that he was unclean, and that the thing was holy, before he did eat. As a man is unclean, and knowes that he is unclean, and knowes that the thing is holy. And afterwards the uncleannes is hidden from him, and he forgets that he is unclean, and eateth of the holy thing, and knowes that it is a holy thing, or he erreth and forgetteth that the thing is holy, but knowes himself to be unclean, and eateth. Or if he err or forget, both that he is unclean, and that the thing is holy, and so eateth: afterwards the things are known to him, which were hidden from him: loe now he must bring the sacrifice here appointed; which is lessened if the man be poore. The reason of this exposition is; for that concerning other ignorances it is sayd, (in Levit. 4. 27. 28.) while he doeth some one of the commandments of the Lord, which should not be doen, and be guiltie; Or if his syn be made known unto him, which he hath synned. When he knoweth it in the end, although he knew it not in the beginning. But concerning the uncleannes of the sanctuary and holy things, it is sayd, and it be hidden from him, and he knoweth of it, and is guiltie, (Lev 5. 3.) &c. Maimony, treat. of Ignorances, ch. 11. f. 1. &c. So in the Chaldee paraphrase called Jonathan, this scripture is thus interpreted,

preted, and it be hid from him, and he touch any holy thing, and afterwards it be revealed unto him, and he knoweth it. &c.

or, is a trespasser, synneth: as Sol. Jarchi againe sayth, by eating of the holy thing, or coming into the Sanctuary.

4

V. 4. a soule] in Chaldee, a man when he shall sweare: pronouncing] distinctly uttering. This is that which the Iewes call the oath of pronounciation, (as is noted before on v. 1.) and of it they make four particulars, two of things to come, and two of things past: as when one sweares of a thing past, that it was doen, or it was not doen; and of a thing to come, that he wil doe it, or he wil not doe it. And no oath of pronounciation is to be used, but for things possible for him to doe, whether to come or pass. He that sweareth any of these foure oathes, and the thing be otherwise; as, he sweareth that he wil not eat, and he eateth; or that he wil eat, and eateth not, or that he hath eaten, when he hath not; or hath not eaten, when he hath; loe this is a false oath, and of this and such like, it is sayd, ye shall not swear by my name falsly, (Levit. 19. 12.) And if he swear falsly, of presumption, he is to be beaten: if of Ignorance, then he brings the sacrifice here appointed. Maimony treat. of Oathes ch. 1. s. 1. 2. 3.

to doe evil &c.] This the Hebrew doctors understand of things in a mans power, to doe if he wil, or to leave undoen if he will. Therefore, he that sweareth to doe evil to others, (as to smite his neighbour, &c.) this is not an oath of pronounciation, because he is commanded not to doe it; but it seemeth to be a vaine (or rash) oath. If he swear to his own evil and hurt, though he should not so doe, his oath remaines upon him: and if he doe it not, he is guilty of the oath of pronounciation. If he swear to doe good to others, the good which is in his power to doe; the oath remaines upon him; if he doe it not, he is guilty of this oath. And, whosoever sweareth to break a commandment, and breaks it not, he is not guiltie of this oath of pronounciation; but is to be beaten as for a vaine (or rash) oath, and is to observe the commandment which he swore to break. If one swear that he wil not sleep or eat for seven dayes, or the like vaine oath; they must not bid him watch or fast so long as he is able to

indure, and afterward to sleep or eat: but he is to be beaten out of hand for his rash oath, and so may sleep or eat when he pleaseth. Maimony, treat. of oathes, ch. 1. sect. 14. &c. Compare herewith Psal. 15. 4. he that sweareth to doe evil, (that is, to his own hurt) and changeth not: &c.

it be hidden from him] that he hath transgressed against his oath, sayth Sol. Jarchi, on Levit. 5. And Thargum Jonathan explaineth it, and he hath falsified (his oath) and it be hidden from him, and after that he hath transgressed, it be revealed unto him, and he know that he hath falsified it &c.

is guilty] or, trespasseth: in Greek synneth; to weete, in breaking or falsifying ignorantly, that oath which he hath pronounced; or in any of the other three cases fore-propounded.

V. 5. in one of these] in one of these foure, sayth Tharg. Jonathan; meaning the foure synns mentioned in the 1. 2. 3. 4. verses before. shall confesse] laying his hands on the head of the sacrifice, & confessing the iniquity of his trespass; as is noted on Lev. 1. 4. And so other rites were performed according to the manner of the syn-offring in chap. 4. The trespass offring &c. were killed, and their blood sprinkled, as is before declared. Then they were flayed, the fat & inwards taken out, and salted, and strowed on the fyre (upon the altar. &c.) And the residue of their flesh, was eaten by the males of the Priests, in the court, like the syn-offrings. Maimony, treat. of offring the sacrifices ch. 9. s. 1. And touching this confession, they say, The owners of the Syn- or trespass-offring, when they bring their sacrifices &c. atonement is not made for them thereby, untill they repent, and confesse with word of mouth: &c. And so he that is in his neighbours danger, and hath doen him damage in his goods, although he payeth him all that he oweth him: atonement there is none, untill he confesse, and turn away from doing the like againe for ever. Maimony, tom. 1. treat. of Repentance, ch. 1. s. 1. See the notes on Num. 5. 7.

V. 6. Trespass-offring] or, Guilt-offring; in Hebrew Asham, that is, Guiltynes or Trespass, as the Syn-offring, in chap. 4. was

5

6

for syn (as the words here following manifest,) and is likewise called a Syn-offering. And as the former, so this, figured out the sacrifice of Christ for our synns, of whom it was prophesied that his soule should be made an *Asbam*, an offering for trespass, (or for syn, as the Greek translateth it,) *Esa. 53. 10.* which he hath synned] and respect must be had in the sacrificing, unto that particular sin which was committed, that atonement might be made for it. He that killeth a Syn-offering or a Trespass-offering, it is necessary that his cogitation be on that syn by name, which (the sacrifice) is brought for. *Maimon. treat. of offering the sacrifices, ch. 4. §. 11.* These things taught a special care that men should have of their wayes, an examination of their own synns, a particular repentance, sorow & sacrifice of a contrite hart, with faith in Christ (whom the Trespass-offering figured) even for their least transgressions; that so judging themselves, they may not be judged of the Lord: *1 Cor. 11. 31. Ex k. 20. 43. Lam. 3. 40. 2 Cor. 7. 11.*

7 V. 7. *his hand reach not*] that is, he be not able ynough to bring a lamb: thus God provided for the poorer sort. This is that sacrifice which the Hebrews call *Gnoleh vajored*; that is, *Ascending and descending*, (*Thalmud. Bab. in Cerethoth, ch. 2.*) because it ascendeth or is greater, if the synner be rich, and descendeth or is lesser, if he be poore. And they observe, that Six are commanded to offer the oblation *Gnoleh vajored* (greater or lesser:) The Leper at his clearing, (*Lev. 14. 21. &c.*) The woman after child birth, (*Lev. 12. 8.*) He that sweareth the oath of testimonie, (*Lev. 5. 1.*) He that sweareth the oath of pronounciation, falsely through ignorance, (*Lev. 5. 4.*) The unclean person that eateth of the holy things ignorantly; or the unclean that cometh into the Sanctuary ignorantly (*Lev. 5. 2. 3.*) *Maimony treat. of Ignorances, ch. 1. §. 1.* In these kind of sacrifices, the High priest, or the King, was not charged to bring a greater, as they were in the Syn-offering *Lev. 4. 3. 23.* but the offering sell lower for the poore, even to a pottle

of flower, *v. 11.* The King and the anoynted Priest, brought their offering for the oath of witness, or for the oath of pronounciation, or for defiling the sanctuary and holy things therof, as other private persons. For the scripture puts no difference between the offering of the king, priest or private man, save in the syn-offerings appointed for their ignorances (*Levit. 4.*) *Maimony, treat. of Ignorances ch. 10. §. 7.* turtle-doves] see the notes on *Lev. 1. 14.* If a poore man brought the oblation of the richer sort, hee was discharged: but a rich man that brought the oblation of the poore, was not discharged. *Maimony, treat. of Ignorances c. 17. §. 13.* In that God would have men be at such charges for the expiating of their smallest synns and oversights; it was to teach them the ugliness of their synns in his sight, and with how great price by the blood of Christ, they were to be redeemed, *1 Pet. 1. 18. 19.* and how they should shew by such cost, their thankfulness to God for his grace, *1 Chr. 21. 24.* and towards his priests (the ministers of his grace) which had their livelihood in part by such sacrifices, *Nim. 18. 9. 1 Cor. 9. 13. 14.* And in that he lessened the charge for the poorer sort; it was to shew the riches of his grace, who freely forgiveth the poore as well as the rich, not in resp^t of their expences but of his mercie, which is without respect of person. *Isa. 2. 9. Esa. 55. 1. Eccl. Ro. 3. 24. 25. &c.*

V. 8. *first*] that atonement might be made for his syn; after which was the Burnt-offering, a figure of a new and holy life. For Christ (whom the Syn-offering typed out) bare our synns, in his bodie, on the tree: that we being delivered from syn, should live in righteousness, *1 Pet. 2. 24.* Albeit, the Burnt-offering also was to make reconciliation for syn; as is noted on *Levit. 1. 4.*

cut with his nayl] see *Levit. 1. 15.* where the like is for the Burnt-offering. This here (by the Hebrew canons) was to be doen, at the south west horn of the altar. The Priest held the two feet (of the foule) between his two fingers, and the two wings, between his two fingers; and stretched out the neck therof unto the breadth of his two fingers, and cut it with

LEVITICUS, Ch. V.

it with his naile. And this was one of the hardest services that were in the Sanctuary. Maimony treat. of offering the sacrifices ch. 7. f. 6. 8. Thus the Priests greatest cunning was to be shewed in offering the sacrifices of the poore. not divide] he might not divide the head from the body: and if he did divide it, he did unlawfully, and was beaten. Maimony ibidem. See the notes on Lev. 1. 17.

V. 9. the site] Hebr. the wall. He sprinkled of the blood, upon the wall of the altar, beneath the middlest thereof, and the rest of the blood, he wrung-out at the bottom. It is a general rule, that which was put upon the wall, the residue thereof was wrung-out at the bottom: and this was the nether wall. Maim. ibidem. This rite might shadow the manner of Christs suffering, both his sweating drops of blood, Luk. 22. 44. and the shedding of his blood, on the cross: which oblation was sanctified by his death, as the blood of the sacrifice by the Altar; John 17. 19. Heb. 9. 14. Mat. 23. 19.

V. 10. the manner] or ordinance: Hebr. the judgment; which word is here & often used for the manner or rite of doing a thing; and it hath reference to the law in Levit. 1. 15. &c. The Greek and Chaldee translate it, as is fit, (or convenient.) The Hebrewes, give this reason why the doves were one a Syn-offering, the other a Burnt-offering; Because the Altar had nothing in the bird that was the Syn offering save the blood thereof, which is not food [as Levit. 3. 11.] therefore it was needfull to bring two, one for a Syn-offering to be meat for the Priest [Levit. 6. 26.] the other for a Burnt-offering, to be meat for the Altar. Charkuni on Lev. 5. for his syn] or, from his syn; that is, cleansing him from it.

V. 11. attayne not] in Greek, find not: that is, if he be not able: as in vers. 7. he used an other word of like meaning, reach not. So in Levit. 14. 21. 22. & 25. 26. 47. Num. 6. 21. an Ephah] that is, a Bushel: he tenth part wherof was called an Omer, about our Potile: the Chaldee here for an Ephah, translateth three Seabs (or pecks) see the notes on Exod. 16. 36. cile] be-

cause syn proceedeth from us for want of grace, which oile figured; and the memoriall thereof is not sweet or gracefull unto God, which frankincense did signify: therefore neyther oile nor frankincense might be given with the syn offering, nor with the guilt offering, which brought iniquitie to remembrance, Numb. 5. 15. but with the meat offerings, both were given, Lev. 2. 1. &c. In the common Meat-offering, (Levit. 2.) the want of oile made it unlawfull for sacrifice. The synners meat-offering, if oile were put upon it, or upon the handfull thereof, it was made unlawfull. Maimony, treat. of unlawfull (or polluted) sacrifices ch. 11. f. 8. 10.

V. 12. shall take] or, shall grip; shall gather up with the hand: see Lev. 2. 2. This was the manner of all meat offerings, that a handfull was burned on the altar, and the residue eaten by the Priests; except the Priests own meat-offerings, for syn or otherwise; they were not eaten, but all burnt, Lev. 6. 16. 22. 23. according to] or, upon Jehovahs Fyre-offerings: which the Greek translateth, upon the Burnt-offerings to the Lord, see the notes on Lev. 4. 35.

V. 13. shall be the Priests] the residue which is not burnt on the Altar, shall be for the Priests to eat; the males among the priests were to eat it in the holy place, as the Meat-offering: see Lev. 2. 3. & 6. 25. 29. & 7. 5. 7.

V. 14. transgress] or, sacrilegiously-trepass. d. fraud. The Hebrew Maghmal, though it be generally used for all transgression and disloyalty that the inferiour committeth against the superiour, as the wife against her husband, Numb. 5. 12, and the like: yet for the most part, it is applied to evils committed against the Lord and his covenant, service, and holy things, wherof this law in speciall is: and so differeth from all the other lawes. The Hebrew doctours thus explynn it. It is unlawfull for a private man, to make profit (or use) of the holy things of the Lord: Whether they be things that are offered upon the altar, or things sanctified for the reparation (or maintenance) of the Sanctuary. And whosoever maketh profit (or use) to the value

value of a mite, of the holy things of the Lord, he transgresseth, Maimony in Meghilah, (or, treat. of Transgression) ch. 1. f. 1. through ignorance) or unadvisednes, by error: see Lev. 4. 2. If he did it presumptuously, and God onely knew it, he was in danger to be cut off by his hand: if his presumption were knowen to men, the Magistrate punished him. The sacrifice was for ignorance onely. Whosoever sacrilegiously-transgresseth presumptuously, is to be beaten; and must pay for the detriment &c. Maim in Megnilah, ch. 1. f. 2. [the holy things] these were many, and manifold: we have mought transgress in them. As for a man to eat within his (private) gates, the tith of his corn, wine, oile &c. Deut. 12. 17. 18. to doe work with his firstborn bullock, or sheer his firstborn sheep, Deut. 15. 19. to eat the first fruits of his land, Exod. 34. 26. Jer. 2. 3. to keep back ought of the price of things dedicated to holy use; as did Ananias and Saphira, Act. 5. 1. 2. &c. and many like things. All the most holy things, men might sacrilegiously-transgress concerning them, (by making profit or use of them) from the time they were sanctified, until their blood was sprinkled. When the blood was sprinkled, they might transgress concerning them, in any thing that was wholly for the fyre, until it was burnt and caried out to the place of ashes. As the burnt-offring, whether beast or foule; and the handfull (of the meat offring) and the frankincense, the meat-offring of the Priests &c. they might transgress concerning them, from the howr they were sanctified, until they were caried out after their burning upon the altar, unto the place of ashes. So for bullocks and goats that were burnt (without the camp:). So for the red kow (Num. 19.) from the sanctifying thereof till it were made ashes: for though it were of the holy things for the maintenance of the sanctuary, yet loe it is sayd thereof, it is a syn offring. (Num. 19. 9.) The syn-offring beast, and trespass offring, and peace-offrings of the congregation; they might transgress in them all, from their sanctifying, till the sprinkling of their blood. When the blood was sprinkled, they might transgress in the fat and inwards, til they were caried out to the

place of ashes. &c. In the meat-offrings, they might transgress from the sanctifying of them, (yea though they were not as yet sanctified in a ministring vessel,) until the handfull was burnt on the altar &c. The shew bread, they might transgress therein, from the sanctifying of it, (yea though it were not as yet baked,) until the incense upon it was burned. The drink-offrings, men might transgress in them, after they were sanctified. The bones, synewes, hornes and hoofs of the most holy sacrifices, which were separated, before the sprinkling of the blood, they might transgress in them. The ashes of the altar in the courtyard, before they were taken from upon it, or after; they might transgress in them. Any beast of the most holy things, that had a blemish &c. they might transgress therein, from the sanctifying of it, til it was redeemed. He that separateth money, for (to buy) his syn-offring, burnt-offring, or trespass offring, or for turtle doves, or pigeons: they might transgress therein, from the howre of the separating thereof. A man sanctifieth for the maintenance of the sanctuary, a thing meet to repayr the same, as stone or timber; or a thing meet for the altar, as lambs or doves: or he sanctifieth for the altar, a thing meet to repayr the sanctuary, as stone or timber. Or sanctifieth for one thing, that which is not meet for it, but for an other; or which is not meet for eyther of both, as henns, lands &c. yea though it be but dust or ashes: they might transgress in any of these, from the howr they were sanctified, until such things were redeemed as were meet to be redeemed. These and many the like cases, are shewed by Maimony in Meghilah, chap. 2. &c. of which he sayth in the end, (ch. 8. sect 8.) It is meet for a man to set himself to understand the ordinances of the holy law, and to know the end of matters, according as he is able. And the thing wherof he can find no reason, nor know any worth thereof, let it not be leight in his eyes. And let him not break through, to goe up unto the Lord, lest he break forth upon him: (Exod. 19. 24.) Neyther let him think of this, as he thinketh of other common things. Behold how great weight there is, in the law touching sacrilegious-transgression. And what though they be wood, and stone, and dust and asbest when the name of the Lord of all the world, is called

called onely upō things, they are sanctified. And whoso useth them to cōmon use, he transgresseth therein; and though he doe it through ignorance, he must needs bring an atonement. How much more, concerning the commandments which the holy blessed God hath prescribed unto us; that a man should not tread them under foot, because he knowes not the reason of them; &c. Behold it is sayd in the law, (Lev. 19.37. & 20.22.) ye shall keep all my statutes, and all my judgments, and doe them. Our wise men have sayd, that keeping and doing, must be applied unto the statutes, as unto the judgments; &c. Now the judgments, they are commandments, the reason (or meaning) wherof is manifest, and the good that cometh by doing them, is known in this world; as the forbidding to rob, and to shed blood; the commandment to honour father and mother. But the statutes (or ordinances) are cōmandements, the reason wherof is not known: &c. And all the sacrifices every one generally, are statutes (or ordinances:) and our wise men have sayd, for the service of the sacrifices, the world doeth continue: for by doing the statutes & the judgments, righteous men are made worthy of life in the world to come. And the law setteth the cōmandement of the statutes first saying, And ye shall keep my statutes & my judgments, which if a man doe, he shall live by them: Lev. 18.3. In which last words of the Rabbin, it appeareth, how the Jewes, (as Paul telleth us) have a zeale of God, but not according to knowledge; being ignorant of Gods righteousness, and going about to establish their own righteousness. For Moses describeth the righteousness which is of the law, when he sayeth, the man which doeth these things shall live by them: but the righteousness which is of faith, speaketh otherwise; That if thou confest with thy mouth that Iesus is the LORD, and beleeve in thy hart, that God hath raised him from the dead, thou shalt be saved. Rom. 10.2.3.5.6.9. his trespass] that is, his trespass-offring: or, for his trespass it self. a ram perfect] without blemish. The ram was to be of the second yere, see the notes on Levit. 1.10. with thy estimation] or, by thy valuation. This is spoken to the Priest, who was to esteeme

and value all holy things, as is expressed in Lev. 27.8.12. &c. of silver shekels] Hebr. silver of shekels: see the like transplacing of words in Lev. 6.21. & 7.21. & so the Greek translateth, a ram without blemish out of the sheep, of price of silver of shekels: This some understand, of the thing wherein the transgression is committed, which the Priest should value, as is explained in the next verse: others understand it of the ram brought for sacrifice, that it should be worth shekels of silver, that is, two at the least, & besides that he should pay the principall, and the fift part. Thus Sol. Iarchi expoundeth it, Which is worth two shekels: and R. Levi giveth this reason, because multiplication in numbers is first made by two, therefore he sayth, Shekels, for two shekels. Maim. in Megnilah c.1. s.3. sayth, Hee that transgresseth through ignorance, payeth for that which he hath made use of to himself, and addeth a fift part thereto; and bringeth a ram of two shekels (that is, worth so much) and offereth it for a trespass-offring, and makes atonement for himself. (Of the shekel, see Gen. 20.16.) Again in an other place he sayth: All trespass-offrings in the law, are brought being of the second yere, and worth two shekels, except the Trespass-offring of the Leper, and of the Nazirite, for they are of the first yere, and there is no price of them set. The doubtful Trespass-offring, is brought of little or of great: and by tradition we have learned, that it comes not but worth silver shekels. If rams be cheap, that he find not a ram worth two shekels; let him not buy, but tarry til they be dearer, and bring one of two shekels. For soe the law provideth concerning the price, and determineth it. Maim. in Pesulei hamukdashin, ch.4. s.22.23.

V. 16. holy thing] Hebr. holynes; which the Greek translateth holies, that is, holy things. The worth of it or of them must be payed. fift-part] so much was also added to holy things redeemed, Levit. 27.13.15.19. The payment of the principall, with the addition of the fift part, is commanded to be doen together with the bringing of the sacrifice. The payment of the principall, and bringing of the trespass, hinder the atonement, (to

weet, if they be not brought together;) but the first part hindreth not; for it is sayd (after) he shall make atonement with the Ram of the trespass: the ram and the trespass hinder, but the 2. part hindreth not. [Meaning, it may remain as a debt, to be payed afterward:] Maimony in Meghailah, ch. 1. f. 3. 4. By the Trespass (*Asbam*), the scripture sometime meaneth the principal thing wherein the trespass is committed, which is to be recompensed, besides the sacrifice: Nu 5. 8.

[the Priest shall make atonement] Though restitution was made, by the transgressor, yet atonement could not be made but by the Priest and sacrifice appointed; both which figured Christ, by whose blood synns of all sorts, which men through infirmities doe commit, are forgiven & purged. 1 Iohn 1. 7.

17 V. 17. though he know it not] this may also be translated thus; and he know it not, and is guiltie, and beareth his iniquitie; This differeth from the former cases, in vers. 4. and 15. where there was knowledge of the syn, at least, in the end: but this law was for synns, though never known certainly, but in doubt or suspense; so that David sayd not without cause, Ignorances (or, Unadvised synns) who can understand? cleave thou me from secret synns: Psalm. 19. 13.

18 V. 18. a ran perfect] that is, without blemish. Of this the Hebrew canons say; Every syn, for the ignorant-doing wherof, they are bound to bring the Syn-offring appointed, (Lev. 4.) they are bound, when it is not known, to bring the doubtful Trespass offering: (Levit. 5. 17. 18.) And what meaneth this, If it be not known? If it be doubtful unto him, whether he hath ignorantly synned in the thing, or no. And this sacrifice is called *Asbam salui*, (a doubtful Trespass-offring,) because it makes atonement for that which is uncertaine and doubtful unto him, &c. As for example; there is a sabbath day, and a working day; and a man doth work in one of them, and knowes not in which he did it. He eateth of a dish of meat, and one witness sayth unto him, this which thou hast eaten, is the fat (forbidden in the law. Levit. 3. 17.) another witness sayth thou hast not eaten fat: now

he bringeth a doubtful Trespass offering; and so in like cases. Maimony, treat. of Ignorances, ch. 8. f. 1. 2. On the other hand, for some cases known, they bring an other sort of sacrifice, called, *Asbam Vaddai*, that is a certaine, (or manifest) Trespass-offring, concerning which in the same book, chap. 9. it is sayd. For five transgressions, men bring the sacrifice *Asbam*, and it is called a manifest *Asbam*; because there is not any doubt therein. And these are they: For lying with a bond-mayd, (Levit. 19. 20. 21.) For things taken-by-violence &c, (Levit. 6. 2. 6.) For sacrilegious-transgression, (Lev. 5. 15.) For the uncleannes of a Nazirite, (Numb. 6. 12.) And for leprosie, when a man is cleansed from the same, (Levit. 14. 12.) estimation] or, valuation. The Greek translateth it, of price of silver: see before in verse 15.

V. 19. trespassing he hath trespassed] that is, he hath certainly trespassed; or, he is surely guiltie. The Chaldee translateth, It is a trespass-offring for his syn which he hath synned: he shall offer a trespass-offring before the Lord. The rites about this sacrifice; were the same with the former: whether it were a manifest trespass-offring, or a doubtful trespass-offring, it was killed, and the blood sprinkled; then it was flayed, the fat taken-out, and salted, and put on the fyre (of the altar,) and the flesh was eaten by the Priests, in the court: Maimony, treat. of offering the sacrifices, ch. 9. f. 1. The signification herof, was also like the former, that by the death and blood of Christ, we are cleansed from all syn: 1 Ioh. 1. 7. Heb. 10. 10. 11, 12.

CHAPTER 6.

1. The Trespass-offring for synns doen against the Lord, and a mans neighbour. 8. The law of the Burnt offering, 14. and of the Meat offering. 19. The offering at the consecration of a Priest. 24. The law of the Syn-offring.

ANd Iehovah spake unto Moses, saying. A soule, when it shall syn; and transgress a transgression, against

gainst Iehovah: and falsly-deny unto
 his neighbour in a thing delivered-
 him to-keep, or in the putting of the
 hand, or in a thing-taken-away-by-
 violence; or, hath deceytfully-oppres-
 sed his neighbour. Or have found a
 thing lost, and falsly-denyeth con-
 cerning it, and sweareth with false-
 hood: for *any*-one, of all that a man
 shall doe, synning in these. Then it
 shalbe, when he hath synned and is
 guiltie: that he shal restore the thing-
 taken-by-violence which he violently-
 took-away; or, the thing-deceitfully-
 gotten, which he hath gott-deceit-
 fully; or, the thing-delivered him-to-
 keep, which was delivered unto him
 to keep; or the lost thing, which he
 found. Or, all that about which he
 hath sworn, with falsehood: and he
 shall pay it, in the principall therof; &
 shall add therto, the fift-parts therof:
 vnto him to whom it *appertemeth*. shall
 he give it, in the day of his Trespas.
 And he shal bring his Trespas-offring,
 unto Iehovah: a ram perfect, out of
 the flock, with thy estimation for a
 Trespas offering, unto the Priest. And
 the Priest shall make-atonement for
 him, before Iehovah, and it shall be
 mercifully-forgive-him: for *any*-one,
 of all that he hath doen, in trespassing
 therein.

§ § §

And Iehovah spake unto Moses,
 saying. Command Aaron and his
 sonns, saying; This is the law of the
 Burnt-offring: it is the Burnt-offring,
 because of the burning, upon the al-
 tar all night, unto the morning; and
 the fyre of the altar, shalbe burning

in it. And the Priest shall put-on, his
 linnen rayment; and linnen breeches,
 shall he put upon his flesh: & he shall
 take-up the ashes, which the fyre hath
 consumed, with the Burnt-offring, on
 the altar: and he shall put them, be-
 sides the altar. And he shall put-off
 his garments, and put-on other gar-
 ments: and shall carie forth the ashes,
 to without the camp; unto a cleane
 place. And the fyre upon the altar
 shalbe burning in it, it shall not be
 put-out; & the Priest shall burn wood
 upō it, every morning; & shall lay in-
 order upon it, the Burnt-offring; and
 shall burn upō it, the fats of the Peace
 offerings. Fyre, continually, shalbe
 burning upon the altar, it shall not
 be put-out.

And this is the law, of the Meat-
 offering: the sonns of Aaron shall of-
 fer it, before Iehovah; before the al-
 tar. And he shall take-up of it his
 handfull, of the flowr of the Meat of-
 fering, and of the oile therof; and all
 the frankincense, which is upon the
 Meat-offring: and he shall burn upon
 the altar, for a savour of rest, the me-
 moriall of it, unto Iehovah. And the
 remainder therof, shall Aaron & his
 sonns eat: in unleavened-cakes shal it be
 eaten, in the holy place; in the court
 of the Tent of the congregation, they
 shall eat it. It shall not be baken
 with leaven; I have given it for their
 portion, of my Fyre-offrings: it is ho-
 ly of holies; as the Syn-offring and as
 the Trespas offering. Every male, a-
 mong the sonns of Aaron, shal eat of
 it; it shalbe a statute for ever, in your
 generations; concerning Iehovahs
 Fyre-offrings: all that toucheth them,
 shalbe

shalbe holy.

- 19 And Iehovah spake unto Moses,
 20 saying. This is the oblation of Aaron, and of his sonns, which they shal offer unto Iehovah, in the day that he is anoynted; the tenth part of an Ephah of fine-flowre, for a continuall Meat-offring: half of it in the morning, and half of it in the evening. On a pan, it shalbe made with oile, hastily-fryed shalt thou bring it: the baken peices of the Meat-offring, thou shalt offer for a savour of rest, unto Iehovah. And the Priest that is anoynted in his stead, of his sonns, shall doe it: it is a statute for ever, unto Iehovah, it shal be burnt for a Whole-burnt-offring. And every Meat-offring of the Priest, shalbe a Whole-burnt-offring: it shall not be eaten.
- 24 And Iehovah spake unto Moses,
 25 saying. Speak unto Aaron, and unto his sonns, saying; This is the law, of the Syn-offring: in the place where the Burnt-offring is kylled, shall the Syn-offring be kylled, before Iehovah; it is holy of holies. The Priest that offreth it for syn, shall eat it: in the holy place, shall it be eaten; in the court, of the Tent of the congregati-
 27 on. All that shall touch the flesh therof, shalbe holy: and when there is sprinkled of the blood therof, upon a garment; that wheron it is sprinkled, thou shalt wash, in the holy place.
 28 And the earthen vessel, wherein it is sodden, shalbe broken: and if it be sodden, in a brazen vessel; it shal be both scowred and rinsed, in water.
 29 Every male among the Priests, shall
 30 eat therof: it is, holy of holies. And no Syn-offring, wherof any of the blood

therof, is brought into the Tent of the congregation, to make atonement with in the holy-place, shalbe eaten: it shal be burnt, in the fyre.

Annotations.

A Son'e] that is, man or woman, as God explyneth it, in Numb. 5. 6. to the Chaldee expoundeth it, a man.

transgress.] it is the word before used, in Levit. 5. 15. The Greek here translateth, despising despise the comandements of the Lord: (or, neglect them.) falsly deny] or, lye, as the Greek translateth: but the word meaneth lying by denyall of a thing, as Gen. 18. 15. This syn, God generally forbiddeth, Levit. 19. 11. And this law here, concerneth synns both against God, by swearing; and against our neighbour by injuring him. a thing delivered him to keep] a thing-committed to one, which shall agayn be required; called in Hebrew Pikkadon, of encomending a thing, and requiring it: in Greek, Parathekee, of committing it to ones fidelitie, (which word Paul useth in 2 Tim. 1. 12. of God; I am perswaded that he is able to keep that which I have committed unto him:) in Latine, a Depositum. So in 1 Tim. 6. 20. & 2 Tim. 1. 14. In Gen. 41. 36. the word is used for store or provision layd up. See the iudiciall lawes for these cases, in Exod. 22. 7. 10. &c.

the putting of the hand] This phrase (here onely used, I seemeth to mean fellowship, or partnership, when men deal, and put their hands as it were together in a matter: so the Greek translateth it communion (or societie); and the Chaldee, the communion (or fellowship) of the hand; that is commerce. Or we may take it, for putting into the hand, that is, committing of a thing to ones care and fidelitie to use or imploy for him. It may also imply, the lending of a thing, or borrowing. Thus Sol. Iarchi expoundeth it, that he hath put money into his hand to occupie: or hath lent it him.

a thing-taken-by-violence] or, a robbery, rapine. It implieth force, as the next doeth frawd.

frauld. 2 Sam. 13. 21. Indg. 9. 25. This God hateth, though it be for Burnt-offring: *Esa. 61. 8.* deceitfully oppressed] or, defrauded, by cavillation, calumination, false accusation, or other like unjust means. Of this syn, Zacheus cleared himself by fowifold restitution, Luk. 19. 8. The Hebrew doctors thus distinguish these. *Who is a taker by violence, (or robber?)* He that taketh a mans goods by force, as by plucking it out of his hand &c, or, that forcibly taketh ones servant or beast, and useth them for his own work; or goeth into ones field, and eateth the fruit thereof, and the like. *Who is a deceitfull-oppressor?* He that hath his neighbours goods in his hand, with the owners consent; and when they are demanded agayn, he keeps the goods in his hands by force, and restores them not; and the like. *Maimony, treat. of Robbery and lost things, ch. 1. f. 3. 4.*

3 V. 3. a thing lost] Hebr. a loss: which the law bindeth him to restore unto the owner: See Deut. 22. 2. Exod. 23. 4. in the annotations. with falsehood] that is, falsely; and as the Greek translateth it, unjustly. Of this kinde of oath, the Hebrew canons say, *Who so hath his neighbours goods in his hand, whether they be delivered him to keep, or lent him, or he hath taken them by violence, or by fraud; or hath found a thing lost, and restoreth it not, or the like; and the goods which he hath in his hand, be demanded of him, and he denyeth them, loe he is a transgressor against this law, ye shall not falsely deny; (Levit. 19. 11.) And if he swear unto him falsely, concerning the goods which he denied; now he transgresseth an other law, ye shall not deale-falsly; Lev. 19. 11. And this oath is called, the oath concerning a thing delivered to keep. And for this false oath, he is bound to pay the principal, which he denied, and to add the fift part more thereto, and to offer a manifest Trespass-offring; &c. Maimony, treat. of Oathes, chap. 1. f. 8. 9.* *synning]* or, as the Greek translateth, so that he synneth in these.

4 V. 4. he shall restore] in Num. 5. 7. God requireth also to confess the syn, which is to be understood here, and in all like synns and trespasses. About this restitution, the

Hebrewes have these observations *Whether he be a violent robber, or a fraudulent-oppressor, or a stealer, or a borrower, or that hath by him a thing delivered to keep, or hath found a thing lost, and falsely denyeth it, or that there was partnership between him & his neighbour, and some of the goods remayn in his hand; or that he hath doen work for him, and he hath not given him his wages. It is a general rule for every thing such as these, he that confesseth, is bound to pay by sentence (of the Iudges) & he that denyeth and sweareth, must pay the principal and the fift part, Levit. 6. 2. &c. This is meant, when a man is bound to pay for himself. but if he be bound to pay for his father, he payes not the fift part. As, when his father rob-beth, or stealeth, or is indebted to others, & the son knoweth it, and denyeth it, and sweareth, and afterwards confesseth it; he payeth but the principall onely; for it is written, (Levit. 6. 4.) which he violently took away; for his own violent-taking away, he addeth the fift part more, but not for his fathers. This is meant, when the thing violently take away is not remayning then present; but if his father did violence, and dyed, and the thing taken away remayneth there, & the heyre denyeth it, and sweareth, and afterwards confesseth it; he payeth the principal and the fift part. If the father rob, and swear, and confess it, and afterwards dye: now the heyre payeth the principall and the fift part. If he rob, and swear, and so dye: and the heyre confesseth it, he payeth but the principal onely, but in both these cases, the heyr is discharged of the Trespass-offring. Maimony treat. of Robbery and lost things, chap. 7. f. 2. 3. &c.*

5 V. 5. all] or of any thing: so implying other particulars besides these mentioned; as some are before noted. *principall]* or, *summ;* Hebr. head: which Sol. Iarchi expoundeth the principal (the thing it self.) Head sometime is used for beginning or first: & so Chazkuni here noteth that the meaning may be, before he bring his Oblation he shall put out of his hand, the thing got by rapine &c. *the fift-parts]* the Greek translateth, the fift part, as the Hebrew also was in Lev. 5. 16. And it may be put for every fift part, the fift part of every thing defrauded,

defrauded; as in *Ezek. 16. 55.* thy sisters, meaneth each of thy sisters. But the Hebrew Doctors insist upon the number th is; He that restoreth the principall to the owners, and denyeth at the second time the fift part, & sweareth about it; that fift part is made as the principall in every respect, and he must pay for it an other fift part, as it is written, he shall add thereto the fift parts therof; teaching that he must add a 5. part for a fift part, until the fift part which he denyeth and sweareth for, be become less then the worth of a mite. Who so hath by him a thing delivered to keep, and he pleadeth that it is lost, and sweareth; and returneth and confesseth that he hath it by him: And commeth agayn, and pleadeth that it is lost, and sweareth; and again returneth and confesseth that he hath it by him; he must pay a fift part for every oath, with that one principall; as it is written, He shall add thereto the fift parts therof, teaching that he may pay many fifts for one principal. *Maim. treat. of Robbery &c. ch. 7. f. 12. 13.* Now what the fift-part is, he there sheweth in *S. 7.* one of sower, with the principall; as if he robbed the value of 4, and sweareth, he payeth five. And if the stollen thing be remayning, he must restore it, and give the price of the fourth part therof. to whom it perteyneth] or, whose it is, by right, whether the owners, or the heyres, to him against whom he is guilty, *Numb. 5. 7.* He that robbeth his neighbour, if he that is robbed dyeth; must restore the robbery unto the heyres, and if it be lost, or changed, he must give the price of it. And if he sware unto him, & afterwards he dyed; he must give to the heires, the principall and the fift part. He that robbeth his father, and sweareth unto him, and the father dyeth; if the thing taken by robbery doe not remayn, or if it be changed; he must make an account with his brethren, for the principall & for the fift part. If the thing taken by robbery remayneth; he is bound to bring forth the thing it self, from under his hand. Therefore he is to give the thing taken by robbery, & the fift part also to his brethren; and make an account with them: &c. *Maimony, treat. of Robberie, chap. 2. f. 1. 2. &c.* But if the man have no kinsman to recompense the trespass unto, it must be recompensed unto the Lord, even

unto the Priest: *Numb. 5. 8.* of his trespass] or, of his guiltynes; that is, the day wherein he is found a trespasser: which the Greek interpreteth, the day wherein he is convicted: (or reprehended.) Or we may understand it, the day wherein he offereth for his trespass: so *Chazkuni* explaineth it, The robber shall give the goods to him that is robbed, in the day that he bringeth his Trespass-offring: turning from his syn, that his oblation may be accepted with favour.

V. 6. perfect] without blemish. This oblation was performed with such rites, as the other before mentioned; in *ch. 5.* see the notes there; and on *Numb. 5. 8.* in trespassing] or, by guilty-trespass, or, with guiltynes therein. The Greek translateth, and hath trespassed therein. These sacrifices, could not by themselves make atonement, or procure forgiveness of synns: but they signified the atonement made by the sacrifice of Christ: *Heb. 10. 1. 4. 10. 14.* and taught men mortification, and dying unto syn, as David sayth, Thou delystest not sacrifice, that I should give it &c; the sacrifices of God, are a broken spirit, a broken and a contrite hart, &c. *Psal. 51. 18. 19.* And where true repentance, faith in Christ, and amendment of life is found in the synner; there is promise of grace, and of forgiveness of synns; though they be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wooll. *Esa. 1. 16. 18.*

Here beginneth the 25. section of the law: see *Genes. 6. 9.* Hitherto in this book, God hath shewed what sacrifices men should offer: now he declareth the manner and rites about those sacrifices, more particularly.

V. 9. because of the burning] or, it is that which ascendeth by the burning. Here is the reason of the name: for the Burnt-offring, is in Hebrew *Gnolah*, that is, an Ascension, because by burning all in fyre, it went up in smoke and vapour. Therefore the Holy ghost translateth it in Greek, *Holocautoma*, that is, a whole Burnt-offring: *Heb. 13. 6.* from *Psal. 40.* The use of this sacrifice is shewed on *Lev. 1.* Here the *Tbar-*

gum called Ionathans, sayth, it was to make atonement for the imaginations of the hart.

all night] though the time of the Evening sacrifice began about mid afternoon (as is shewed on Exo. 12. 6.) yet the burning might continue all night, till break of the day. No sacrifices were offered, but by day: therefore they killed no sacrifice but by day, nor sprinkled any blood, but in the day that it was killed; for when the Sun was set, the blood became unlawful (to be sprinkled.) Sacrifices whose blood was sprinkled by day, their fat was burned by night, till the pillar of the morning ascended, (that is, till break of the day.) And so the peeces of the burnt-offrings, were burned by night, till break of the day. But for to keep men far from trespassing, our wise men have sayd, that they should not burn the fatts, or peeces of the burnt-offring, but until midnight. Although it was lawful to burn them by night, yet they did not defer them purposely, but endeavored to burn all by day. Gracious is a commandment (doen) in the hour of the same. Maimony, treat. of offering the sacrif. ch. 4. f. 1. 2. 3. This law here given, seems specially to intend the dayly Burnt-offring of the church, which was offered first in the morning, and last in the evening, as the Hebrew doctors say, It is unlawful to offer any sacrifice at all, before the dayly sacrifice of the morning: neyther kill they any sacrifice, (to weat, for particular persons,) after the dayly evening sacrifice, except the sacrifice of the Pasfove onely. Maim. treat. of the dayly sacrif. ch. 1. f. 3. [shalbe burning] or, shalbe made to burne, that is, nourished continually: so in v. 12.

V. 10. his linnen rayment] or, the linnen robe; as the Greek translateth, a linnen coat. Such were made for the inferiour Priests to minister in, Exod. 28. 40. 41. The original word Middo, signifieth a large garment, proportionable to the bodie. It is the Coat (as Sol. Jarchi observeth) and the scripture calleth it Middo, because it was like [Middatho] his measure that wore it. Hence the Greeks borrowed their word Mandue, which is a coat, or mantel. And the Hebrew bad signifieth finer linnen then that

of common flax, (which is called by another name,) therefore the Chaldee here translateth it garments of byss: see the notes on Exod. 28. 4. The linnen rayment (sayth Chazkuni on this place,) is the Coat, the Mitre, and the Girdle, which all are of linnen; and the scripture speaketh of them as of one, because they all are as one garment, for he is not clothed with one without the other.

his flesh] in Greek his body; meaning, his secret parts; which for honestie & reverence of Gods sanctuary, were to be covered with these breeches, next the skin. See the notes on Exo. 28. 43. and compare Ezek. 44. 17. 18.

bath consumed] or, hath eaten: ashes are sayd to be consumed, when the wood & sacrifices are consumed and turned to ashes. So meale is sayd to be ground, Esai. 47. 2. When the corne by grinding is turned to meale. besides the altar] on the east side, furthest from the sanctuary: Levit. 1. 16. The taking-up of the ashes from on the altar, is commanded to be doen, every day: and it is one of the Priests services, Lev. 6. 10. They did it, when the pillar of the morning ascended [that is, at break of the day.] And at the feasts, (they did it) at the beginning of the third part of the night; and on Reconciliation day, at midnight. He whose dutie it was to take them up, washed himself and put on the clothes in which he was to take them up, and sanctified (that is, washed) his hands and his feet. And took a fyre pan, and went up to the altar &c. Maim. treat. of the dayly sacrif. chap. 2. f. 10. 11. &c. The taking up of the ashes, is the first of all the services in the day; and the meaning and mysterie of it is, to remove away the spirit of uncleannes that remaineth after the digestion of the members and fat intrals, that lyeth on them. And therefore it is not done but in white garments onely, because by mercie, iniquitie is purged, (Prov. 16. 6.) R. Menachem, on Lev. 5.

V. 11. other garments] Vnto the Altar, no priest might come but in the holy garments appointed of God; and those garments they used not but in the Sanctuary. Hereupon it is written, when the Priests goe forth into the utter court to the people, they shall put off the garments wherein they

they ministered, and lay them in the holy chambers: and they shall put on other garments, and they shall not sanctifie the people with their garments; Ezek. 44. 19. Yet forasmuch as the carying away of the ashes, belonged to the Priests, by other garments the Hebrewes understand not common clothes, but other holy garments. The Priests garments wherein he took away the ashes, were lesser then those wherein he ministered in other services; as it is written (in Lev. 6.) he shall put on other garments, and cary forth the ashes: he sayth not other, for that they were common garments, but for that they were less then the former. Maimony in Tamidin (or treat. of the dayly sacrific.) c. 2. f. 10.

without the camp] As the turning of the Burnt-offring to ashes, was a signe of Gods acceptation therof, Psalm. 20. 4. so the carying out of the camp, into a clean place, signified his regard of the very reliques of that holy thing: which had accomplishment in Christ his death & burial, without the gates of Ierusalem, in Golgotha, and in a garden, Hebr. 13. 11. 12. 13. John. 19. 16. 17. 18. 41. 42. the memorie wherof is blessed. Of these ashes, the Hebrew canons say, they were to be left in a place, where the wind did not blow strongly. And it was not lawfull for strangers, to gather them up: neyther might they be scattered there, but layd down: and it was unlawfull for men to make profit (or use) of them. Maimon. treat. of the dayly sacrific. ch. 2. f. 15.

a clean place] the contrary is sayd touching the stones & dust of a leprous house, that they should be poured out into an unclean place, Levit. 14. 40. 41. for they came from a polluted house; but these ashes came from the Lords holy house, therefore were to be layd in a clean place, where no dead carkeffes, dounge, or other filth was layd.

12 V. 12. [shalbe burning] or, [shalbe kindled (or made burne) on it. From hence the Hebrewes gather, that the fyre might not be kindled beneath, and then layd upon the altar, but was to be kindled on the altar it self: Maimony, treat. of the dayly sacrific. c. 2. f. 9. And Baal Hatturim noteth how fro hence

they have sayd, Although fyre came downe from heaven, yet they were commanded to bring of common fyre. be put-out] or, quenched. The Hebrew canons say, He that quenbeth the fyre of the Altar, is to be beaten; for it is sayd, It shall not be put out, (Levit. 6. 12.) though it be but one coale, and though it be down from upon the Altar, he that putteth it out is to be beaten. Maim. ibidem c. 2. f. 6.

wood] no other fewel was allowable for the altar, and it was to be the wood of the publick congregation, (as is observed on Lev. 1. 7.) And as all things about Gods service, were to be of the best: so of this the Hebrewes say, the wood was to be none but choise; such as had no wormes in it. And that, timber of buildings pulled down, was ever unlawfull: they might bring none but new wood. Maimony in Issurei mixbeach, ch. 6. f. 2.

every morning] Hebr. in the morning in the morning. Of this service it is thus recorded; In the morning they layd the wood in order, and they made upon the top of the Altar a great fyre &c: likewise towards evening. Three fyres were orderly made upon the top of the Altar every day: the first was the great fyre on which they offred the dayly sacrifice with the other oblations; the second was a little fyre in the side, from which they took fyre in a censer to burne incense with, every day; the third was not for other use but to confirme the commandement concerning the fyre, which is written, FYRE CONTINUALLY SHALBE BVRNING, Lev. 6. 13. We have been taught that that which is sayd, BECAUSE OF THE BVRNING VPON THE ALTAR, Lev. 6. 9, is meant of the great fyre: and this, THE FYRE OF THE ALTAR SHALBE BVRNING IN IT, Levit. 6. 9. is the second (fyre) for the incense; and this, THE FYRE VPON THE ALTAR SHALBE BVRNING IN IT, Levit. 6. 12. is the third, for keeping of the fyre, Maimony, in treat. of dayly sacrific. c. 2. f. 2. 4. 5.

V. 13. Fyre continually] This commandement for nourishing the fyre allwayes, being so oft repeated, sheweth it to be of weight, and carefully to be observed:

served: and signified, how by Christ our Altar, we should have continually through his Spirit, meanes ready for the purging and taking away of our synns, and access to offer unto God the sacrifices of praise, 1. Ioh. 1. 9. Heb. 13. 10. 15. likewise the dutie of Gods ministers, by dayly preaching of the word (which is likened unto fyre, Ier. 23. 29.) to kindle & styrr up the graces of the spirit in men, which may never be quenched, Mat. 3. 11. 1. Thes. 5. 19. It foreshadowed also the work of Christ, who came to send fyre on the earth, and earnestly desired to have it kindled, Luke 12. 49. likewise the afflictions of Christ and his church, which are continuall in this world, and through which we must enter into the kingdome of God. Mar. 9. 49. Heb. 2. 10. 1. Pet. 4. 12. The Hebrewes say of the fyre on the Altar, that it was as a ladder for the Angels to ascend by: as (in Iudg. 13. 20.) the Angel of the Lord ascended in the flame of the Altar; and in Ezekiel 9. 2. six men stood beside the brazen Altar: Baal Hatturim on Lev. 6.

14 V. 14. Meat-offering] the Minchah, wherof see Levit. 2. and the annotations there. before the Altar] or, on the face of the Altar: that is sayth Sol. Iarchi, the South, for that was the face (or fore part) of the altar; for the foot bank was set on that side.

15 V. 15. of rest] of sweet smell: see Levit. 2. 2. The Ierusalem Thargum translateth it, of favourable-acceptation: and Onkelos, to be received with favourable acceptation.

16 V. 16. unleavened cakes] that is, made into unleavened cakes; as the next verse sheweth. This, and the like that follow, shew, how they that wrought about the holy things, lived of the thinges of the sanctuarie; and they which wayted at the altar, were partakers with the altar: so the Lord proportionably ordeyned also under the gospel, 1. Cor. 9. 13. 14. Ezek. 44. 29. See Deut. 18. 1. 2. &c. What leaven, & unleavened cakes signified, is noted on Exo. 12. holy place] meaning the court of the sanctuarie, in Num. 18. 10. it is called the Holy of holies, that is, the most holy

place; yet hereby was meant neyther the most holy within the Tabernacle, (into which none went but the high Priest once a yere, Lev. 16. 2. &c) neyther the holy place there: but the court of the sanctuary, where al the most holy things were boyled, baken, dressed and eaten, by holy persons: as is explained after, and in v. 26. & Lev. 8. 31. See the notes on Levit. 24. 9.

V. 17. with leaven] or, leavened; as the Greek translateth it. holy of holies] that is, most holy: Hebr. holynes of holynesses. The like is sayd after, touching the syn-offrings &c. Levit. 6. 25. & 7. 1. 6. &c. Other things were called holy, as the pass-over, tithes, firstfruits &c. Such the Hebrewes call leight holy things, to distinguish them from the most holy: and the lawes concerning them differ. The syn-offering, trespass-offring, and remaynder of the peace-offrings, were not eaten but by the males among the Priests, within the court. Other offrings, tithes, firstfruits, shoulder and brest of the peoples Peace-offrings and the like, were for the Priests, their sonns, daughters, &c, that were clean; Numb. 18. 9. 10. 11. 19. Agayn the most holy things are here limited to be eaten within the court: the leight holy things were to be eaten in the place which the Lord should choose &c, Deut. 12. 5. 6. 7. & 16. 5. 6. which after, was Ierusalem; wherupon the Hebrew canons say, who so eateth a bit of the flesh of the most holy things, without the court, is to be beaten &c: the same judgment is for him that eateth the leight holy things, out of Ierusalem. For Ierusalem walls, are for the leight holy things; as the walls of the court, for the most holy. Flesh of the most holy things, that is caried out of the walls of the court; and flesh of the leight holy things, caried out of the walls of Ierusalem, is polluted and unlawfull for ever. And though it be brought back agayn to his place, yet is it unlawfull to be eaten. Maimony, in treat. of offring the sacrif. ch. 11. f. 5. 6. Hereupon, Ierusalem is called the holy Citie: Nehem. 11. 1. Esai. 48. 2. & 52. 1. Mat. 4. 5.

18

Verf. 18. Every male] although he be a blemished preist, sayth Sol. Tarchi. all that toucheth] or, whoſoever toucheth: whether perſon or thing, as any veſſel of miniſterie, and the like: meaning that no unclean perſon, or common veſſel, might touch them. The Greeke tranſlateth, whoſoever toucheth them, ſhal be ſanctified: and ſo Chazkuni, adding this, and he ſhall purifie himſelf, before he touch them. See after, in v. 27. & Exod. 29. 37.

20

V. 20. in the day] and ſo, from that day forward, every day. Chazkuni ſayth, that ~~in~~ here is in ſtead of From. And that it is uſed for After, is noted on Exod. 2. 23. the day that he] that is Aaron himſelf, (as Levit. 8.) or any of his ſonns after him. The Chaldee called Ionathans, ſayth, in the day that they anoint him to poſſeſſ the high Prieſts office. The Prieſthood was by natural ſucceſſion to Aarons ſonns, ſuch as were meet for the ſame, having no blemiſhes, or other impediments; which the Magiſtrates of the higheſt court judged of, and put him in place. None doe conſtitute an high prieſt, but the Senate of 71. Iudges: and they doe not anoynt him, but by day, as it is written (Lev. 6. 20.) In the day that he is anoynted: &c. and they ſet not up two high Prieſts at once. The high Prieſt, he is the head of all the prieſts: and they doe anoint him with the anoynting oile (Exod. 30.) and clothe him with the garments of the high Prieſthood (Exo. 28.) They cloth him with the 8. garments, and when he putteth them off, they clothe him againe on the morrow; ſo 7. dayes, day after day; as it is written (Exod. 29. 30.) the ſon that ſhal be Prieſt in his ſted, ſhall put them on 7. dayes. And as they aray him with the clothes, ſeven dayes, ſo they anoint him with oile ſeven dayes, one after another. Maimony, in treat. of the Implements of the ſanctuarie, ch. 4. ſ. 15. 12. 13. This high Prieſt was a figure of Chriſt, clothed with the garments of juſtice and ſalvation, offering himſelf to God for us, & us unto God through himſelf; making us, and our ſervice acceptable unto his Father: Heb. 8. 1. & 7. 25-28. & 10. 10-12. & 13. 15. Ephah] or Buſhel: the tenth

part wherof, was an Omer: ſee Exod. 16. 36. continual] or thus, a Meat offering, continually. The ordinary prieſts offered their Minchah but at their Initiation, or entering upon their office: the high prieſt, continually, every day. See the notes on Lev. 2. 1.

21

V. 21. a pan] to weet, a flat-pan, plate or ſlice: wherof ſee Levit. 2. 5. Such being baked dry, without liquour, were the more ſubject to the heat and parching of the fyre. And as the high Prieſt was in ſpeciall manner a figure of Chriſt; ſo his dayly Meat-offering being of this kinde, figured out the ſufferings of Chriſt, who was ſo parched with the fyre of afflictions for our ſynns. haſtily-fryed] or, baked-with-bubbles, that is, ſo fried, that it may be hoven as with bubbles: ſo in Lev. 7. 12. The maner of making theſe cakes, is ſayd to be thus. The high Prieſt brought a whole tenth-deal (of flowre,) and ſanctified it, and divided it by the half tenth-deal meſure which was in the ſanctuarie: for although the oblation was half at once, yet was it not ſanctified by the half. And he brought therewith, three logs of oile, as it is written, it ſhalbe made with oile, to add oile therunto, like the meat-offerings of the lamb. Then he mingled the flowr with oile, and haſtily-baked it with bubbles. And he kneaded of each half tenth-part, ſix cakes. And they were made one by one thus; he divided the 3. logs (of oile) by the quarter meſure that was in the ſanctuarie: a fourth part for every cake. And he baked the cake a litle, and after that fried it upon the pan, with the other fourth part of oile which belonged to it. And he did not bake it much, as it is written Taphinei [i. Bakings, Levit. 6. 21.] between baked and raw. And afterwards he divided every cake into two, by meſure: that he might offer the half at morning, and the half at evening. And he took the halves, and doubled them every one, into two; and brake them in peeces, till he found every peece doubled into two. And he offered the one half, with half the handſul of frankincenſe, in the morning; and the other half, with half the handſul of frankincenſe at evening. And if it were the Meat offering of Initiation (or firſt entering upon his office,) he divided

vided it not, but offered all at once, with the handful of frankincense: and both of them were a whole-burnt-offring, for offerings made by fyre. Maimony, in treat. of offering the sacrifices, ch. 13. §. 2. 3. 4. *baken peeces*] Hebr. bakings of the Meat-offring of peeces, that is, which was broken into peeces. See the like phrase in Lev. 5. 15. *thou shalt*] meaning, thou priest, whosoever; as the next verse sheweth: therefore the Greek explaineth it, *he shall offer*. *of rest*] that is, of sweet smel, as the Greek translateth: in Chaldee, *to be accepted with favour before the Lord*.

22 V. 22. *the Priest that is anoynted*] Thargum Jonathan explaineth it, *the high Priest that is anointed with oile*. *a whole-burnt-offr.*] Hebr. *a Calil*: that is, whole, or altogether; in Greek it is translated here *Happan*, *All*; in the verse following, *Holocautos*, that is, wholly burnt. The peoples Meat-offering was eaten by the Priests, that made atonement for them, v. 15. 16. Lev. 7. 7. but because no Priest being a synner, could make atonement for himself; therefore his Meat-offring might not be eaté, but all burnt on the Altar; to teach him to expect salvation not by himself, nor by his legal service or works, but by Christ. For the eating of the Syn-offring, figured the bearing of the synners iniquitie, Lev. 10. 17.

25 V. 25. *be killed*] that was, on the north side of the altar: see Levit. 1. 11. Hereby was figured that Christ our Syn-offring should be kylled by the Priests in Ierusalem and mount Sion, which was on the sides of the North, Psalm. 48. 2. crucified on mount Calvarie, which was on the North-west side of Ierusalem: as by the Iewes tradition, the morning sacrifice was killed at the North west horne of the Altar.

26 V. 26. *offreth*] or, *expiateth-syn-by-it*; as the Chaldee translateth, *that maketh atonement by the blood therof*: in Greek, *that offereth it*. The Priest did eat it, and so bare the iniquitie of the synner; (Levit. 10. 17.) and in type, abolished the same. It was also a part of their livelyhood, Ezek. 44.

28. 29. which covetous priests abused, eating the Syn, of Gods people; and lifting up their soule, unto their iniquitie: Hos. 4. 8. It further figured our communion with Christ our sacrifice, eating his flesh by faith, Ioh. 6. 56. as he hath made us an holy Priesthood, even Kings and Priests unto God his Father, 1 Pet. 2. 5. Rev. 1. 6. *in the holy place*] within the courtyard of the sanctuarie, not without the same. Seven other things were also to be eaten there; noted on Lev. 24. 9.

V. 27. *blood therof*] of the Syn offering; whether it were that which was to be eaten, or that which was to be burnt. And this rite, was peculiar to the syn-offring, above all the other most holy things: Maimony, treat. of offering the sacrif. ch. 8. §. 1. 2. As the Syn-offring in speciall sort figured Christ (who was made syn for us, 2 Cor. 5. 21.) so this ordinance for all that touched the flesh of the Syn-offring to be holy, the garments sprinkled with the blood, to be washed; the vessels wherein the flesh was boyled, to be broken, or scoured & rinsed: taught an holy use of this myste-rie of our redemption, wherof they that are made partakers, ought to be washed, cleansed and sanctified, by the spirit of God; that we possess our vessels in holyness and honour, and yeild not our members as instruments of unrighteousnes unto syn, any more. 1 Thes. 4. 4. Rom. 6. 13.

wash] This washing was for casuall sprinkling, as when any blood sprung out of the balon, upon a garment: or the like. And as the Hebrew canons say, *Nothing was charged to be washed, but the bloody place onely: and that which was upon an instrument apt to receive uncleannes, and apt to be washed. But if it were sprinkled on an instrument of wood or of metall, it was not to be washed, because they are things not fit to be washed, but they are onely scraped. If it be sprinkled on the skin of a fish: it is not required to be washed, because that is not a thing apt to receive uncleannes. If on the skin of a beast, before it be slayed, it is not charged to be washed: if it be after it is slayed, then must it be washed: for though it* receiveth

receiveth no uncleannes now, yet loe it is apt to receive uncleannes, after it is dressed for use. If it spring out of the neck, upon a garment, or from upon a horn of the altar, or after that it is shed on the ground, it be gathered up, and any of it put on a garment, they are not charged to wash it, for it is written, And when there is sprinkled of the blood &c. It is not meant, but of blood received in a ministring vessel, and fit for to sprinkle; and that ther be ynough for that use. If he hath put the blood on the foure horns of the altar, and afterward some of the blood left in the bason, be put on a garment, it is not required to be washed &c. When they wash the bloody place, they must wash it very saire, til ther be left no mark of the blood. &c. Maimony in offring sacrif. ch. 8. § 4. — 10. These ordinances shadowed the contagion of syn; (as did all the like in other cases, Levit. 11. 32. 33. &c.) and the care that we should have to clense our selves by repentance and faith; 2 Cor. 7. 1. Heb. 10. 19. 22. The ancient Hebrew doctors had some knowledge of these mysteries; for speaking of this washing of garments, they give a reason, because it was necessarie to doe away uncleannes, by the waters that are on high: R. Menachem on Levit. 6. These are the spirituall waters, mentioned in Heb. 10. 22. Iob. 7. 38. 39. Rev. 1. 5. & 22. 1. Zach. 13. 1. Esai. 4. 4.

28 V. 28. scoured] as the washing, was to be in the holy place, or court; vers. 27. so it was required that the earthen vessel should be broken in the court; and the vessel of metall, should be scoured and rinsed with water in the court. The scouring, was with hot water, and the rinsing, with cold. With water, not with wine, or any mixture, or other liquour. Maim: ibidem. chapt. 8. sect. 11. 12. Of breaking the earthen vessels, see the notes on Levit. 11. 33.

29 V. 29. holy of holies] Hebr. holynes of holynesses, that is, most holy; & the Greek addeth, unto the Lord.

30 V. 30. into the Tent] as was the blood of the syn-offerings for the high Priest, & for the Church. See Lev. 4. 5. 16. The signification of this law, for the burning of

such sacrifices, and that the Priests might not eat of them; was to shew the inability of that legal priesthood to reconcile men to God: and that men cleaving therto, & not seeking for the better priesthood of Christ, could not be saved. For such syn-offerings as those Priests did eat, so typically bearing the peoples iniquity, Lev. 10. 17, and taking it away,) the blood of them came not into the sanctuary before God; which argued their unworthynes. But Christ with his blood (shed for our synns,) entred into the holy place, (not that which was made with hands, but into very heaven;) and hath obteyned eternal redemption: Heb. 9. 11. 12. 24. And in that the legal priests, might not eat the flesh of that syn-offring, whose blood was caried into the holy place, but the body was all burnt without the camp: th'Apostle from hence sayth; we have an Altar (meaning Christ,) wherof they have no right to eat, which serve the Tabernacle: (so excluding from Christ, all that cleaved to the rudiments of Moses. Which he proveth thus,) For the bodies of those beasts, whose blood is brought into the sanctuary by the high Priest for syn, (wherin Christs sacrifice was most lively figured,) are burnt without the camp; (so that the Priests had no meat, or livelyhood therby:) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate; (so accomplishing the type; and shewing withall, that such as would stil serve the worldly Sanctuary, had no right to eat of him, and live by him..) Let us goe forth therefore unto him, without the camp, bearing his reproch. &c. Heb. 13. 10. — 13. Teaching us hereby, to have communion with Christ, both by faith, in applying to our selves his death and suffrings, 1 Pet. 3. 18. Gal. 2. 20. and in partaking of his afflictions; going out fro our earthly habitations, and seeking the things that are above, 1 Pet. 4. 1. Coloss. 2. 12. 13. & 3. 1. 2. Knowing this, that our old man is crucified with him, that the bodie of syn might be destroyed, that henceforth we should not serve syn. Rom. 6. 6.

CHAPTER 7.

1. The law of the Trespas-offring, 11. & of the Peace-offrings, 12. Whether they were for Thanksgiving, 16. or a vow, or a voluntary-offring. 23. The Fat, 26. and the blood are forbidden to be eaten. 28. The Priests portion in the Peace-offrings.

1 **A**ND this is the law, of the Trespas-offring: it is, holy of holies.
2 In the place, where they kill the Burnt-offring, shall they kill the Trespas-offring: and the blood therof, shall he sprinkle upon the altar, round-about.
3 And hee shall offer of it, all the fat therof: the rump, and the fat that
4 covereth the inwards. And the two kidneyes, and the fat which is upon them, which is upon the flanks: and the caule, above the liver; with the
5 kidneyes, he shall take-away it. And the Priest shall burn them, upon the altar; for a Pyre-offring unto Iehovah:
6 it is a Trespas-offring. Every male among the Priests, shall eat therof: in the holy place shall it be eaten, it is
7 holy of holies. As is the Syn-offring, so is the Trespas-offring; there is one law, for them: the Priest, that shall make-atonement therewith, his shall it be.
8 And the Priest, that offreth a mans Burnt-offring: the skin of the Burnt-offring, which he hath offered, it shall be, for the priest himself. And
9 every Meat-offring, that is baken in the oven, and all that is made in the frying-pan, and on the pan: shall be for the priest himself that offreth it.
10 And every Meat-offring mingled with oile, and dry: shall be, for all the sonns of Aaron, one as much as another.

And this is the law, of the sacrifice of Peace-offrings: which he shall offer, unto Iehovah. If he offer it, for Confession; then he shall offer with the sacrifice of Confessiō, unleavened cakes, mingled with oile; & unleavened wafers, anoynted with oile: and of fine-floure hastily-fryed, cakes mingled with oile. With the cakes, leavened
11 cakes of bread, shall he offer for his oblation: with the sacrifice of Confession, of his Peace-offrings. And he
12 shall offer, one of them, out of the whole oblation; for an Heave-offring, unto Iehovah: it shall be the Priests,
13 even his that sprinkleth the blood of the Peace-offrings. And the flesh, of the sacrifice of Confessiō of his Peace-offrings; shall be eaten, in the day of the offering of it: he shall not leave of it, until the morning. And if the sacrifice of his oblation, be a vow or a
14 voluntary-offring; it shall be eaten, in the day that he offreth his sacrifice: and on the morrow, the remaynder also of it shall be eaten. But the remaynder, of the flesh of the sacrifice:
15 in the third day, shall be burnt with fyre. And if any of the flesh of the sacrifice of his Peace-offrings be eaten at all, in the third day; it shall not be favourably-accepted: he that offreth it, it shall not be imputed, unto him, it shall be a polluted-thing: and the soule that eateth of it, shall bear his iniquitie. And the flesh, that toucheth any unclean-thing, shall not be eaten; it shall be burnt with fyre: and the flesh; every-one that is clean, shall eat the flesh. But the soule that eateth the flesh, of the sacrifice of Peace-offrings which pertain unto Iehovah,
16
17
18
19
20

21 and *barb* his uncleannes upon him: even that soule shalbe cut-off, from his peoples. And the soule that shall touch any unclean-*thing*; the uncleannes of man, or an unclean beast, or any abomination *that is* unclean; and eat of the flesh of the sacrifice of Peace-offrings, which *perteyn* unto Iehovah: even that soule, shalbe cut-off, from his peoples.

22 And Iehovah spake unto Moses,
23 saying. Speak unto the sonns of Israel, saying: ye shall not eat any fat,
24 of ox, or of sheep, or of goat. And the fat of a carkeffe, and the fat of that which is torn in peeces; shalbe used for any work: but eating ye shall not eat of it. For whosoever eateth
25 the fat, of the beast, of which he offereth a Fyre-offring, unto Iehovah: even the soule that eateth it, shalbe cut-off, from his peoples. And ye
26 shall not eat, any blood, in any of your dwellings: of foule, or of beast. Any soule, that eateth any blood: evē
27 that soule shalbe cut-off, from his peoples.

28 And Iehovah spake unto Moses,
29 saying. Speak unto the sonns of Israel, saying: He that offereth, the sacrifice of his Peace-offrings, unto Iehovah, shall bring his oblation unto Iehovah, of the sacrifice of his Peace-offrings. His hands shall bring, Iehovahs Fyre-offrings: the fat with the breast, it shall he bring; the breast, to wave it for a Wave-offring, before Iehovah. And the priest shall burn the fat, upon the altar: and the breast shall be Aarons and his sonns. And
32 the right shoulder, shall ye give for a Heave-offring, unto the priest: of the

sacrifices, of your Peace-offrings. He of the sonns of Aaron, that offereth the blood of the Peace-offrings, and the fat, his shall the right shoulder be, for a portion. For the wave breast, and the heave shoulder, have I taken of the sonns of Israel, from off the sacrifices of their Peace-offrings: and have given them, unto Aaron the Priest & unto his sonns, by a statute for ever, frō among the sons of israel.

This is the anoynting of Aaron, and the anointing of his sonns; out of Iehovahs Fyre-offrings: in the day when he presented the, to minister in the priests-office, unto Iehovah. Which Iehovah commanded to give unto them, in the day that he anoynted them, from among the sonns of Israel: by a statute for ever, throughout their generations. This is the law, of the Burnt-offring, of the Meat-offring, and of the Syn-offring, and of the Trespas-offring: & of the fyllings (of the hand,) and of the sacrifice of Peace-offrings. Which Iehovah commanded Moses, in mount Sinai: in the day that he commaunded the sonns of Israel, to offer their oblations unto Iehovah, in the wildernes of Sinai.

Annotations.

T Respass-offring] Hebr. *Asbam*, that is, trespass, or, guiltynes: in Greek, the *Ram* for trespass. This is an explanation of things commanded in Levit. 5.

holy] Hebr. *holynes* of *holynesses*, that is, a most holy thing; so in v. 6.

V. 2. *the place*] the Northside of the altar, Leviticus 1. 11. figuring the place where Christ our Syn and Trespas-offering should be kyllled for us; as is noted on Lev. 6. 25.

be sprinkle] meaning the Priest;

33

34

35

36

37

38

1

2

Priest; as he sprinkled the blood of the Burnt-offrings, and of the Peace-offrings. See the notes on Lev. 1.5. & 3.2.8.

3 V. 3. the rump &c] Of these rites, see the notes on Lev. 3.4.9. &c: for the same order, in most things, was for all these sacrifices. Whether it were a manifest Trespas-offring, or a doubtful Trespas-offring, he killed it, and sprinkled the blood, as is before declared. And flayed it, and took out the inwards, and salted them, and strowed them on the fyre upon the altar. And if he would bring them in a vessel, he might: and the residue of the flesh, was eaten by the males of the Priests, in the court, as the Syn offering. Maimony, treat. of offering the sacrifices, ch. 9. f. 1.

4 V. 4. which is upon] or, and that which is upon the flanks; in Greek, upon the thighs; it was a distinct thing from the former: see the notes on Lev. 3.4. A like phrase is in Psal. 133.3. the dew of Hermon; which descendeth, that is, and the dew which descendeth upon the mountains of Sion.

5 V. 5. Fyre-offring] in Chaldee, an oblation; and the Greek addeth, a smell of sweet-savour.

6 V. 6. holy place] the court of the Tabernacle; see Lev. 6.16.26.

8 V. 8. skin of the Burnt-offring] and so of other like offerings. Touching this point, the Hebrew canons say; All the skins of the most holy things, were the Priests: whether they were sacrifices of the congregation, or sacrifices of particular persons. But the skins of the leight holy things, were the owners. And every Burnt-offring, whose flesh was not meet to be offered on the altar; the priests had no right to the skin thereof. All the most holy things, unto which pollution happeneth, before they be flayed; their skins belong not to the Priests: if after they be flayed, the priests have their skins. And all the skins, the men of custodie (which serve in their course,) doe divide them among them, from Sabbath evening, to Sabbath evening. He that taketh his burnt-offring, for the maintenance of the Sanctuary: likewise he that sanctifieth his goods, if there be males among them, whose right is to be offered for Burnt-offrings: the Priests have not their skins; for

it is written, *THE PRIEST THAT OFFRETH A MANS BURNT-OFFRING*, particularly distinguishing it from the Burnt-offrings of the Sanctuary. But those skins are sold, and fall to the reparation of the Sanctuary. Whether it be man or woman, stranger or servant; the skins of their sacrifices are the Priests: he sayeth not *A mans burnt-offring*, but to except the sanctuaries. Maimony, treat. of offering the sacrif. ch. 5. f. 19.20.21. This ordinance, compared with the coats of skin, wherewith God clothed our naked first parents, Gen. 3.21. and with the goats skins, wherewith Iakobs hands were covered when he got the blessing, Gen. 27.16. may lead us to the gift of God, in bestowing upon us Christ & his righteousness, to be cloathed with him by faith, & sanctification, partaking of his death and sufferings; Rom. 13.13.14. Phil. 3.9.10.

V. 9. the pan] or, the flat plate. Of these, see the notes on Lev. 2.5.6.7. for the priest] or, the Priests, even his that offereth it. The scripture thus speaketh, (as the Hebrew doctors observe) of this and the other sacrifices, to teach that the Priest who is meet for to serve, he hath his part in them to eat the same. And he that is not fit at the hour of the offering; as, one that is unclean, he hath no part to eat, although he be purified at evening. But in this matter of parting, all is for those that offer in the same day. And they all have their parts, in all the holy things of the sanctuary, one as much as another. Maimony, treat. of offering the sacrif. chap. 10. f. 14. This figured our thankfulness unto God for his graces, which we should use & imploy unto his honour: communicating unto them that teach us the word, in all good things, Gal. 6.6. 1 Cor. 9.7--11.

V. 10. dry] that is, not mingled with oile, as the Greek translateth. Such were the Meat-offrings of the synner, and the like: see Lev. 5.11. one as another] Hebr. man as his brother; that is, every man alike, as the Greek explaineth it. From this word, man, The Hebrew doctors say, A child hath not a share, no not in the leight holy things, although it be lawful for him to eat even of the

of the most holy things. Likewise a woman, or one that is both man and woman, have no share in the holy things of the sanctuary at all, for it is sayd, *MAN AS HIS BROTHER*. But he that hath a blemish, whether continual or transitory; whether he be born with his blemish, or is unblemished and yet disabled; he hath a share and eateth, as it is written, *The bread of his God, even of the most holy, and of the holy, shall he eat, (Lev. 21. 22.)* He also that is meet to eat. But if he be unclean, he hath no portion to eat at evening. And the high Priest eateth, not by share, but taketh what he pleaseth. Maimony, treat. of offering the sacrif. ch. 10. f. 17. &c.

12

V. 12. for Confession] or, for Thanksgiving: the Greek translateth it, for Praise: and the sacrifice of praise, with confessing to Gods name, is mentioned by the Apostle, *Hebr. 13. 15.* alluding to this law. See before in *Levit. 3.* This Confession, the Hebrewes (as *Sol. Jarchi* on this place) say, was for mercies & deliverances received from God; as by them that goe down into the sea, or that travel through the deserts, or have been prisoners, or sick and recovered; for such are bound to make confession, as it is written, *Let them confess unto the LORD his mercie, &c. and let them sacrifice the sacrifice of Confession. Psal. 107. 4. 10. 17. 21. 22. 23. &c.* If for any of these, a man hath vowed Peace-offerings, with these Peace-offerings of Confession he is bound to bring the bread here spoken of, and they are not to be eaten but that day and that night. with the sacrifice] Maimony, in treat. of offering the sacrifices, ch. 9. sect. 3. &c. sheweth, that there were four sorts of Peace-offerings: One, the Peace-offerings, of the Congregation: and three, the Peace-offerings of particular persons. The peace offerings of the congregation, they were killed, and their blood sprinkled, as is before declared. Then they were steyed, their inwards taken out with the fat, & salted, and burnt on the altar. And the remainder was eaten by the males of the priests, in the court, as the Syn-offring and as the Trespass-offring; for they were most holy. The Peace-offerings of particular men were of three sorts. The one was Peace-offerings brought without bread, as the Peace-offerings of the Chagigah (or Pass-

ver, *Deut. 16.*) & Pentecost (or feast of weeks): these are called simply, Peace-offerings. The second sort was brought with bread, for a vow or for a voluntary-offering; this is called Confession (or Thanksgiving,) and the bread thereof is called, the bread of the Confession. The third sort, was that which the Nazirite offered, in the day of the accomplishment of his Naziriteship, this was also brought with bread; and it was called, the Nazirites ram: (*Numb. 6. 13. 14. 15. &c.*) These three sorts, were killed, their blood sprinkled, they steyed, their fat and inwards taken-out. Afterwards, the flesh was cut up, the breast & right shoulder separated: and the inwards, with the breast and shoulder, were put in the hands of the owners of the sacrifices, and the Priest put his hand under the owners hand, and waved all before the Lord. See further touching this in the annotations on *Levit. 3. 5.* unleavened] see the notes on *Lev. 2. 4.* hastily-fried] see *Lev. 6. 21.*

V. 13. With the cakes] namely, with the unleavened cakes aforesayd, he shall also bring leavened cakes. So the Greek translateth, with the unleavened breads.

13

leavened cakes of bread] The Hebrew *Lechem*, (that is bread,) is sometime used for many loaves, or cakes, as in *Levit. 23. 17.* wave bread, two: meaning, two wave cakes, or loaves. So in this place: for, the bread brought with the sacrifice of Confession, was thus prepared. He took 20. tenthes (or pottles) of fine flowre, and made of them, ten pottles leavened, and ten unleavened. The ten that were leavened, he made of them, ten cakes. And the ten that were unleavened, he made of them 30. cakes equally: ten cakes of every sort; to wit, ten cakes baken in the oven, and ten cakes wafers, and ten cakes hastily fried. These 30. cakes were made with the quantity of half a log of oile; a fourth part thereof, for the cakes hastily fried: an eighth part for the baken cakes, and an eighth part for the wafers: &c. And the Priest took one of all four cakes, one of every sort. Maimony treat. of offering the sacrifices, chap. 9. f. 17. &c. Leaven (figuring corruption of nature and actions, *1. Cor. 5. 8.*) is usually forbidden in all sacrifices: here, with the sacrifice of Confession or Thanks, God

God accepteth of it; eyther to teach us due preparation of our prayers & thanks unto him, (for leavening sometime is used in the good part, denoting the secret working of things in time, *Math. 13. 33.*) or to teach us to temper our joyes with sorow and affliction in this life, (as the Prophets *hart was leavened*, *Psal. 73. 21.*) or, to signify, that he would graciously accept of our thanks & service, though mixed with our infirmities, which of his mercie in Christ he forgiveth unto us, *1. Ioh. 1. 8. 9. 10.*

14 V. 14. *one of them*] to weet, one of the cakes afore mentioned, of ech sort one, as is above noted. The Hebrew is one of it, to weet of the bread, (that is the cakes) spoken of in *vers. 13.* the whole oblation,] or, all the oblation: the Greek translateth it, *all his gifts.* The Priest had but one cake of every sort; the rest were eaten by the owners: so in the sacrifice, the priest had the brest and shoulder; the other flesh was eaten by the owners. Yea (notwithstanding that law in *Levit. 6. 23.*) if the owner of the sacrifice of confession were a priest, yet the residue of the bread, was eaten by the owners, as the sacrifice of an other Israelite: for the bread that commeth with the sacrifice of Confession, or with the Nazirites ram, is not called a Meat-offring. *Maimony, treat. of offring the sacrif. ch. 9. sect. 11. 12. 14.* an Heave-offring] so called, becaule it was heaved or lifted up: the Chaldee and Greek expound it, *a separation, or separated thing.*

15 V. 15. *eaten in the day*] the eating of the Peace-offrings was a religious feast wherein they rejoyced before the Lord, and gave him thanks: *Deut. 12. 6. 7.* The eating of it the same day it was offred, taught them to hasten and not to delay to keep Gods commandements; and with speed whiles it is called to day, to be made partakers of Christ by eating his flesh in faith; and to be thankfull unto God for his grace, *Psal. 119. 60. Psal. 95. 7. 8. Heb. 3. 12. 13. 15.* See also the notes on *Exod. 12. 10.* And at the time of (eating) the flesh, so was the time for (eating) the bread, as

Sol. Jarchi, here observeth.

V. 16. *a vow, or a voluntary offring*] which he bringeth not for Confession for deliverance, as before is noted on *vers. 12.* then he is not bound to bring bread with them, and they may be eaten two dayes: sayth *Sol. Jarchi.* The difference between these two, is declared in the Hebrew canons, thus. He that sayeth, *Loe upon me be a Burnt-offring; or, loe upon me be a Meat-offring; or, loe, the price of this beast be upon me for a Burnt-offring; or a Peace-offring; this is a Vow.* But he that sayeth, *Loe, this beast, or the price of this beast, be a burnt-offring or peace-offring; or this tenth-deal of flower be a Meat-offring: loe, this is a Voluntary offring.* What difference is there between vower, and voluntary-offrings? He that voweth, if he have separated his offring, and it be lost or stollen, he is bound for the worth of it afterward, til he offer one like that which he hath vowed. But he that voluntarily promiseth; if the thing dye, or be stollen; he is not bound to bring another for it. He that sayeth, the price of this ox be vpon me a burnt-offring; or, the price of this house be upon me an oblation: if the ox dye, or the house fall, he is bound to pay; &c. Syn-offrings and Trespass-offrings, they are not brought but for syn; they come not by Vow, or by voluntary-offring. He that sayeth, *Loe, upon me be a Syn-offring &c; or, loe this be a Syn or Trespass offring: he sayeth nothing.* If he be indebted to bring a Syn or Trespass offring, and say: *Loe this be for my syn or for my trespass offring; or, this money be for my syn or trespass offring: his words must be performed.* He that voweth, or voluntarily-promiseth, is not bound, til his mouth and his hart accord. As he that intends to say, upon me be a Burnt-offring; and sayth, a Peace-offring: he sayeth nothing. If he intend to vow a burnt-offring, and sayeth (generally) an offring: his words must stand: for the Burnt-offring is an offring; and so in all like cases. In vower and voluntaries, it is not necessarie that a man pronounce ought with his lipps: but if he have fully determined in his hart, though he hath uttered nothing with his lips, he is indebted. *Maimony, treat. of offring the sacrif. ch. 14. sect. 1. 5. &c.*

V. 17. *in the third day, shal be burnt*] as being

being unlawful to be eaten: see the notes on Exod. 12. 10. So the longest time for eating the flesh of any sacrifice, was but the second day; in the third, none might ever be eaten. Which ordinance was given, partly that the holy flesh might be eaten while it was pure & sweet; for by the third day, it might easily in those hot countries putrefie: partly to teach men diligence to apply and make use to themselves of the signes of grace in due time, as before is noted. But chiefly it seemeth to foreshadow the time of Christ, who rising from death the third day, abolished all legal offerings: see the annotations on Genes. 22. 4. And the scripture useth to day, and to morrow for a short time, few and limited, as Behold I cast out devils and doe cures to day and to morrow, and the third day I shall be perfected; Luke 13. 31.

18 V. 18. eaten at all] Hebr. eating be eaten. The rules for this, are thus explained. The Peace-offerings are eaten, the day that they are killed, and all that night, and all the next day, untill sun setting: Lev. 7. 16. 17. 18. so they are eaten two dayes, and one night; whether it be the portion of the Priests, or the portion of the owners. The same law is for the first born, and for the tithe; for they are leight holy things, like the Peace-offerings. But the sacrifice of Confession, though it be of the leight holy things, is not eaten, save in the day that it is killed, with the night, Lev. 7. 15. Likewise the Nazirites ram, and the bread that come with it, are like unto them, whether the portion of the priests, or the portion of the owners. And the same law is for the Syn-offring, and for the Trespass-offring, and for Peace-offerings of the congregation, and the residue of the Meat-offerings, for all are eaten that day and that night, Lev. 7. 15. All the offerings are thus to be eaten, save the Peace-offerings which the scripture expresseth, & the first born, and tithe, which are like unto the. All these which are to be eaten that day and that night, they may be eaten by the Law, until the break of the day: but for to keep men farr from transgression, our wise men have sayd, they are not to be eaten, but until midnight. Maun. treat. of offering the sacrific. chap. 10. sect. 6. 7. 8. By this, we may see the reason why the

Paschal Lamb being eaten the night before, the Jewes on the morrow would not goe into the judgment hall, lest they should be defiled; but that they might eat the Pascheve. Mark. 14. 12. Joh. 13. & 18. 28. For the Paschal Lamb was eaten the night before, and nothing of it might be eaten on the morrow, Ex. 12. 10. but the voluntary Peace-offerings sacrificed therewith, (which are also called the Passover, in Deut. 16. 2.) might be eaten also the day following, but not on the third day; as this Law sheweth. not be imputed, or, not reckoned, counted, or thought, to weete, by the Lord, as a pleasing service, or acceptable sacrifice. So this phrase is used, in Num. 18. 27. 30. But the Hebrew doctors gather from hence another thing somewhat strangely; they say, There are three thoughts (purposes or intendements,) that make the offerings unlawful; which are, the thought (or purpose) of changing the name, and the purpose of the place, and the purpose of the time. Of changing the name: as he that killeth the sacrifice, and not by the name thereof; but reputeth the burnt offering, that it is a peace-offring; or the peace-offring, a burnt-offring, and the like. The purpose of the place; as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof, or burn that which is to be burnt, without the court; or to eat that which is to be eaten, out of the place where it ought to be eaten &c. The purpose of the time; as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof after the Sun setting, which is not the time for sprinkling of it; or to burn that which is to be burned thereof, on the morrow after day light, which is not the time for burning of it; or to eat that which is to be eaten thereof, after the time appointed for the eating of it: &c. These are called sacrifices killed out of their due time; and they are called Pigul (that is, Polluted, in every place, & this is the Polluted thing spoken of in the Law. By word of mouth we have been taught, that that which is sayd in the law, (Lev. 7. 18.) If any of the flesh of the sacrifice of his Peace-offrings be eaten &c. is not spoken but of him that purposeth in the hour of offering it, that he will eat thereof in the third day. And

And the same law is for every offering, concerning which he purposeth in the howr of offering it, to eat thereof after the due time. And so if he purpose to burne thereof on the altar, the thing which is fit to be burned: whether it be that which is eaten by man, or eaten (that is consumed) by the Altar, if he purpose concerning it for after the time, the oblation is polluted. But the offering which is not corrupted with his purpose, but the blood thereof is sprinkled on the altar in due manner, & there remaineth thereof till after the time that it should be eaten: that which remaineth, is called *Nothar* (the Remaynder, Lev. 7.17.) and it is unlawful to eat it. But the Oblation now is favourably accepted, and hath made atonement. Behold he sayth of the blood, I have given it to you upon the Altar, to make an atonement; (Lev. 17.11.) when the blood is applied to the altar in due manner, the owners (of the sacrifice) have atonement made for them, and the offering is accepted; &c. In four services, the sacrifice is polluted by the purpose: in the killing, & in the receiving of the blood, & in the carrying of it (to the altar), & in the sprinkling of it upon the altar. And the sacrifice of foules, in two things: in the cutting of the neck with the nayl, and in the wringing-out of the blood. And the Meat-offerings out of which the handful is taken, in four: in the taking of the handful; and in the putting of the handful into a ministring vessel; and in the carrying of it to the altar; and in the sprinkling of it upon the fyre. But if he purpose, in other things, except these: as in the howr of slaying, or of cutting in peeces, or in the howr when the fat is carried to the altar, or when the meat-offering is mingled, and the like: those purposes effect not any thing at all; whether it be the purpose of changing the name, or the place, or the time. And so he that purposeth in any of these four services, or in them all, any other purpose (or thought) then these three; that purpose causeth no corruption at all: as if he purpose in the time of killing, carrying the blood, or sprinkling, to leave of the blood of the sacrifice; or of the fat, till the morrow; or to carry them out of the court, &c; or to put the blood on the golden altar, which should be put on the brazen altar, or purposeth, that they which are unclean, shall eat the

sacrifice, or to mix the blood of the sacrifice, with the blood of unallowable things; or to break the bones of the Paschal lamb, or to eat of it raw, or any the like; in all such thoughts (or purposes) the sacrifice continueth good, &c. No thought (or purpose) goeth save after him that serveth: but the purpose of the owner of the sacrifice avayleth nothing: if the purpose of him that serveth be right, the sacrifice is good. Neither doth the purpose avayle, save of him that is fit to serve, and in the thing that is fit for service, and in the place that is fit for service. Maimony in *Pesulei hamukdashim*, ch. 13. f. 1. & c. & c. 14. f. 1. 2. To the like effect they write in *Talmud Bab. in Z'bachim* ch. 2. but this exposition hath no firme ground: for though such thoughts or purposes were unlawful, yet is it not manifest that they made the sacrifice a polluted thing; besides that the Law sayth, If it be eaten at all in the third day, it is a polluted thing Lev. 19.7.

a polluted thing] or abominable, a thing to be refused for the corruption of it: in Hebrew it is called *Pizul*; and properly it is meant of a thing polluted by passing the time of eating, offering, or the like; as in the annotations before going, is shewed. The word is used here, and again in Lev. 19.7. *Esaï* 65.4. & *Ezek.* 4.14 and not elsewhere. The Greek translatheth it sundry wayes, a thing polluted, unsacrificable, & profane. The Apostle useth a word, *Apobleton*, (that is, a thing to be refused, or rejected,) speaking of meats, in 1 *Tim.* 4.4. which may be the interpretation of this word: and so *Aquila*, one of the exactest translators of the Bible into Greek, turneth it is *Pizul*, *apobleton*, Lev. 19.7. the soule] in Chaldee, the man: so in v. 20. his iniquitie] that is, the punishment of his iniquitie; see the notes on Gen. 19.19. Any oblation that is become polluted through purpose of the time, as is before declared: who so ever eateth so much as an olive, thereof presumptuously is guiltie of cutting-off, as is written, The soule that eateth thereof, shall bear his iniquitie. And if he eat thereof ignorantly; he is to bring the Syn-offering appointed. Maimony in *Pesulei hamukdashim*, ch. 18. f. 6. The Lord himself

expoundeth it thus; because he hath profaned the hallowed thing of Iehovah, even that soule shalbe cut-off from among his peoples: Lev. 19.8. In the Babylonian Talmud in Zebachim, ch. 2. they have these canons; He that killeth a sacrifice, to sprinkle the blood thereof without (the courtyard) or some of the blood thereof without; to burne the fat thereof, or some of the fat thereof, without; to eat the flesh thereof, or so much as an olive of the flesh thereof without; it is an unlawful thing, but there is no cutting off for it. If (with purpose) to sprinkle the blood, or some of the blood thereof on the morrow; to eat the flesh, or so much as an olive of the flesh thereof on the morrow, it is Pigul, a polluted thing) and they are guiltie of cutting off for it.

19 V. 19. the flesh] that is, as the Chaldee explayneth it, the holy flesh; which Sol. Jarchi expoundeth, the holy flesh of the Peace-offerings. burnt with fyre] The like law was for the remaynders of things the second or third day, vers. 15. 17. And generally, that which remayned and was polluted, and all the holy things that became unlawful, were all burned. An oblation that became polluted or unallowable; was burnt in the Sanctuary out of hand. Flesh of the most holy things, if it were made unclean within (the sanctuary,) they burned it within: and if it were made unclean without, they burned it without. If any of the leight holy things remayned: the owners thereof burnt in their houses. Who so went out of Jerusalem, and remembered that there was holy flesh in his hand; if he were past the Spies, [such as used to watch upon the walls, 2 King. 9. 17.] he burned it in his place: and if not, if he had a morsel with him, or more, he went back and burned it in Jerusalem. All the bones of the holy things, which had no marrow in them: they were not bound to burn them, except the bones of the Passover. These are the things that were burned: Holy flesh that was made unclean, or that remayned; or was made disallowable. Likewise the Meat-offring, that was made such. And the doubtful trespass-offring, when it was known to a man, before the blood of it was sprinkled, that he had not synned; and the syn-offerings of fowles that were brought

upon doubt. And the hayr of the cleane Nazirite, (Numb. 6. 18.) And the superfluitie and mixtures of the vinyard, (Lev. 19. 23. Deut. 22. 9.) And the thing which was not accustomed to be burnt, was buried. Such were, the holy things that dyed; and that had untemely bineth: the ox that was stoned, (Exod. 21. 28.) the heifer that was beheaded, (Deut. 21. 4.) the sparrow of the Leper, (Lev. 14.) the hayr of the unclean Nazirite, (Numb. 6. 9.) the firstborn ass, (Exod. 13. 13.) flesh in milk: and profane things killed in the court of the sanctuary. All that were buried, the dust of them was unlawful: and all that were burnt, of the holy things, the dust of them was lawfull, except the ashes of the outward & inward Altar, and of the Candlestick. Whatsoever was to be burned, might not be buried; and whatsoever was to be buried, might not be burned. Masimony in Pesule hamukdashin, chap. 19. sect. 1. 2. 6. 7. - 14. and the flesh] that which abideth clean and fit to be eaten; the holy flesh, as the Chaldee expoundeth it: the flesh of the Peace-offerings: vers. 21. that is clean, shall eat the flesh] in Chaldee, shall eat the holy flesh. Here Sol. Jarchi noteth, that whereas it is sayd (in Deut. 12. 27.) and thou shalt eat the flesh, lest any should say, perhaps none may eat of the Peace-offerings but the owners (that bring it,) therefore it is sayd, every one that is clean shall eat (or may eat) the flesh.

V. 20. uncleannes upon him] The Hebrewes expound this of an unclean person that eateth of an holy thing before he is washed. He that eateth of it after he is washed, before his Sun be set, or before he hath brought his atonement, is to be beaten. But he is not guiltie of cutting off, because it is sayd, AND HIS UNCLEANNES VPON HIM, whiles all his uncleannes is upon him. Masimony in Pesule hamukdashin, ch. 18. f. 14. that soule shalbe cut-off] the Chaldee expoundeth it, that man shalbe destroyed; in Greek, shall perish; meaning, by the hand of God. See Lev. 2. 21. 3. 9. 17. 24. 16. 17. 25. 17. 26. 17. 27. 17. 28. 17. 29. 17. 30. 17. 31. 17. 32. 17. 33. 17. 34. 17. 35. 17. 36. 17. 37. 17. 38. 17. 39. 17. 40. 17. 41. 17. 42. 17. 43. 17. 44. 17. 45. 17. 46. 17. 47. 17. 48. 17. 49. 17. 50. 17. 51. 17. 52. 17. 53. 17. 54. 17. 55. 17. 56. 17. 57. 17. 58. 17. 59. 17. 60. 17. 61. 17. 62. 17. 63. 17. 64. 17. 65. 17. 66. 17. 67. 17. 68. 17. 69. 17. 70. 17. 71. 17. 72. 17. 73. 17. 74. 17. 75. 17. 76. 17. 77. 17. 78. 17. 79. 17. 80. 17. 81. 17. 82. 17. 83. 17. 84. 17. 85. 17. 86. 17. 87. 17. 88. 17. 89. 17. 90. 17. 91. 17. 92. 17. 93. 17. 94. 17. 95. 17. 96. 17. 97. 17. 98. 17. 99. 17. 100. 17. 101. 17. 102. 17. 103. 17. 104. 17. 105. 17. 106. 17. 107. 17. 108. 17. 109. 17. 110. 17. 111. 17. 112. 17. 113. 17. 114. 17. 115. 17. 116. 17. 117. 17. 118. 17. 119. 17. 120. 17. 121. 17. 122. 17. 123. 17. 124. 17. 125. 17. 126. 17. 127. 17. 128. 17. 129. 17. 130. 17. 131. 17. 132. 17. 133. 17. 134. 17. 135. 17. 136. 17. 137. 17. 138. 17. 139. 17. 140. 17. 141. 17. 142. 17. 143. 17. 144. 17. 145. 17. 146. 17. 147. 17. 148. 17. 149. 17. 150. 17. 151. 17. 152. 17. 153. 17. 154. 17. 155. 17. 156. 17. 157. 17. 158. 17. 159. 17. 160. 17. 161. 17. 162. 17. 163. 17. 164. 17. 165. 17. 166. 17. 167. 17. 168. 17. 169. 17. 170. 17. 171. 17. 172. 17. 173. 17. 174. 17. 175. 17. 176. 17. 177. 17. 178. 17. 179. 17. 180. 17. 181. 17. 182. 17. 183. 17. 184. 17. 185. 17. 186. 17. 187. 17. 188. 17. 189. 17. 190. 17. 191. 17. 192. 17. 193. 17. 194. 17. 195. 17. 196. 17. 197. 17. 198. 17. 199. 17. 200. 17. 201. 17. 202. 17. 203. 17. 204. 17. 205. 17. 206. 17. 207. 17. 208. 17. 209. 17. 210. 17. 211. 17. 212. 17. 213. 17. 214. 17. 215. 17. 216. 17. 217. 17. 218. 17. 219. 17. 220. 17. 221. 17. 222. 17. 223. 17. 224. 17. 225. 17. 226. 17. 227. 17. 228. 17. 229. 17. 230. 17. 231. 17. 232. 17. 233. 17. 234. 17. 235. 17. 236. 17. 237. 17. 238. 17. 239. 17. 240. 17. 241. 17. 242. 17. 243. 17. 244. 17. 245. 17. 246. 17. 247. 17. 248. 17. 249. 17. 250. 17. 251. 17. 252. 17. 253. 17. 254. 17. 255. 17. 256. 17. 257. 17. 258. 17. 259. 17. 260. 17. 261. 17. 262. 17. 263. 17. 264. 17. 265. 17. 266. 17. 267. 17. 268. 17. 269. 17. 270. 17. 271. 17. 272. 17. 273. 17. 274. 17. 275. 17. 276. 17. 277. 17. 278. 17. 279. 17. 280. 17. 281. 17. 282. 17. 283. 17. 284. 17. 285. 17. 286. 17. 287. 17. 288. 17. 289. 17. 290. 17. 291. 17. 292. 17. 293. 17. 294. 17. 295. 17. 296. 17. 297. 17. 298. 17. 299. 17. 300. 17. 301. 17. 302. 17. 303. 17. 304. 17. 305. 17. 306. 17. 307. 17. 308. 17. 309. 17. 310. 17. 311. 17. 312. 17. 313. 17. 314. 17. 315. 17. 316. 17. 317. 17. 318. 17. 319. 17. 320. 17. 321. 17. 322. 17. 323. 17. 324. 17. 325. 17. 326. 17. 327. 17. 328. 17. 329. 17. 330. 17. 331. 17. 332. 17. 333. 17. 334. 17. 335. 17. 336. 17. 337. 17. 338. 17. 339. 17. 340. 17. 341. 17. 342. 17. 343. 17. 344. 17. 345. 17. 346. 17. 347. 17. 348. 17. 349. 17. 350. 17. 351. 17. 352. 17. 353. 17. 354. 17. 355. 17. 356. 17. 357. 17. 358. 17. 359. 17. 360. 17. 361. 17. 362. 17. 363. 17. 364. 17. 365. 17. 366. 17. 367. 17. 368. 17. 369. 17. 370. 17. 371. 17. 372. 17. 373. 17. 374. 17. 375. 17. 376. 17. 377. 17. 378. 17. 379. 17. 380. 17. 381. 17. 382. 17. 383. 17. 384. 17. 385. 17. 386. 17. 387. 17. 388. 17. 389. 17. 390. 17. 391. 17. 392. 17. 393. 17. 394. 17. 395. 17. 396. 17. 397. 17. 398. 17. 399. 17. 400. 17. 401. 17. 402. 17. 403. 17. 404. 17. 405. 17. 406. 17. 407. 17. 408. 17. 409. 17. 410. 17. 411. 17. 412. 17. 413. 17. 414. 17. 415. 17. 416. 17. 417. 17. 418. 17. 419. 17. 420. 17. 421. 17. 422. 17. 423. 17. 424. 17. 425. 17. 426. 17. 427. 17. 428. 17. 429. 17. 430. 17. 431. 17. 432. 17. 433. 17. 434. 17. 435. 17. 436. 17. 437. 17. 438. 17. 439. 17. 440. 17. 441. 17. 442. 17. 443. 17. 444. 17. 445. 17. 446. 17. 447. 17. 448. 17. 449. 17. 450. 17. 451. 17. 452. 17. 453. 17. 454. 17. 455. 17. 456. 17. 457. 17. 458. 17. 459. 17. 460. 17. 461. 17. 462. 17. 463. 17. 464. 17. 465. 17. 466. 17. 467. 17. 468. 17. 469. 17. 470. 17. 471. 17. 472. 17. 473. 17. 474. 17. 475. 17. 476. 17. 477. 17. 478. 17. 479. 17. 480. 17. 481. 17. 482. 17. 483. 17. 484. 17. 485. 17. 486. 17. 487. 17. 488. 17. 489. 17. 490. 17. 491. 17. 492. 17. 493. 17. 494. 17. 495. 17. 496. 17. 497. 17. 498. 17. 499. 17. 500. 17. 501. 17. 502. 17. 503. 17. 504. 17. 505. 17. 506. 17. 507. 17. 508. 17. 509. 17. 510. 17. 511. 17. 512. 17. 513. 17. 514. 17. 515. 17. 516. 17. 517. 17. 518. 17. 519. 17. 520. 17. 521. 17. 522. 17. 523. 17. 524. 17. 525. 17. 526. 17. 527. 17. 528. 17. 529. 17. 530. 17. 531. 17. 532. 17. 533. 17. 534. 17. 535. 17. 536. 17. 537. 17. 538. 17. 539. 17. 540. 17. 541. 17. 542. 17. 543. 17. 544. 17. 545. 17. 546. 17. 547. 17. 548. 17. 549. 17. 550. 17. 551. 17. 552. 17. 553. 17. 554. 17. 555. 17. 556. 17. 557. 17. 558. 17. 559. 17. 560. 17. 561. 17. 562. 17. 563. 17. 564. 17. 565. 17. 566. 17. 567. 17. 568. 17. 569. 17. 570. 17. 571. 17. 572. 17. 573. 17. 574. 17. 575. 17. 576. 17. 577. 17. 578. 17. 579. 17. 580. 17. 581. 17. 582. 17. 583. 17. 584. 17. 585. 17. 586. 17. 587. 17. 588. 17. 589. 17. 590. 17. 591. 17. 592. 17. 593. 17. 594. 17. 595. 17. 596. 17. 597. 17. 598. 17. 599. 17. 600. 17. 601. 17. 602. 17. 603. 17. 604. 17. 605. 17. 606. 17. 607. 17. 608. 17. 609. 17. 610. 17. 611. 17. 612. 17. 613. 17. 614. 17. 615. 17. 616. 17. 617. 17. 618. 17. 619. 17. 620. 17. 621. 17. 622. 17. 623. 17. 624. 17. 625. 17. 626. 17. 627. 17. 628. 17. 629. 17. 630. 17. 631. 17. 632. 17. 633. 17. 634. 17. 635. 17. 636. 17. 637. 17. 638. 17. 639. 17. 640. 17. 641. 17. 642. 17. 643. 17. 644. 17. 645. 17. 646. 17. 647. 17. 648. 17. 649. 17. 650. 17. 651. 17. 652. 17. 653. 17. 654. 17. 655. 17. 656. 17. 657. 17. 658. 17. 659. 17. 660. 17. 661. 17. 662. 17. 663. 17. 664. 17. 665. 17. 666. 17. 667. 17. 668. 17. 669. 17. 670. 17. 671. 17. 672. 17. 673. 17. 674. 17. 675. 17. 676. 17. 677. 17. 678. 17. 679. 17. 680. 17. 681. 17. 682. 17. 683. 17. 684. 17. 685. 17. 686. 17. 687. 17. 688. 17. 689. 17. 690. 17. 691. 17. 692. 17. 693. 17. 694. 17. 695. 17. 696. 17. 697. 17. 698. 17. 699. 17. 700. 17. 701. 17. 702. 17. 703. 17. 704. 17. 705. 17. 706. 17. 707. 17. 708. 17. 709. 17. 710. 17. 711. 17. 712. 17. 713. 17. 714. 17. 715. 17. 716. 17. 717. 17. 718. 17. 719. 17. 720. 17. 721. 17. 722. 17. 723. 17. 724. 17. 725. 17. 726. 17. 727. 17. 728. 17. 729. 17. 730. 17. 731. 17. 732. 17. 733. 17. 734. 17. 735. 17. 736. 17. 737. 17. 738. 17. 739. 17. 740. 17. 741. 17. 742. 17. 743. 17. 744. 17. 745. 17. 746. 17. 747. 17. 748. 17. 749. 17. 750. 17. 751. 17. 752. 17. 753. 17. 754. 17. 755. 17. 756. 17. 757. 17. 758. 17. 759. 17. 760. 17. 761. 17. 762. 17. 763. 17. 764. 17. 765. 17. 766. 17. 767. 17. 768. 17. 769. 17. 770. 17. 771. 17. 772. 17. 773. 17. 774. 17. 775. 17. 776. 17. 777. 17. 778. 17. 779. 17. 780. 17. 781. 17. 782. 17. 783. 17. 784. 17. 785. 17. 786. 17. 787. 17. 788. 17. 789. 17. 790. 17. 791. 17. 792. 17. 793. 17. 794. 17. 795. 17. 796. 17. 797. 17. 798. 17. 799. 17. 800. 17. 801. 17. 802. 17. 803. 17. 804. 17. 805. 17. 806. 17. 807. 17. 808. 17. 809. 17. 810. 17. 811. 17. 812. 17. 813. 17. 814. 17. 815. 17. 816. 17. 817. 17. 818. 17. 819. 17. 820. 17. 821. 17. 822. 17. 823. 17. 824. 17. 825. 17. 826. 17. 827. 17. 828. 17. 829. 17. 830. 17. 831. 17. 832. 17. 833. 17. 834. 17. 835. 17. 836. 17. 837. 17. 838. 17. 839. 17. 840. 17. 841. 17. 842. 17. 843. 17. 844. 17. 845. 17. 846. 17. 847. 17. 848. 17. 849. 17. 850. 17. 851. 17. 852. 17. 853. 17. 854. 17. 855. 17. 856. 17. 857. 17. 858. 17. 859. 17. 860. 17. 861. 17. 862. 17. 863. 17. 864. 17. 865. 17. 866. 17. 867. 17. 868. 17. 869. 17. 870. 17. 871. 17. 872. 17. 873. 17. 874. 17. 875. 17. 876. 17. 877. 17. 878. 17. 879. 17. 880. 17. 881. 17. 882. 17. 883. 17. 884. 17. 885. 17. 886. 17. 887. 17. 888. 17. 889. 17. 890. 17. 891. 17. 892. 17. 893. 17. 894. 17. 895. 17. 896. 17. 897. 17. 898. 17. 899. 17. 900. 17. 901. 17. 902. 17. 903. 17. 904. 17. 905. 17. 906. 17. 907. 17. 908. 17. 909. 17. 910. 17. 911. 17. 912. 17. 913. 17. 914. 17. 915. 17. 916. 17. 917. 17. 918. 17. 919. 17. 920. 17. 921. 17. 922. 17. 923. 17. 924. 17. 925. 17. 926. 17. 927. 17. 928. 17. 929. 17. 930. 17. 931. 17. 932. 17. 933. 17. 934. 17. 935. 17. 936. 17. 937. 17. 938. 17. 939. 17. 940. 17. 941. 17. 942. 17. 943. 17. 944. 17. 945. 17. 946. 17. 947. 17. 948. 17. 949. 17. 950. 17. 951. 17. 952. 17. 953. 17. 954. 17. 955. 17. 956. 17. 957. 17. 958. 17. 959. 17. 960. 17. 961. 17. 962. 17. 963. 17. 964. 17. 965. 17. 966. 17. 967. 17. 968. 17. 969. 17. 970. 17. 971. 17. 972. 17. 973. 17. 974. 17. 975. 17. 976. 17. 977. 17. 978. 17. 979. 17. 980. 17. 981. 17. 982. 17. 983. 17. 984. 17. 985. 17. 986. 17. 987. 17. 988. 17. 989. 17. 990. 17. 991. 17. 992. 17. 993. 17. 994. 17. 995. 17. 996. 17. 997. 17. 998. 17. 999. 17. 1000. 17. 1001. 17. 1002. 17. 1003. 17. 1004. 17. 1005. 17. 1006. 17. 1007. 17. 1008. 17. 1009. 17. 1010. 17. 1011. 17. 1012. 17. 1013. 17. 1014. 17. 1015. 17. 1016. 17. 1017. 17. 1018. 17. 1019. 17. 1020. 17. 1021. 17. 1022. 17. 1023. 17. 1024. 17. 1025. 17. 1026. 17. 1027. 17. 1028. 17. 1029. 17. 1030. 17. 1031. 17. 1032. 17. 1033. 17. 1034. 17. 1035. 17. 1036. 17. 1037. 17. 1038. 17. 1039. 17. 1040. 17. 1041. 17. 1042. 17. 1043. 17. 1044. 17. 1045. 17. 1046. 17. 1047. 17. 1048. 17. 1049. 17. 1050. 17. 1051. 17. 1052. 17. 1053. 17. 1054. 17. 1055. 17. 1056. 17. 1057. 17. 1058. 17. 1059. 17. 1060. 17. 1061. 17. 1062. 17. 1063. 17. 1064. 17. 1065. 17. 1066. 17. 1067. 17. 1068. 17. 1069. 17. 1070. 17. 1071. 17. 1072. 17. 1073. 17. 1074. 17. 1075. 17. 1076. 17. 1077. 17. 1078. 17. 1079. 17. 1080. 17. 1081. 17. 1082. 17. 1083. 17. 1084. 17. 1085. 17. 1086. 17. 1087. 17. 1088. 17. 1089. 17. 1090. 17. 1091. 17. 1092. 17. 1093. 17. 1094. 17. 1095. 17. 1096. 17. 1097. 17. 1098. 17. 1099. 17. 1100. 17. 1101. 17. 1102. 17. 1103. 17. 1104. 17. 1105. 17. 1106. 17. 1107. 17. 1108. 17. 1109. 17. 1110. 17. 1111. 17. 1112. 17. 1113. 17. 1114. 17. 1115. 17. 1116. 17. 1117. 17. 1118. 17. 1119. 17. 1120. 17. 1121. 17. 1122. 17. 1123. 17. 1124. 17. 1125. 17. 1126. 17. 1127. 17. 1128. 17. 1129. 17. 1130. 17. 1131. 17. 1132. 17. 1133. 17. 1134. 17. 1135. 17. 1136. 17. 1137. 17. 1138. 17. 1139. 17. 1140. 17. 1141. 17. 1142. 17. 1143. 17. 1144. 17. 1145. 17. 1146. 17. 1147. 17. 1148. 17. 1149. 17. 1150. 17. 1151. 17. 1152. 17. 1153. 17. 1154. 17. 1155. 17. 1156. 17. 1157. 17. 1158. 17. 1159. 17. 1160. 17. 1161. 17. 1162. 17. 1163. 17. 1164. 17. 1165. 17. 1166. 17. 1167. 17. 1168. 17. 1169. 17. 1170. 17. 1171. 17. 1172. 17. 1173. 17. 1174. 17. 1175. 17. 1176. 17. 1177. 17. 1178. 17. 1179. 17. 1180. 17. 1181. 17. 1182. 17. 1183. 17. 1184. 17. 1185. 17. 1186. 17. 1187. 17. 1188. 17. 1189. 17. 1190. 17. 1191. 17. 1192. 17. 1193. 17. 1194. 17. 1195. 17. 1196. 17. 1197. 17. 1198. 17. 1199. 17. 1200. 17. 1201. 17. 1202. 17. 1203. 17. 1204. 17. 1205. 17. 1206. 17. 1207. 17. 1208. 17. 1209. 17. 1210. 17. 1211. 17. 1212. 17. 1213. 17. 1214. 17. 1215. 17. 1216. 17. 1217. 17. 1218. 17. 1219. 17. 1220. 17. 1221. 17. 1222. 17. 1223. 17. 1224. 17. 1225. 17. 1226. 17. 122

man of uncleannes: see the like in Lev. 1. 15. In the Hebrew canons, it is thus explyained: Any man that is made unclean with such uncleannes, as if he come into the sanctuary, he is guiltie of cutting off: if he eat so much as an olive of the holy things, whether it be of the clean holy thing or of the unclean holy thing, doing it presumptuously, he is guiltie of cutting off. Levit. 7. 10. and if he eat ignorantly, he must bring the sacrifice appointed (in Lev. 5. 2. - 11.) Maimony in *Pesule hamukdashin*, ch. 18. f. 13.

of peace-offerings) and so by proportion, of other sacrifices: for the same law is for other holy things of the altar. sayth Maimony, *ibidem*. The flesh of these sacrifices being a figure of the flesh of Christ, to be eaten of the saints by faith: this law signified, that all unbelievers, hypocrites and wicked ones that profess the Gospel, & partake of the signes and seals of grace unworthily, doe eat and drink judgment to themselves; 1 Cor. 11. 27. 28. 29.

V. 23. fat of oxen] This explyaineth and limiteth the law before given, in Levit. 3. 17. to the fat of these three kinds of beasts: see the annotations there.

V. 24. of a carkeß] to weet, that which dieth of it self, or otherwise, after an unlawfull manner. To eat the flesh of carkeßes, or of things that were torn; was unlawfull, Exod. 22. 31. Levit. 17. 15. & 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31. to eat the fat of such, was a double trespass. He that eateth the fat of a dead or torn beast, is guiltie both for eating the fat, and for eating the dead or torn beast: *Gr. Maimony, treat. of Forbidden meats, ch. 7. f. 2.*

V. 25. shall be cut off] the Greek translateth, shall perish. to weet, if he doe it with a high hand. He that eateth so much as an olive of fat, presumptuously, is in danger to be cut-off: if he doe it ignorantly, he is to bring the Syria-offering appointed. *Maim. treat. of Forbidden meats, ch. 7. f. 1.* So for the next case, of eating blood: *vers. 27.*

V. 26. or of beast] This also is a limitation: wherupon the Jewes hold no prohibition of the blood of fishes, locusts, creeping things, and the like: see the

notes on Lev. 3. 17. & 17. 10. 14. & Gen. 9. 4. So Solom. larchi, here noteth, of foule or of beast, so except the blood of fishes, locusts &c.

V. 29. his oblation] in Greek, his gift, meaning those things which were given out of the peace-offerings, to the Lord, and to the Priett.

V. 30. His hands] he might not doe it by an other person: but the Priett put the parts of the sacrifices into the owners hands and receiveth them of him. See the notes on Lev. 3. 1. & 7. 31. of fat which the Lord, burnt on the altar: the breast was the Priests, to eat. *vers. 32.*

The manner of doing this, and the significati- of it, see in Levit. 3. 1. & Exod. 29. 14. It figured the giving of our breast, that is of the heart and affections, unto Christ, in newnes of life; in the fellowship of his afflictions: *Pr. 23. 26. 1 Chron. 28. 9. Rom. 6. 3. 4. 5. 6. Phil. 3. 10.*

V. 32. Heave-offering] in Greek and Chaldee, a separation, or separated thing, because it was separated from the rest of the body, heaved up towards heaven, & after given to the Lords Priett. It signified, an acknowledgement that all good things came down from God; and an endeavour that all the wayes of his people should tend upward unto God, that so their conversation might be heavenly, *1 Sam. 1. 17. Phil. 3. 10. Psal. 15. 24.*

V. 34. statute for ever] or an eternal ordinance, to continue so long as the law of sacrificing should continue, that is, till Christs coming; and after that, the equi- tie of it to remaine still, for as they which wayted at the Altar, were partakers with the Altar, even so hath the Lord, ordeyned, that they which preach the gospel, should live of the gospel. 1 Cor. 9. 13. 14.

V. 35. the anoynting] that is, the por- tion or reward of the Anoynting; mean- ing, of the anoynted Priests. For that he speaketh of their portion, the words be- fore and after manifest; and *1 Cor. 3. 6.* it is that which Iehovah commanded to give unto them. And Anoynting, is figuratively put

for the Priest anoynted; as Oile is used for Christ; which had the oile of grace without measure on him, Esai. 40. 27. So dreams are put for dreamers, Ier. 27. 9. Spirits for spirituall-gifts, 1 Cor. 14. 12. thanksgivings for companies of thanksgivers, Nehem. 12. 31. Circumcision for persons-circumcised, Rom. 2. 25. and many the like. In like manner, divination is used for the rewards of divination, sent unto Balaam, Num. 22. 7. iniquitie for the punishment or desert of iniquitie, Lev. 7. 18. Iob 11. 6. So Chazkuni here expoundeth, the anoynting, to be the reward of their anoynting. [presented] or, offered them, and here in the day, meaneth from that day forward, for ever, as appeareth by vers. 36.

V. 37. *tylling of the hand* that is, as the Greek explaineth it, Perfection or Consecration: when the hand was tyllled with parts of the sacrifices: see Exod. 29. 9. &c. in the annotations. That sacrifice is here reckoned among the rest, because it was commanded at mount Sinai, Exod. 29. and is after to be shewed in practice, Lev. 8.

V. 38. *in the wilderness of Sinai* named of Sinai the mountaine in Arabia where the Law was given; which is Agar, gendering to bondage; Gal. 4. 24. 25. Before they came thither, they offered no sacrifice; there God gave them these lawes, (described from the beginning of Leviticus hitherto,) as shadows of good things to come, Heb. 10. 1. till the Lamb (Christ) on mount Zion, should by the sacrifice of himself, where he made his soule a Trespasse-offering, Esai. 53. 10. cause the sacrifice and Oblation to cease, Dan. 9. 27. who hath by one offering, perfected forever them that are sanctified, Heb. 10. 14. so that now among the Gentiles, in every place incense is offered unto the name of God, and a pure Meat-offering, Mal. 1. 11. By him therefore let us offer the sacrifice of praise to God continually: Hebr. 13. 15.

CHAPTER 8.

1 Moses consecrateth Aaron and his sons, as the Priest offer. 14. The Syn-offring. 18.

Their Burnt-offring. 22. The ram of the tylling of the hands. 31. The place and time of their consecration.

And Jehovah spake unto Moses, saying. Take Aaron, and his sons with him; and the garments, and the anoynting oile: & a bullock for a Syn-offring, and two rammes, and a basket of unleavened cakes. And gather thou together, all the congregation: unto the doore, of the Tent of the congregation. And Moses did, as Jehovah commanded him: & the congregation was gathered together; unto the doore, of the Tent of the congregation. And Moses sayd, unto the congregation: This is the thing, which Jehovah commanded to be doen. And Moses brought neer, Aaron and his sons: and washed them with water. And he put upon him the Coat, & girded him with the girdle, and clothed him with the Robe, and put the Ephod upon him: & girded him with the curious-girdle of the Ephod, & fitly-girded him therewith. And he put the Breastplate upon him, and he put in the Breastplate, the Vrim and Thummim. And he put the Miter, upon his head: and he put upon the Miter, even upon his forehead, the plate of gold, the crown of holynes; as Jehovah commanded Moses. And Moses took the anoynting oile, & anoynted the Tabernacle, and all that was therein: and sanctified them. And he sprinkled therof upon the altar, seven times: and anoynted the altar, and all the vessels therof; and the laver, and the foot therof, to sanctifie them. And he powred of the anoynting oile, up-

on

13 on Aarons head: and anoynted him,
 to sanctifie him. And Moses brought
 neer, Aarons sonns; & clothed them
 with coats, and gyrded them with
 girdles, and bound bonners upon
 them: as Iehovah commanded Moses.
 14 And he brought nigh, the bullock for
 the Syn-offring: and Aaron and his
 sonns layed their hands, upon the
 head of the bullock for the Syn-offring.
 15 And he kylled it, and Moses took the
 blood, and put it upon the hornes of
 the altar round-about, with his finger;
 and purified the altar: and the
 blood, he poured at the bottom of
 the altar, and sanctified it, to make
 atonement upon it. And he took, all
 the fat, that was upon the inwards; &
 the caule of the liver; & the two kid-
 neyes, and their fat: and Moses burn-
 ed them upon the altar. And the bul-
 lok, and his kin, and his skyn, and
 his dounge; he burnt with fyre, with-
 out the camp: as Iehovah command-
 ed Moses. And he brought neer, the
 ram for the Burnt-offring: and Aaron
 & his sonns, layd their hands, upō the
 head of the ram. And he kylled it: &
 Moses sprinkled the blood, upon the
 altar, round about. And he cut
 the ram, into his peeces: and Moses
 burnt, the head, & the peeces; & the
 fat. And he washed the inwards & the
 legs, in water; & Moses burnt all the
 ram, upō the altar; it was a Burnt-off-
 ring, for a favour of rest; it was a Fyre-
 offering unto Iehovah; as Iehovah co-
 manded Moses. And he brought-
 neer the second ram, the ram of the
 Fyllings of the hand; and Aaron and
 his sonns, layd their hands, upon the
 head of the ram. And he killed it,

and Moses took of the blood, of it,
 and put it upon the tip of Aarons
 right eare: and upon the thumb of
 his right hand, & upon the great-toe
 of his right foot. And he brought-
 neer Aarons sonns; and Moses put
 of the blood, upon the tip of their
 right eare, and upon the thumb of
 their right hand, and upon the great-
 toe of their right foot: and Moses
 sprinkled the blood, upon the altar,
 round-about. And he took the fat
 and the rump, and all the fat that was
 upon the inwards; and the caule of
 the liver; and the two kidneys, and
 their fat: and the right shoulder.
 And out of the basket of unleavened
 cakes, that was before Iehovah, he took
 one unleavened cake, and one cake of
 oiled bread, and one wafer: and put
 them on the fatts, and on the right
 shoulder. And he put all, on the
 palmes of the hands of Aaron, and
 on the palmes of the hands of his
 sonns: and waved them for a Wave-
 offering, before Iehovah. And Mo-
 ses took them from off the palmes of
 their hands, and burnt them on the
 altar, upon the Burnt-offring: they
 were the Fyllings of the hand, for a fa-
 vour of rest; it was a Fyre-offring unto
 Iehovah. And Moses took the breast,
 and waved it for a Wave-offring before
 Iehovah: of the ram of the Fyllings
 of the hand, it was Moses part, as Ieho-
 vah commanded Moses. And Mo-
 ses took of the anoynting oile, and of
 the blood, which was upon the altar;
 and sprinkled it upon Aaron, upon
 his garments; and upon his sonns,
 and upon his sonns garments with
 him: and sanctified Aaron, his gar-
 ments,

31 ments; and his sonns, and his sonns
garments, with him. And Moses
sayd unto Aaron and to his sonns,
Boyle the flesh, & the dore of the
Tent of the congregation: and there
eat it, and the bread, which is in the
basket of the Fyllings of the hand: as I
32 commanded, saying; Aaron and his
sonns shall eat it. And the remayn-
der of the flesh, and of the bread: ye
33 shall burn, with fyre. And ye shall
not goe-out of the dore of the Tent
of the congregation, seven dayes: un-
til the day of fylling, the dayes of
your Fylling of the hand: for, seven
34 dayes, shall he fyll your hand. As he
hath doen, in this day: Iehovah hath
commanded to doe, to make-atone-
ment for you. And ye shall abide,
35 at the dore of the Tent of the con-
gregation, day and night seven dayes;
and shall keep the charge of Iehovah,
that ye dye not: for so, I am coman-
36 ded. And Aaron, and his sonns did:
all the things, which Iehovah com-
manded, by the hand of Moses.

Annotations.

2 **A**ron] who was before designed
unto the Priests office, Exod. 28. 1.
Hitherto God hath given lawes for
holy things: now, for holy persons, both
ministers and others; unto Chapt. 15.
garments] the holy garments which
were prescribed in Exod. 28. 2. &c: and
made in Exod. 39. 1. &c. So in Targum
Jonathan it is explained, the garments which
I commanded thee. *oil*] wherof see
Exod. 30. 23. &c. *a bullock*] or bull, as
the Chaldee explyneth it. The Hebrew
Par, here and alwayes in the sacrifices
meaneth a bull of the second yere at the
least: Maimony treat. of offering sacrif. ch. 1.
sect. 14. for a syn-offring] Hebr. of syn:

which the Greek translaeth for syn. This
and the other sacrifices, were to sanctify
them unto the Priests office; see Exod. 29.
1. 2. &c. *two rammis*] the one for a
Burnt-offring, vers. 18. the other for Consec-
ration of the Priests, or Filling their hand,
vers. 22. These also were to be above a
yere old, for all rammis for sacrifice were
to be of the second yere. 25 Lambs were of
the first yere. Maimony, ibidem.

V. 3. of the congregation] in Greek, of
testimony: see Lev. 1. 1. Thus the presence
of God, and of the Church, is here at the
consecration of the Priests. And by the
dore of the Tent, is meant the Courtyard
of the same: which was before the dore;
and all the Court was so called, as Sol. Larchi
noteth on Exod. 29.

V. 5. the thing] Hebr. the word: of
this commandement, see Exod. 29. 4.

V. 6. water] to wash away unclean-
nes: a signe of their sanctification from
syn, by repentance and faith, through the
spirit of our Lord Iesus Christ, who came
by water and blood, 1. Joh. 5. 6. Ezek. 36. 25.
Heb. 10. 22. Esai. 1. 16. See the notes on Ex-
odus, 29. 4.

V. 7. put] Hebr. gave. The putting
off of his own clothes, signified the tak-
ing away of his iniquitie, Zach. 3. 4. and
these other garments signified the gifts
of justice and salvation, Psal. 132. 9. 16. See
the particulars observed on Exod. 29. 5. &c.

the Coat] the linnen coat, which was
next his skin, save onely the linnen bree-
ches under it upon his secret parts. See
the annotations on Exod. 28. 4. &c.

girded] the Greek sayth, ty-d-fast: a
signe of making him strong and ready in
hart, to doe his service: see Exod. 29. 5.

V. 8. the Breast-plate] called the Breast-
plate of judgement: the making and meaning
wherof is shewed, on Exod. 28. 15. &c.

Vrim and Thummim] that is, Lights and
Perfections: in Greek, Manifestation and
Truth: see Exod. 28. 30. These ornaments
of the high Priest, figured the perfection
of all graces in Christ, whom the legal
Priests typed: Heb. 5. 1. 5. &c.

9 Vers. 9. *crown of holynes*] the holy diademe, on which these words *Holynes to Jehovah* were graved: wherof see *Exod. 28. 36. 38. & 29. 6.* It was a signe of the holynes and excellencie of his calling; by the gifts of Gods spirit upon him: and figured Christs mediation for his church; for now *Aaron* did bear the iniquity of the holy things, which the sonns of Israel should hallow, in all the gifts of their holy things; &c. *Exod. 28. 38.*

10 V. 10. *the anoynting oile*] called the oile of holy anoynting; it was made of *Mirrh, Cinnamon, Calamus, Cassia, and Oile olive*; *Exod. 28. 23. 24. 25.* and it figured the graces of the Spirit upon Christ and his church, *Eesai. 61. 1. 1 Ioh. 2. 20. 27.*

11 V. 11. *seven times*] to signifie a full sanctification: see the notes on *Lev. 4. 6.*

12 V. 12. *head*] and it ran down upon his beard, and on the coller of his garments, *Psal. 133. 2.* This anointing signified the graces of Gods spirit, wherby their ministratation of Gods word, became a sweet savour unto God, in them that heard it: *2 Cor. 2. 15. 16.* He anointed him after that he had clothed him, as is sayd in *Targ. Jonathan*: and first he poured it upon his head, and afterwards put it between his eye browes, and drew it with his finger from the one to the other; sayth *Sol. Iarchi* on *Levit. 8.*

14 V. 14. *syn-offring*] *Hebr. the syn bullock*; see *Exod. 29. 10 &c.* *layed*] or, imposed their hands: so renouncing and disburdening themselves of their synns, which now were imputed to the sacrifice, a figure of Christ. See the notes on *Exod. 29. 10. & Levit. 1. 4.*

15 V. 15. *killed it*] wherby Christs death for syn was shadowed; for, without shedding of blood, is no remission: *Hebr. 9. 22. - 28.* *horns*] of this rite, see *Levit. 4. 7. 25. & Exod. 29. 12.* *purified*] or, cleansed from syn: see the notes on *Exod. 29. 36.* *the blood*] that which remayned. *sanctified it*] the Altar was by these rites sanctified, that from thenceforth atonement might be made for the synns of the people, by the sacrifices that should dayly be

offred thereon: for after this, the Altar sanctified the gifts and oblations upon it: *Mat. 23. 19.*

V. 16. *fat*] or, *suet*: see *Lev. 3. 3. 4. 5. & 4. 8. Exod. 29. 13.* *caule of the liver*] sayd in *Lev. 3. 4. 10.* to be the caule above the liver. And they used to take a little of the liver with the caule: as the Hebrewes doe record. *Maimony treat. of Offring the sacrif. chapt. 1. sect. 18.*

V. 17. *without the camp*] a figure of Christ, suffering without the gate of Jerusalem. *Hebr. 13. 12.* See the annotations on *Exod. 29. 14. Levit. 4. 12. & 6. 30.*

V. 18. *Burnt offering*] the law, and signification herof, see in *Lev. 1. & Exod. 29. 15. &c.* Here for the Priests, as the former Syn-offring taught them to have Christ for their justification, and atonement, for the forgiveness of their synns: so this Burnt-offring taught them to expect by Christ, their transformation by the renewing of their mind, to present their reasonable service, even their bodies for a living sacrifice, holy and acceptable unto God: *Rom 12. 1. 2.*

V. 21. *of rest*] in Greek, *of sweet-odour.* in Chaldee, *to be accepted with favour.* See *Gen. 8. 21. Exod. 29. 18* So after in *vers. 28.*

V. 22. *syllings of the hand*] that is, as the Greek sayth, *of perfection, or of consecration*: see *Exod. 29. 9. 19.* This Ram was a kind of Peace-offring, as *Sol. Iarchi* here sayth, *The ram of sylling (the hand) is the ram of Peace-offrings (or of perfections) for they filled and perfected the Priests in their Priesthood.* It signified a sanctification of their calling, office, administration, by the sacrifice of Christ; whom Paul calleth the Consecrator, *Heb. 12. 2.* through whom they should with thankfulness and joy, performe the work of their ministerie.

V. 24. *foot*] these rites signified, both the sufferings of Christ, whose hands and feet were pierced; and how the Priests should in Christ be sanctified to hear and receive the word from God, to administer the same unto others, and to walk themselves accordingly. See *Exod. 29. 20.*

1. Cor. 11. 23. & 9. 27. [sprinkled the blood] that is, all the residew of the blood, as in Thargum Jonathan is explained: which being sprinkled on the Altar, figured the perfection of their consecration to be in Christ.

35 V. 25. the rump] or *toyle*, wherof see Lev. 3. 9.

36 V. 26. oiled] Hebr. *bread of oile*; meaning, tempered with oile, as Exod. 29. 2. wa-
fer] which also was unleavened, and anointed with oile, Exod. 29. 2. These Meats-offerings of the Priests, signified how they and their service of God, should be without leaven of hypocrisie, errour, wickednes; and with sinceritie and trueth, and with the gracious oile of his spirit, given up unto God, acceptably in Christ. Esai. 65. 20. Psal. 141. 2. 1 Cor. 5. 8. 1 Iob. 2. 10. 17. See the annotations on Lev. 2.

37 V. 27. waved] that is, moved to and fro: of these and their signification, see the notes on Exod. 29. 24. 27.

38 V. 28. upon the Burnt-offering] this Sol. Iarchi expoundeth, after the Burnt-offering; adding withall, & we find not that the shoulder of the Peace-offerings was offered in any place saving in this. For usually the shoulder, as well as the Breast, was given to the priest, Levit. 7. 32. 33. 34. Here Moses (who was Priest extraordinarily) hath the breast onely, v. 29.

39 V. 29. part] or, to Moses for a part, (or portion:) see Exod. 29. 26.

30 V. 30. upon the Altar] which sanctified the things upon it, & figured Christ; from whom they were to receive blood for atonement and justification, and oile of grace for sanctification: that both their persons, office and administration might be acceptable unto God his Father.

31 V. 31. at the dove] which the Greek explayneth, in the court: see before, on v. 3. In Exod. 29. 31. it is called the holy place; and in v. 32. the dove of the Tent. I commanded] Moses speaketh this in the person of God, whose commandment it was, Exod. 29. 31. The Greek, for more playnes, translateth, as it was commanded me.

Elsewhere, the holy Ghost translateth an active, passively; see Gen. 15. 6. Exod. 9. 16. & 10. 12.

V. 32. the remaynder] which cannot be eaten that night, but remayneth til the morning, Exod. 29. 34.

V. 33. day of fulfilling] that is, the day, that the dayes of your consecration be fulfilled: which the Chaldee translateth thus, till the day that the dayes of your offering, be fulfilled; for seven dayes shall your offering be offered: seven dayes shall be fill] that is, the Lord shall fill, or consecrate. In Exod. 29. 35, God sayd to Moses, thou shalt fyll their hand: so the same thing is attributed unto the Lord, and unto Moses. These seven dayes, signified their whole life, which should be consecrated to the service of God: see v. 11. & Levit. 4. 6. From hence also the Hebrewes gathered (as Sol. Iarchi here noteth,) that the high Priest was to be separated fro his house, seven dayes before Atonement day every yere. Of which point, see the annotations on Lev. 16.

V. 34. be ha b doen] or, is doen. As, he told, 2 Sam. 15. 31. that is, it was told. And they brought, Mark. 10. 3. or, Then were brought, Mat. 19. 13.

V. 35. abide] Hebr. *su*; which word is often used for abiding, or continuing, as Levit. 12. 4. Ios. 5. 8. 1. Sam. 22. 5. Exod. 16. 29. Act. 18. 11. charge] or watch: ward. Hebr. keep the keeping: or, observe the observation; in Greek, the observations. The Chaldee translateth it, the charge (or observation) of the Word of the Lord. This phrase is used in Luke 2. 8. of the shepherds, observing the observations (or keeping the watches) of the night, over their flock. So in Numbers 9. 19.

V. 36. things] Hebr. words. Thus the covenant of the Priesthood, was confirmed unto the tribe of Levi, in Aaron and his sonns; which covenant was, life and peace, Mal. 2. 5. But these are made Priests without an oath; also they were many Priests, because they were not suffred to continue, by reason of death; and they served unto the example and shadow of heavenly things, offering gifts and

and sacrifices, which could not make him that did the service, perfect, as pertaining to the conscience; for they were carnal ordinances, imposed on them, til the time of reformation, that is, until the coming of Christ, Who now is sprung out of the tribe of Judah, and was made Priest of God, with an oath, and suretie of a better testamental-covenant, established upon better promises. And because he continueth for ever, he hath a Priesthood that passeth not from him to another; and is a minister of the Holies, and of the true Tabernacle, which the Lord pitched, and not man; and not by the blood of goats and bulls, but by his own blood, he entred in once into the Holy place, (into Heaven it self,) having found eternal redemption; and is able to save fully and wholly, them that come unto God by him; as the Apostle largely manifesteth, in Heb. 7. 8. 9. & 10. chapters. which Jehovah commanded] R. Menachem here observeth, In every (other) place it is sayd, At the LORD commanded Moses; but here, because they added unto the commandment, he sayth not so: for they did not as the LORD had commanded, but did all things which the LORD commanded, and added moreover unto them strange fyre which he had not commanded them; Lev. 10. 1.

CHAPTER 9.

1. The first offerings of Aaron, for himself & the people. 8. The Syn-offring, 12: and the Burnt-offring for himself. 15. The offerings for the people. 23. Moses and Aaron bless the people. 24. Fyre cometh from the Lord, upon the altar.

□ □ □

1 **A**ND it was, on the eight day,
2 Moses called Aaron and his
sons; and the Elders of Israel. And
he sayd unto Aaron; Take thee a calf
a yongling of the herd, for a Syn-off-
ring; and a ram for a Burnt-offring,
both perfect: and offer, before Jeho-

vah. And unto the sonns of Israel, thou shalt speak saying: Take ye a goat-buck of the goats, for a Syn-offring; and a calf, and a lamb, both of the first yere, perfect, for a Burnt-offring. And a Bull and a Ram, for Peace-offrings; to sacrifice before Jehovah; and a Meat-offring, mingled with oile: for to day, Jehovah appeareth unto you. And they took, that which Moses commanded, before the Tent of the Congregation: and all the congregation drew-neare, and stood before Jehovah. And Moses sayd; this is the thing, which Jehovah hath commanded that ye should doe: and the glorie of Jehovah, shall appear unto you.

And Moses sayd unto Aaron; goe near unto the Altar, and make thy Syn-offring, and thy Burnt-offring; & make atonement for thy self, and for the people: and make the oblation of the people, and make atonement for them, as Jehovah commanded. And Aaron went-neer, unto the Altar: and killed the calf of the Syn-offring, which was for himself. And the sonns of Aaron brought-neer the blood, unto him; and he dipt his finger, in the blood; and put it, upon the horns of the Altar: and poured out the blood, at the bottom of the Altar. And the fat, and the kidneyes, and the caul of the liver of the Syn-offring, he burnt upon the Altar: as Jehovah commanded Moses. And the flesh, & the skin: he burnt with fyre, without the camp. And he killed, the Burnt-offring; & Aarons sonns, presented unto him, the blood; and he sprinkled it upon the Altar, round-

13 about. And they presented unto him, the Burnt-offring, by the peeces therof, and the head: and he burnt *them*, upon the Altar. And he washed the inwards, and the leggs: and burnt *them* upon the Burnt-offring, on the Altar.

14

15 And he brought-neer, the peoples oblation: and took the goat-buck of Syn, which *was* for the people; and killed it and offred-it-for-syn, as the first. And hee brought-neer, the Burnt-offering: and made it, according to the manner. And hee brought-neer, the Meat-offring: and fylled his hand out of it, and burnt it, upon the Altar, beside the Burnt-offring of the morning. And he killed the bull, and the ram; the sacrifice of Peace-offrings, *weh was* for the people: and Aarons sonns presented the blood, unto him; and he sprinkled it upon the Altar, round-about. And the fat, of the bull; and of the ram; the rump and that which covereth *the inwards*, and the kidneyes; and the caule of the liver. And they put the fat, upon the breasts: and he burnt the fat, upon the Altar. And the brests, and the right shoulder; Aaron waved, *for a wave-offring*, before Iehovah: as Moses commanded. And Aaron lift-up his hand, towards the people, and blessed them: and came-down, from making the Syn-offring, and the Burnt-offring, and the Peace-offrings. And Moses and Aaron, went into the Tent of the congregation; and came-out, and they blessed the people: and the glorie of Iehovah appeared, unto all the people. And *there* came-out a fyre, from before Ie-

16

17

18

19

20

21

22

23

24

hovah; and consumed upon the Altar, the Burnt-offring, and the fat; and all the people saw it, & shewted; and they fell on their faces.

Annotations.

Here beginneth the 26. Section or lecture of the Law: see Gen. 6. 9.

T He eight day] which was the first day after the Priests consecration, Lev. 8. 33. All creatures for the most part, were in their uncleannes and imperfection seven dayes, and perfected in the eight; as children, by circumcision, Lev. 12. 2. 3. yong beasts, for sacrifice, Lev. 22. 27. persons that were unclean by leprosies, yssues and the like, Levit. 14. 8. 9. 10. & 15. 13. 14. Numb. 8. 9. 10. so here the Priests until the eight day, were not admitted to minister in their office. Wherby the day of Christ was foreshadowed, who by his resurrection the day after the Sabbath, hath sanctified his church and ministerie, and all their actions; and made us an holy Priesthood to offer up spirituall sacrifice, acceptable to God, 1 Pet. 2. 5. see the annotations on Gen. 17. 12. & Exod. 23. 30. So in Ezek. 43. 26. 27. it is sayd, Seven dayes shall they purge the Altar, and purifie it; and they shall fyll their hands: and when these dayes are expired, it shal be, on the eight day and so forward, the Priests shall make your Burnt-offrings upon the Altar, and your Peate-offrings; and I will accept you sayth the Lord G O D.

the Elders] in Greek, the Senate: who together with the people (v. 23. 24.) were now assembled; the Elders being in special to impose hands on the Syn-offring of the congregation, Levit. 4. 15.

V. 2. a calf] a beast of the first yere, as is observed on Exod. 29. 1. In the former chapter, the sacrifices and rites for the Priests consecration to their office; in this, their first administration for themselves and the people, are declared. This Calf for Aarons Syn-offring, is by Tharg. Jonathan, the Zohar, & other Hebrewes sayd

sayd to be in respect of his syn which he had committed in making the golden calf, Exod. 32. But whether it were for that or other synns, God teacheth that without remission of synns (by Christ who was made syn for us, 1 Cor. 5. 21.) there can be no acceptation of any mans person, or service.

yongling] Hebr. son of the herd; that is, a yong bull: see Genes. 18. 7. Lev. 1. 5. a ram] a beast of the second yere: see the notes on Leviticus 8. 2.

perfect] in Greek, unblemished: see Levit. 1. 3. offer] in Greek, offer them: these were, to make atonement for himself and for the people, v. 7.

V. 3. the sonns of Israel] in Greek, the Senate (the Elders) of Israel: as v. 1.

a goat-buck] a goat of the second yere; for the Hebrew Seghnir so signifieth alwayes, as Maimony sheweth in treat. of Offring the sacrif. c. 1. s. 14. where also hee sayth (in s. 15.) that All the oblations of the congregatiō were males, and the Syn-offrings of the congregation, were of goats, or bulls, and none of lambs.

of the first yere] Hebr. sonns of a yere: of which phrase, see Exod. 12. 5. Gen. 5. 32. And hence the Hebrewes gather, that Ghnegel (a Calf) & Chebes (a Lamb) whersoever they are spoken of in the Law, mean yonglings of the first yere.

V. 24. a Meat-offring] of fine. floure of wheat, as Exod. 29. 2. Levit. 2. 1. with oile] and frankincense upon it, according to the Law, Lev. 2. 1.

Lehovah appeareth] that is, the glorie of Iehovah will appear, as in v. 6. 23. and so the Chaldee translateth it The glorie of the LORD is revealed. And because of this appearance, the people were to prepare and sanctifie themselves with all kindes of sacrifice, that they might with joy be made partakers of his grace and blessing: which was a shadow of a more glorious appearance, wherof it is sayd, We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure; 1. Ioh. 3. 2. 3. The presence, and assistance of God in Christ, is alwayes necessary unto his

church, and therefore promised here and otherwhere, both unto it and all the ministers therof; Ezk. 48. 35. Revel. 22. 3. 4. 5. Math. 28. 20. And of this it is prophesied, When Iehovah shall build up Sion, shall appear in his glorie; shall turn unto the prayer of the lowly, and not despise their prayer. This shall be written for the generation after; and the people created, shall praise Iah. Psal. 102. 17. 18. 19.

V. 5. they took] all they forementioned, as in Targ. Jonathan it is explaind, Aaron and his sonne, and all the sonns of Israel took. before Iehovah] before the sanctuary, in the courtyard.

V. 7. Goe near] before this time, Aaron offred not, but Moses for him, Lev. 8. 14. 15. now Moses from the Lord authorizeth him to goe neer himself and offer; for no man taketh this honour to himself, but he that is called of God, as was Aaron: so also Christ glorified not himself, to be made an high Priest, &c. Heb. 5. 4. 5. make] or doe; that is, make-ready, and offer: see the notes on Exod. 10. 25. Thus the legal preists were to offer for themselves and their owne synns first, otherwise then Christ needed: for such an high Priest became us, who is holy, harmles, undefiled, separate from synners, and made higher then the heavens: Heb. 5. 3. & 7. 26. 27. 28.

V. 9. the Altar] of Burnt-offring, at the bottom wherof the rest of the blood was poured. And herein this first syn-offring seemeth to differ frō the rest that followed after, whose blood was to be carried into the sanctuary, Lev. 4. 4. 5. 6. 7. because Aaron as yet, had not access into the Holy place, till he had prepared a way by this first sacrifice in the Court. The like is to be observed, in the peoples syn-offring, v. 15. compared with Levit. 4. 13. 17. 18. Of this dipping his finger in the blood, see the notes on Lev. 4. 25.

V. 10. commanded] of these rites, see the annotations on Levit. 4. 8. 9. 10. They figured the purging away of all corruption, by the sufferings and spirit of Christ, likened unto fyre: and the giving up of all our inward parts, to serve the Lord. 1. Pet.

- 11 *3.18. Esai. 44. 1 Thes. 1.13. Psal. 103.1.*
V. 11. *skin*] with all other parts, even the whole beault: see Lev. 4. 11. 12. Sol. Iarchi here observeth, that *We finde no Syn-offring* whose blood is sprinkled on the Altar without, to be burned without the camp, but this, and that for Consecration (Lev. 3.)
- 12 V. 12. *the Burnt-offring*] the ram, which was also for himself, v. 2. *presented*] or, *reached, brought*, as the Greek translateth. Hebr. *made-to-finde*: so in v. 13. 18. The former oblation, was to purge from syn: this Burnt-offring, was also to make the Priests acceptable to God in Christ, by communication of his grace. See the notes on Lev. 1. 3. &c.
- 13 V. 13. *pieces*] or, *members*, as the Greek translateth. See Levit. 1. 6. 8.
- 14 V. 14. *washed*] in water; see Lev. 1. 9. *upon the Burnt-offring*] that is, *upon* (or *with*) the other parts of the Burnt offering. The Greek translateth, *he put the Burnt-offring upon the Altar.*
- 15 V. 15. *of syn*] which was for the syn of the people; sayth the Greek version. *offred it for syn*] The Greek translateth, *purified it*: so the word sometime meaneth: but it signifieth also a purifying of others from syn therby, as Levit. 5. 16. and so the Chaldee here expoundeth, *and he made atonement by the blood thereof.* *as the first*] spoken of in v. 8. and so he burnt it without the camp, as the other was, in vers. 11. for which he was reproved by Moses, Levit. 10. 16. 17.
- 16 V. 16. *the manner*] or, *the ordinance*; Hebr. *the judgment*; the Greek sayth, *as was meet*. It respecteth the Law, in Levit. 1.
- 17 V. 17. *filled*] that is, took his handfull out of it: see Lev. 2. 2 *of the morn*] that is, which was dayly to be offred every morning, as God commanded, Exod. 29. 38. 39. 40. This therefore was extraordinary; that as the dayly meat-offring, was to testify their thankfulness, for Gods ordinary and dayly mercies: so this, for his special grace now manifested. Chazkuni explaineth it thus, *It teacheth that there were two Meat-offrings, one with the Burnt-offring, and one by it self.* Sol. Iarchi sayth, *All this he did after the dayly Burnt-offring.*
- 18 V. 18. *sprinkled*] according to the law in Lev. 3. 2. The Greek translateth, *he powdered it.*
- 19 V. 19. *fat*] Hebr. *fats*: so in vers. 10. *rump*] or, *taile*, to weet, of the ram; see Levit. 3. 9. *that which covereth*] in Greek, *the fat which covereth the inwards*; &c. so the text expalayneth it, in Lev. 3. 9.
- 20 V. 20. *they put the fat*] Hebr. *the fats*. Sol. Iarchi sayth, *After the waving, the Priest that waved gave them to another Priest to burne them.*
- 21 V. 21. *waved*] as was commanded Lev. 7. 30. &c. By these sacrifices the sanctification of the people was signified; by the Syn-offring and Burnt-offring they had remission and justification from their synns, and reconciliation unto God; by the Meat-offring, their renovation by the spirit; and by the Peace-offrings, their thankfulness unto God, whom they honour with the fruits of his own graces: all these obteyned by faith in Christ, and in his death; for he of God is made unto us, *wisdom, and righteousness, and sanctification, and redemption*: 1 Cor. 1. 30.
- 22 V. 22. *lift-up his hand*] or, *his hands*, as the Hebrew vowel, and reading in the margine, both shew: so the Greek translateth, *hands*. See Exod. 31. 19. R. Menachem giveth this reason, why it is written *Hand*; to signifye the right hand, because that was lifted up higher then the left. The lifting up of the hand was a gesture used in speaking or signifying of any weighty thing, Esai. 49. 22. and particularly, in swearing, Gen. 14. 22. praying, Psalm. 18. 2. and blessing, eyther of God, Psalm. 134. 2. or of men, as in this place. So Paul, speaking of prayer, useth the phrase of *lifting up holy hands*, 1 Tim. 2. 8. and David; *let the lifting up of my hands, be as the evening sacrifice*, Psalm. 141. 2. *blessed them*] This apperteyned to the Priests office, to bless the people in the name of the Lord for ever, Deut. 10. 8. 1 Chron. 23. 13. and was accomplished by our high Priest Christ Iesus, when

when having finished his ministry on earth, he lift up his hands, and blessed his disciples, Luk. 24. 50. The forme of Aarons blessing is prescribed in Numb. 6. 23.—27, see the annotations there. And this being doen in the Lords name; by his Priests, (a figure of Christ whom God hath sent to bless us. Act. 3. 26.) without all contradiction the less is blessed of the greater, Heb. 7. 7.

came down] from the bank or hilly place of the altar, which was higher then the other ground: see Exod. 20. 26. So in Targ. Jonathan it is explained, he came down from the Altar with joy, after that he had finished the making of the Syn-offring &c. On the contrary, Christ when he had blessed, went up into heaven, Luke 24. 51.

from making] or doing that is, offering, as vers. 7. After that he had doen; as before is shewed.

V. 13. went into the Tent] the Priest went in (according to the Law, in Exod. 30. 7. 8) to burne incense on the golden altar; Moses went in with him, in likelihood, to direct him how to doe the service: so Sol. Iarchi here explaineth it. But he adderth withall, an other exposition thus; When Aaron saw that they had offered all the oblations, and doen all the works, and the Majestie of God came not down to Israel; he was greived, and sayd, I know that the holy blessed (God) is angry with me, and for my sake, the Majestie of God cometh not down to Israel; &c. Immediately Moses went in with him, and prayed for mercie; and the divine Majestie came downe unto Israel. After this manner Tharg. Jonathan also expounderth it.

they blessed] This was a second blessing by Moses and Aaron, when the people were dismissed. Vnto which (and the like at other times, especially on Atonement day, Levit. 16.) David, prophesying of Christs dayes, seem th to have reference, in Psal. 118. 26. We bless you out of the house of Iehovah. glorie] the visible signe of Gods glorie, and favour, out of his holy place: eyther by the fyre, mentioned in the next verse; or, by a cloud, as was in Exod. 16. 10. & 40. 34. or by

them both. It was a token of his gracious acceptance of them and of their service, as after in 1 King. 8. 10. 11. 12.

V. 24. from before Iehovah] the Greek translateth, from the Lord. And it was, eyther from heaven, as after in Solomons dayes, Fyre came down from heaven, and consumed the Burnt-offring and sacrifice, 2 Chro. 7. 1. or, out of the Tabernacle. By this miracle God confirmed the people, touching the doctrine and ordinances given by Moses, and the priesthood now committed to Aaron and his sonns; as appeareth by the prayer of Elias, (when the like miracle was shewed from heaven.) Let it be known this day day that thou art God in Israel, and that I am thy servant, and that I have doen all these things at thy word; 1 King. 18. 36. consumed] or, ate up: by which signe, the church was assured that their sacrifices were accepted: See Psal. 10. 4. The like was, at the dedicating of Solomons Temple, 2 Chron. 7. 1. 2. 3. and at Elias sacrifice, 1 King. 18. 38. 39. This Fyre which now came from God, was nourished on the Altar, (as the Hebrewes say) unto Solomons time. Chazkuni here writeth thus, The fyre which came out (from the Lord) in the dayes of Moses, went not up from the brazen Altar, untill he came into the eternal House [that is, into Solomons temple, so called because of that promise, in 2 Chron. 7. 16. that Gods name should be there for ever.] And that Fyre which came downe in the dayes of Solomon, went not up fro the Altar of Burnt-offring, until it went up in the dayes of Manasseh. Of the departing of that fyre in Manasses dayes, we finde no mention in the Scriptures. But after Solomons Temple was destroyed, and the second builded, the Hebrewes testifie (in Talmud Bab. in Ioma c. 1.) that they had not the Fyre from heaven any more. See the annotations on Exo. 38. 30. shouted] with astonishment & joy, humbly thanking God for this signe of grace towards them: as the Greek translateth, they were astonished; & the Chaldees, they gave thanks. So in 2 Chron. 7. 3. when all the sonns of Is-

rael saw how the fyre came downe, and the glory of Iehovah upon the house: they bowed themselves with their faces to the ground, upon the pavement, and worshiped; and confessed to Iehovah, (saying) For he is good, for his mercie endureth for ever.

CHAPTER 10.

Nadab and Abihu, for offring of strange fyre, are burnt by fyre. 6. Aaron and his sonns, are forbidden to mourn for them. 8. The Priests are forbidden wine, when they are to goe into the Tabernacle. 12. The law of eating the holy things. 16. Moses blameth the Priests for not eating the syn-offring. 19. Aaron excuseth the transgression.

1 **A**ND Nadab and Abihu, the
sonns of Aaron, took each man
his censer; and they put fyre in them,
and put incense thereon: and offered
before Iehovah, strange fyre, which
2 he had not commanded them. And
there went-out fyre, from before
Iehovah, and devoured them: and
3 they dyed, before Iehovah. And
Moses sayd unto Aaron; This is it that
Iehovah spake, saying, I wil be sancti-
fied in them that come nigh me, and
before all the people, I wil be glorifi-
4 ed: and Aaron, held-his-peace. And
Moses called, Misael and Elzaphan;
the sonns of Vzziel, the uncle of Aa-
ron: and sayd unto them; Come-
neer, cary your brethren, from before
5 the Sanctuary; out of the camp. And
they went neer, and caried them in
their coats, out of the camp: as Mo-
6 ses had spoken. And Moses sayd un-
to Aaron, and unto Eleazar, and un-
to Ithamar, his sonns; Make not bare
your heads, neither rend your
clothes, that you dye not; and wrath-

come, upon all the congregation: but
your brethren, all the house of Israel,
shall weep for the burning, which Ie-
hovah hath burned. And ye shall
not goe-out, from the dore of the
Tent of the Congregation, lest you
die; for the oile, of the anoynting of
Iehovah, is upon you: and they did,
according to the word of Moses.

And Iehovah spake, unto Aaron,
saying. Doe not drink wine or strôg-
drink, thou, or thy sonns with thee;
when ye goe-in, to the Tent of the
Congregation, that ye die not: it shall
be a statute for ever, through-out your
generations. And that ye may sepa-
rate, between holy and profane: and
between unclean, and clean. And
that ye may teach, the sonns of Israel:
all the statutes, which Iehovah hath
spoken unto them, by the hand of
Moses.

And Moses spake unto Aaron, and
unto Eleazar and unto Ithamar, his
sonns, that were left: Take ye the Meate-
offring, that is left, of the Fyre-offrings
of Iehovah, and eat it in unleavened
cakes, beside the altar: for it, is holy
of holies. And ye shall eat it, in the
holy place; for it is thy due and thy
sonns due, of the Fyre-offrings of Ie-
hovah: for so, I was commanded.
And the wave brest, and the heave
shoulder, ye shall eat in a clean place;
thou, and thy sonns and thy daugh-
ters, with thee: for they are given, as
thy due and thy sonns due; out of the
sacrifices of the Peace-offrings, of the
sonns of Israel. The heave shoulder,
and the wave brest, with the Fyre-of-
frings of the fat, shall they bring; to
wave for a wave-offring, before Ieho-
vah: and

vah: and it shalbe for thee, and for thy sonns with thee, by a statute for ever; as, Iehovah hath commanded.

- 16 And Moses, seeking sought the goat-buck of the Syn-offring; and behold it was burnt: and he was wroth with Eleazar and with Ithamar, the sonns of Aaron, that were left, saying. Wherefore, have ye not eaten the Syn-offring, in the holy place; for it is holy of holies: and it, he hath given to you; to bear, the iniquitie of the Congregation; to make atonement for them, before Iehovah? Behold, the blood of it was not brought-in, to the Holy-place, within: ye should eating have eaten it, in the Holy-place, as I commanded. And Aaron spake unto Moses; Behold *this* day, they have offred their Syn-offring and their Burnt-offring, before Iehovah; and such *things*, have befallen me: and if I had eaten the Syn-offring, to day; should it have been good, in the eyes of Iehovah? And Moses heard *it*; and it was good, in his eyes.

Annotations.

- I **C**enser] or, fyre-pan, a vessel wherein coles of fyre were put; see Exod. 27. 3. *theron*] upon the fyre. How the incense was burned, see the notes on Exod. 30. 8. *strange fyre*] that is; other fyre then God had sanctified on his altar. As *strange incense* was expressly forbidden, Exod. 30. 9. so *strange fyre* was not commanded, but implicitly forbidden by Levit. 1. 7. & 6. 12. as afterward God plainly sheweth, in Levit. 16. 12. Hereupon it is sayd, in Reve. 8. 5. *the Angel took the censer, and fylled it with fyre of the Altar.* This transgression of the Priests; in the beginning of their administration; sheweth the weaknes and imperfection of that prest-

hood; and for the weaknes and unprofitableness therof, it was afterwards disannulled; & a better priesthood of Christ, (who was holy, harmles, undefiled, and separated from synners,) is come in place therof: for the Law, made nothing perfect: Heb. 7. 18. 19. 26. So in the practise of the moral law, the people even at the first, fell into open impietie, Exod. 32.

V. 2. *from before*] or, *from the face of the Lord.* As a fyre of mercie came from thence to consume the sacrifices for syn, offred according to the law, Levit. 9. 24. so now a fyre of judgment cometh, to consume the synners. Chazkuni here observeth, *Measure for measure; by fyre they synned, and by fyre they were plagued.* This is an example of Gods gealonsie, for the ordināces of the Law: teaching the same much more for the Gospel; Heb. 2. 2. 3. & 10. 28. 29. So he shewed an example of judgement, upon two synners, at the beginning of the Christian church, wherby great fear came upon all; Act. 5. 1. -- 11.

devoured] or *ate them*; that is, *killed them*: for neither their bodies, nor their clothes were burnt to ashes, as appeareth by v. 5. And in Targ. Jonathan it is thus explained, *It burned their soules, but their bodies were not burnt.* Hereupon our God is sayd to be a devouring fyre; Heb. 12. 29. Deut. 1. 24. See a like judgment, in Num. 16. 35. *before Iehovah*] that is, with suddain death, before the Tabernacle, wherein the Lords glorie dwelt. So Vzzā for his error, in putting his hand to the Ark, died before God, 1 Chron. 13. 10. which is expounded, by the Ark of God, 2 Sam. 6. 7. And it is observed, that these two Priests, dyed childless, Num. 3. 4. 1 Chron. 24. 2.

V. 3. *spake*] but where spake he this? It may have reference to Levit. 8. 35. Or it might be spoken, but not written before: as Job. 20. 30. Chazkuni referreth it to Exod. 29. 43. others, unto Exod. 19. 20.

sanctified] God is sayd to be sanctified, both when he graciously accepteth, and doeth good unto them that serve him aright, Ezek. 20. 41. and when he punisheth them

them that transgress; as, *I* will be glorified in the mids of thee (Sidon,) and they shall know; that *I* am *Jehovah*; when *I* shall have executed judgments in her, and shall be sanctified in her; Ezek. 28. 22. So in this place, and in Ezek. 38. 16. 23 Likewise God is sanctified of men, when they cary themselves holyly and uprightly in his sight; as. Sanctifie the Lord God in your hearts &c. 1 Pet. 3. 15. that come-nigh *J* or, my nigh ones that is, the Priests and Levites; as in Ezek. 42. 13. the Priests which are nigh unto *Jehovah*. See also Lev. 9. 7. Numb. 16. 9. So judgment beginneth at the house of God, 1 Pet. 4. 17. at his Sanctuarie, Ezek. 9. 6. before] that is, openly: the Greek translateth, in all the congregation; as if the like danger were unto them also for transgression: see Ios. 22. 18. 20. glorified] or, honoured; which is also not in shewing mercies onely, as 1 Thes. 1. 10. but in executing judgments; as Exod. 14. 4. Ezek. 28. 22. And he is glorified of men; when their thoughts, words and actions, are according to his will, and to his praise; Act. 4. 21. Rom. 1. 21. 1 Pet. 4. 11. 16. held his peace] or, was silent; that is, rested patiently without murmuring against the work of God, who had killed his sonns. So David sayth, *I* am dumb, *I* wil not open my mouth; because thou hast doen it; Psalm. 39. 10. And God sayd to Ezekiel the Priest, Be silent, that is, Forbeare to cry, make no mourning for the dead, Ezek. 24. 17. Or, he mourned in silence for his sonns death; for so the scripture expresseth great sorow and unutterable, by keeping silence; as Lam. 2. 10. Esai. 47. 5. Thus the Greek translateth, he was pricked: and Aarons answer in vers. 19. implieth so much. So the heathens have sayd, *Cura levis, loquuntur; ingentes, stupent.* Seneca in Hippolyto.

4 V. 4. uncle] in Greek, the sonns of the brother of Aarons father: for Uzziel was brother to Amram, Aarons father; see Exod. 6. 18. 20. 22. cary] or, take up: this duty of burial was layd upon their cousins the Levites, not upon their next brethren the Priests; that they might attend

still to their holy ministration. See Levit. 21. 1. &c. out of *J* or, to (a place) without the camp: so they used to burie without their cities. Luk. 7. 12.

6 V. 6. Make not bare *J* or, Make not free, that is, let not the hayre of your heads grow long. The Hebrew *Pharangh*, signifieth two things, to make bare, or uncover the head; as Num. 5. 18. so the Greek translateth here, ye shall not put off the miters from your heads. Secondly, to make free for the haire to grow; as the Chaldee here translateth, ye shall not let your locks grow. For this also was a sign of mourning, 2 Sa. 19. 24. See the notes on Gen. 41. 14. It is testified of humane writers, that the Egyptians at their friends funerals, did let the hayr of their head grow long, but shaved their beards; whereas other nations, at funerals did shave their heads; Herodot. in Euterpe. And that shaving of the beard, was a signe of sorow in Israel, appeareth by Lev. 41. 5. Hereupon is that law, in Ezek. 44. 20. the Priests shall not shave their heads, nor suffer their locks to grow-long; they shall onely poll their heads: where both extremities are forbidden. The latter sense may also wel be implied here, as likewise after in Lev. 13. 45. & 21. 10. And concerning this, the Hebrewes have these rules. A priest that letteth his hayre grow-long, it is unlawful for him to come into (the sanctuarie,) from the Altar forward: and if he doe goe in and serve, he is guiltie of death by the hand of God, as he that drinketh wine and serveth: as it is written, Neyther shall any Priest drink wine &c. Ezek. 44. 21. and againe, Neyther shall they shave their heads, nor suffer their locks to grow long, Ezek. 44. 20. As he that drinketh wine, is guiltie of death, Levit. 10. 9. so he that letteth his hayre grow-long, is guiltie of death. Yet profaneth he not his service hereby; though he be guiltie of death, his service is allowable, [that is, standeth in force, and is not disannulled by it.] As Priests are not forbidden wine, save in the time of their going into the Sanctuarie; so it is not unlawful for them to let their haire grow, save at the time of their going into the Sanctuarie; understanding this of the comon priest. But the bigb

high priest, may never let his hayre grow long, nor rend his clothes at any time, Levit. 21.10. because he is to be continually in the Sanctuary. How long may (a priest) let his hayr grow? Thirtie dayes, as a Nazirite; of whom it is sayd, He shall let the locks of the hayr of his head grow, Num. 6.5. and there is no Naziriteship less then thirtie dayes. Therefore the common priest that serveth, shaveth himself every thirtie dayes. The judgment of them that rend their garments, and the judgment of them that make-free (or bare) their head, is one; Lev. 10.6. if he serve with his clothes rent, he is guiltie of death by the hand of God, although his service is allowable, and not profaned. Maimony in Biath hamikdash, (or Of entering into the Sanct.) ch. 1. f. 8. & 14. rend] an other signe of sorow, Lev. 13.45. & 21.10. See Genes. 37.34. From hence the Hebrewes gather, that they which mourned for the dead, were bound to rend their clothes; because the Priestes here being forbidden to mourne, were forbidden to rend; so that an other was bound to rend. And they were not to rend, but standing; as (in 2 Sam. 13.31.) the King rose up, and rent his garments. And they were to rend the forepart, not behinde, or in the sides, nor beneath, save the high Priest, he rendeth beneath. The mesure of rending, was an hand-bredth, and this on the upper garment onely. They rend for the death of the Prince, or of the Father of the Synedrion, or of the multitude of the congregation, as David and the men with him, did for Saul, and for Ionathan, and for the people of the Lord, 2 Sam. 1.11.12. Also when they hear the name of God blasphemed, as in Esai. 36.22. and for the burning of the book of the Law, as Jere. 36.23. 24. and for the cities of Iudah, and for Ierusalem, and for the Sanctuarie destroyed, as Jere. 41.5. Maimony, treat. of Mourning, ch. 8. & 9. wrath-come] or, he (that is, God) be wroth: as at other times, for the syn of one, or of few, the whole congregation was afflicted, Jos. 7.1.2. &c. & 22.10. 2 Sam. 24.1.15.17. The Priests duty also was, to stand in their ad-

ministration, between Gods wrath and the people, Num. 16.46.48. And their publik duty might not be interrupted, by private passion or affection.

V. 7. not goe out] that is, not leave off your ministration for grief of this which is befallen you. See the annotations on Lev. 21.12. the oile &c.] which signified the Anoynting, that is, the graces of the Spirit, wherof Ioyfulness was one special, Psal. 45.8. 1 Thes. 1.6. Therefore it was syn for the Priests to mourne, when they administred before the Lord; compare Levit. 21.10.11.12.

V. 9. wine nor strong drink] The Hebrewes (as Baal hatturim and others) think that Aarons sonns had synned in drinking too much wine, when they offred strange fyre; & that therupon this law was given. Whether that were so, or not, the Lord by this precept required sobrietie in the Priests, and carefulnes to administer justly; lest they should drink and forget the law, as Prov. 31.5. should erre through wine, & be out of the way through strong drink, as E. Jai. 28.7. Accordingly the ministers of the gospel must be sober, and not given to wine, 1 Tim. 3.2.3. It is likely, that all wine was forbidden the Priests, when they were to serve: yet the Hebrewes have their limitations; as that they might not drink above the fourth part (of a Log, or of an half pinte) of wine, and that mere wine, & at one time, and of wine that was fourtie dayes old at the least. But if he drink less then a fourth part (of a Log) of wine, or drink a fourth part with pause of time between, or if it be mixed with water, or if he drink wine from the press within 40. dayes though more then a fourth part: he is discharged, and profaneth not his service. If he drink more then a fourth part of wine, though it be mixed, and though he pause between, and drink a little and a little: he is guiltie of death, and his service is disallowable. Maimony in Biath hamikdash, ch. 1. f. 1. But the Law forbiddeth wine absolutely, as here, so in Ezek. 44.21. Neyther shall any priest drink wine, when they enter into the inner court. strong-drink] in Hebrew

Shecar, of which the Greeks borrow the word *Sikera*, in *Luke* 1.15. and it meaneth all whatsoever maketh drunken, whether drink made of mault, or of the juice of fruits, as *Pearrie*, *Sider* and the like.

When ye goe into the Tent] meaning, the courtyard of the Tent, to serve therein; as it is opened by the Prophet, when they enter into the inner court, *Ezek.* 44.21. The Hebrewes understand it of the court, between the Tent & the Altar that stood in the court. Every Priest that is fit for service, if he drink wine, it is unlawful for him to goe into (the Sanctuarie,) from the Altar forward: and if he doe goe in and serve, his service is disallowed, and he is guiltie of death by the hand of God, as it is written, *That ye dye not*, *Levit.* 10.9. And as it is unlawful for a Priest to goe into the sanctuarie, for drunkenness: so is it unlawful for any man, whether Priest or Israelite, to teach when he is drunk. Though he have but eaten dates &c; if his senses be troubled a little, let him not teach; as it is written, *And that ye may teach the sonns of Israel*; *Levit.* 10.11. *Maimony* in *Biath hamikdash* c.1. f.13.

10 V. 10. that ye may separate] or, to make difference; and this is meant not onely for them selves, but others, as in *Ezek.* 44.23. they shall teach my people (the difference) between holy and profane, and cause them to discern, between unclean and clean. And for not doing this, the Priests are blamed, *Ezek.* 22.26. See also *Levit.* 20.25. holy] *Hebr.* *holynes*: meaning of persons, and things. In Greek, between the holy ones, and the profane.

11 V. 11. all the statutes] a part of the priests office was to teach the people, as here, & in *Deut.* 33.10. therefore it is sayd, *The Priests lips should preserve knowledge*, & they should seek the Law at his mouth, for he is the Angel (or Messenger) of the Lord of hosts, *Mal.* 2.7. And as they were to teach, so the things to be taught, should be all Gods statutes; as the Apostle sayth, *I have kept nothing back, but have shewed you, all the counsel of God*; *Act.* 20.27.

12 V. 12. the Meat-offering] that before mentioned in *Lev.* 9.17. unleavened] or,

eat it made into unleavened-cakes. See *Lev.* 6.16 & 2.10. where this law was before given; which Moses here repeteth, lest through trouble of minde for the judgement now befall them, the Priests should forget or neglect any of Gods ordinances.

V. 13. the holy place] the court of the Sanctuarie: as *Lev.* 6.16. due] or, statute, ordinance. The Chaldee expounds it, thy portion. So in v. 14.

V. 14. wave brest] of the peoples Peace-offerings before mentioned, *Lev.* 9.13.--21. in a clean place] in Greek, an holy place, meaning the camp of Israel, and in ages following, the citie Ierusalem, where the leight holy things were eaten: see the notes on *Lev.* 6.17. Sol. Iarchi here sayth, The former things (in vers. 13.) were not eaten in an unclean place, but they being most holy, were to be eaten in the holy place: and these needed not be eaten within the curtaines (of the courtyard) but must be eaten within the camp of Israel, for that was clean that Lepers might not come into it, (*Num.* 5.6.) so the leight holy things might be eaten in all the citie.

V. 15. by a statute] or, for an everlasting due. Of this statute, see before, *Lev.* 7.34.

V. 16. seeking sought] that is, diligently sought the Goat; that spoken of in *Lev.* 9.15. with Eleazar] and why not with Aaron? seeing he should have eaten of it, vers. 19. Sol. Iarchi sayth, For honour of Aaron, he turned his face towards his sonns, and was angry.

V. 17. he] that is, God hath given it you; by the law foregiven in *Lev.* 6.26.--30.

to bear] or, to take away; as the Greek translateth, that ye should take away. To bear iniquitie, often signifieth punishment, without forgiveness; *Exo.* 28.43. *Lev.* 20.19. & 5.1.17. &c. The same word is also used for bearing-away, wherupō God forgiveth the synner, *Exod.* 28.38. So the Priests bare that is took away the peoples synns, by eating their syn-offerings: wherein they figured Christ, *Iohn.* 1.29. Sol. Iarchi sayth, The Priests were they that did eat, and the owners, they that had the atonement.

V. 18. within] into the Tabernacle, for

13

14

15

16

17

18

for if it had, then it should not be eaten, but burnt, Lev. 6. 30. seeing it was not, ye should have eaten it in the holy place without; that is, in the courtyard; Levit. 6. 26.

19 V. 19. they] the Targ. called Iona- thans explyneth it, the sons of Israel have offered. such things] that is, as the Chaldee expoundeth it, such tribulations: which the Ierusalemey Thargum exply- neth thus, and great sorrow hath befallen me this day, for that my two sons Nadab and A- bihu are dead, and I mourne for them.

good in the eyes] that is, pleasing, and ac- ceptable: see Gen. 16. 6. Thargum Ierusale- my expoundeth it thus, Lo if I had eaten the syn-offring to day, were it possible that it could be pleasing and right before the Lord? meaning, it could not be. So Aaron ex- cusethe himself, by reason of his sorrow, which made him unfit and unworthy to eat of those holy things. The law requi- reth them that eat before the Lord, to re- joice, Deut. 12. 7. And when they brought their sanctified things, they were to say, I have not eaten of it in my mourning, Deut. 26. 14. When God would refuse the sa- crifices of synners, he sayth, they shall be unto them as the bread of mourners; all that eat therof, shall be polluted, Hos. 9. 4. In the He- brew canons it is also sayd; An inferiour priest, which is in the Sanctuary, at his service, if he hear that he hath a friend dead, whom he ought to bewayle; although he goe not out of the Sanctuary, he may not serve, because he is a mourner: and if he serve when he mourneth, ac- cording to the law, he polluteth his service, whe- ther it be in the offering of one man alone, or the offering of the Congregation. But the High priest serveth when he is a mourner, as it is written, (Levit. 21. 12.) HE SHALL NOT GOE OUT OF THE SANCTUARY, AND HE SHALL NOT PROFANE &c; as if he should say, he shall abide and serve the ser- vice that he hath in hand, and it is not profaned. But though the High- Priest serve mourning, it is unlawfull for him to eat of the holy things, as it is written, (Levit. 10. 19.) AND IF I HAD EATEN THE SYN-OFFRING TO

DAY, SHOULD IT HAVE BEEN GOOD IN THE EYES OF THE LORD? And so he hath no portion to eat (with the rest) at evening. Maimony, treat. of Entering into the Sanctuary, ch. 2. sect. 5. 8. See for the Priests mourning, more on Levit. 21.

20 V. 20. it was good] the Greek transla- teth, it pleased him. So Moses admitteth of the answer, as reasonable. For often times the letter of the law, giveth place to great necessities; as David in his hunger, did eat the shew bread, which was not law- full for him; Mat. 12. 3. 4. Ezekias admitted to the Passover some that were not clen- sed according to the law, but healed by the Lord; 2 Chron. 30. 18. 19. 10. Here now, all Israel saw, and Moses & Aaron them- selves acknowledged, the impossibility of the law, and of the Priesthood therof, to bring them unto God: in that so great imperfections were manifested, at the ve- ry first administration, and alwayes after. For the Law maketh men High priests, which have infirmities: but the word of the oath which was since the Law, (maketh) the Son, who is perfected for evermore: Hebr. 7. 28.

CHAPTER 11.

1. A law teaching what beasts may, 4. and what may not be eaten. 9. What fishes, 13. and what fowles. 24. How carcases doe pollute. 29. The creeping things which are unclean, 32. and how their carcases doe defile things. 39. Clean beasts that dye of themselves, become unclean. 43. An exhortation unto holynes, in observing this Law.

1 AND Iehovah spake unto Moses and unto Aaron, saying unto them. Speak yee unto the sons of Israel, saying: These are the beasts, which ye shall eat; of all the beasts, which are on the earth. All that par- teth the hoof, and cleaveth asunder the cleft of the hoofs; and cheweth the cud, among the beasts: that, shall ye

4	ye eat. But this, ye shall not eat; of them that chew the cud, or of them that part the hoof: the Camel; because he cheweth the cud, and he parteth not the hoof: he <i>shal be</i> unclean unto you.	the Great-owle, and the Cormorant, and the Lirle-owle. And the Red-shank, and the Pelecan, and the Gier-eagle. And the Stork; the Heron, after her kind: and the Lapwing, and the Batt. Every creeping-thing that flieth, that goeth upon <i>all</i> fowr: that, <i>shal be</i> an abominatiō unto you. Yet these ye shall eat, of every creeping-thing that flieth, that goeth upon <i>all</i> fowre: which <i>*bath</i> not leggs, above his feet; to leap with them, upon the earth. These of them, ye shall eat; the <i>common</i> -Locust, after his kinde; & the <i>locust</i> -Soleam, after his kinde; and the <i>locust</i> -Chargol, after his kinde; & the <i>locust</i> -Chagab, after his kinde. And every creeping-thing that flieth, which hath fowr feet; that, <i>shal be</i> an abomination unto you.	18
5	And the Conie; because he cheweth the cud, and parteth not the hoof: he <i>shal be</i> unclean unto you.		19
6	And the Hare; because he cheweth the cud, and parteth not the hoof: he, <i>shal be</i> unclean unto you.		20
7	And the Swine; because he parteth the hoof, and cleaveth-asunder the cleft of the hoof; and he, cheweth not the cud: he, <i>shal be</i> unclean unto you. Of their flesh, shall yee not eat; and their carcase, shall ye not touch: they, <i>shal be</i> unclean unto you.		21
8	These ye shall eat, of all that are in the waters: all that hath finn and scale in the waters, in the seas, and in the rivers, them shall ye eat. And all that hath not finn and scale, in the seas, and in the rivers; of every moving-thing of the waters, and of every living soule, that is in the waters: they, <i>shal be</i> an abomination unto you.		22
9	Even an abomination, shall they be unto you: of their flesh, ye shal not eat; and their carkeffes, yee shall have-in-abomination. All that hath not finn and scale, in the waters: that, <i>shal be</i> an abomination unto you.		23
10	And these, ye shall have-in-abomination among the foules; they shal not be eaten, they <i>shal be</i> an abomination: the Eagle, and the Ossifrage, & the Osprey. And the Vulture, and the Kite, after her kinde. Every Raven, after his kinde. And the Owle, and the Night-hawk, & the Sea-gull: and the Hawk, after his kinde. And	And for these, yee shal be unclean: whosoever toucheth the carkeffe of them, shal be unclean until the evening. And whosoever beareth, <i>ought</i> of the carkeffs of them: shall wash his clothes, and be unclean until the evening. Of every beast, which doth part the hoof, and it cleaveth not the cleft-asunder, and it cheweth not the cud; they, <i>shal be</i> unclean unto you: whosoever toucheth them, shal be unclean. And whatsoever goeth upon his pawes, of any beast, that goeth upon fowr feet; they, <i>shal be</i> unclean unto you: whosoever toucheth the carkeffs of them, shal be unclean until the evening. And he that beareth the carkeffs of them; shal wash his clothes, & be unclean until the evening: they, <i>shal be</i> unclean unto you.	24
11			25
12			26
13			27
14			28
15			29
16			
17		And these <i>shal be</i> unclean unto you, among the creeping-things, that creep	

30 creep upon the earth: the weasel, and
 31 the mouse, and the tortoys, after his
 32 kinde. And the ferret, and the cha-
 33 meleon, and the lizzard; and the snail,
 34 and the moll. These *shalbe* unclean
 35 to you among all that creep: whoso-
 36 ver toucheth them, when they are
 37 dead, shalbe unclean until the even-
 38 ing. And upon whatsoever *ought* of
 39 them, when they are dead, doth fall,
 40 it shalbe unclean; of any vessel of
 wood, or of cloth, or of skin, or of
 sackcloth; any vessel, with which work
 is doen: it shalbe put into water, and
 be unclean until the evening, and it
 shalbe clensed. And every earthen
 vessel, wherinto *any* of them falleth:
 whatsoever is within it, shall be un-
 clean, and yee shall break it. Of all
 meat which may be eaten, that on
 which water cometh, shalbe unclean:
 and all drink, which may be drunk;
 in every vessel, shalbe unclean. And
 every-thing, wherupon *ought* of their
 carkefs falleth, shalbe unclean: oven,
 and potts, they shalbe broken-down,
 unclean they *are*; and unclean shall
 they be unto you. But fountaine &
 pit, and a gathering-together of wa-
 ters, shalbe clean: but that which tou-
 cheth the carkefs of them, shalbe un-
 clean. And if *ought* of their carkefs
 fall, upon any sowing seed, which shal
 be sown: it *shalbe* clean. But if wa-
 ter be put upon the seed, and *ought* of
 their carkefs fall thereon: it, *shalbe* un-
 clean unto you.

39 And if any beast dye, which is un-
 40 to you for meat: he that toucheth
 the carkefs therof, shalbe unclean un-
 til the evening. And he that eateth
 of the carkefs thereof; shall wash his

clothes, and be unclean until the eve-
 ning: and he that beareth the carkefs
 therof; shall wash his clothes, and be
 unclean until the evening. And every
 ereeping-thing, that creepeth upon
 the earth: it *shalbe* an abomination, it
 shall not be eaten. Whatsoever go-
 eth upon the belly, and whatsoever
 goeth upon *all* fowr, or whatsoever
 hath many feet of any creeping-
 thing that creepeth upon the earth:
 ye shall not eat them, for they *are*
 an abomination. Make not
 your soules abominable, by any cree-
 ping-thing that creepeth: and make
 not *your selves* unclean by them, that
 ye should be defiled by them. For I
am Iehovah, your God: and ye shall
 make your selves holy, and shalbe ho-
 ly, for I *am* holy: & ye shall not make
 your soules unclean, by any creeping-
 thing, that moveth upon the earth.
 For I *am* Iehovah, that bringeth you
 up out of the land of Egypt, to be a
 God unto you: and ye shalbe holy,
 for I *am* holy. This *is* the law of
 the beasts, and of the foule, and of
 every living soule, that moveth in the
 waters: and of every soule, that creep-
 eth upon the earth. To make a diffe-
 rence, between the unclean and the
 clean: & between the beast that may
 be eaten; and the beast, that may not
 be eaten.

Annotations.

S Peak yee] As before he gave speciall
 lawes, for the sanctification of the
 Priests: so now he giveth general, for
 all the people: Which both Moses the
 Magistrate, and Aaron the Minister, must
 speak, and teach, and see carefully practi-
 sed: as afterward there is example of the
 the

Magistrates, in 1 Chron. 29.5. & 30.18. of the Priests, in Ezek. 44.23. and of both jointly, in Num. 9.6. where men that were unclean, came for judgment before Moses and before Aaron. And here the first kind of uncleannes, which cometh fro things without the man, is described.

the
sons of Israel] to them onely, and the proselytes with them, was this law of unclean meats given; not at all to other nations, as Sol. Jarchi here sayth. the Beasts] Hebr. Chajish, the wild-beast, or, the living-thing: differing from Behemah, beasts or cattel, the word which next followeth: but the Greek also translateth them both alike. By the beasts, are spiritually signified peoples of sundry sorts; and by eating or not eating, is meant communion with, or absteining from them; as by the vision shewed unto Peter, the holy Ghost expoundeth this law, Act. 10.12.13.15.28. & 11.6.7. &c. Likewise the Hebrew doctors applied the unclean beasts following in v. 4.5. &c, to the Babylonians, Medes, Persians, Greeks, Romans &c. R. Menachem, on Lev. 11.

3 V. 3. and cleaveth-asunder] namely into two hoofs, or claws, Deut. 14.6. and so the Greek here translateth it. The former word, parteth, may be when it is divided above, but not beneath, as appeareth after in v. 26. such parting is in the feet of dogs & the like, which have many claws sundred above, and joyned under with a skin. This second word meanth a cleaving-quite through, as in the feet of sheep, oxen &c. So by Sol. Jarchi it is expounded, that divideth above and beneath into two claws. A third sort of hoofs are solid & unparted, as in horses &c. The first and last sort, were unclean. and cheweth] or, chewing again: the Greek also addeth the word and: for both these properties were requisite, to divide the hoof, and to chew-agayne. Chewing the cud, in the original, signifieth the bringing up the meat into the mouth, to chew it agayn. These two signes must be in every beast, or ells it was unclean. In Deut. 14.4.5. the

clean beasts are reckned by their names, ten in number: and the Hebrew doctors say, Thou hast not of all the beasts that are in the world, any that it is lawful to eat of, except those ten sorts mentioned in the Law; three of cattel, the Oxe, the sheep, and the goat; and seven sorts of wild beasts, the Hart &c. those, and the kindes of them. Maimony in Misneh, tom. 2. treat. of Forbidden meats, ch. 1. f. 8.

among the beasts] to weet, bred of them according to their kinde, as God ordeyned in the first creation, Gen. 1.24. For, as it was not lawfull to let the cattel ingender with a divers kinde, Levit. 19.19. so by the Hebrues canons, If an unclean beast brought forth her yong after the kinde of a clean beast, although it did both part the hoof and chew the cud, and were in all respects like an ox or a sheep, yet it was unlawful to be eaten; for that which was bred of an uncleane beast, was unclean; and that of a clean beast, was clean. So that if a clean fish, were found in the belly of an unclean fish, it was lawful, because it bred it not, but had swallowed it. Likewise, if in a beast there were found (a creature) like a foule, though it were a clean foule; yet was it unlawful to be eaten. Maimony, treat. of Forb. meats, ch. 1. f. 5. 7. shall ye eat] or, ye may eat.

Hereby communion was signified; as when God called Peter by a vision, to communicate the Gospel with the Gentiles, hee sayd, Rise Peter, kill and eat; Act. 10.13.17.20.28. So our communion with Christ, is taught under this figure, of eating his flesh, Joh. 6.51.53. The beasts, figured men, Act. 10.12.28. (as often in the scriptures, Esa. 11.6.7.8. Ezek. 34.31. Zeph. 3.3. Mat. 7.15.) The parting of the hoof in twayn, signified the right discerning of the word and will of God, of the difference between the Law and the Gospel; and the walking in obedience to the word, with a right foot, Rom. 1.18. & 3.10.21.22. & 10.4--8. Gal. 2.11.--14. The chewing of the cud, signified the meditating in the law of God, which the godly man doeth day and night, Psal. 1.2. for that is the food of the soule, Amos 8.11. which all ought to remember, Mal. 4.4. 1 Cor. 11.2. and having heard it,

to search the scriptures dayly, whether the things be so. *Act. 17. 11.* and having tried it, to keep that which is good, *1. Thes. 5. 21.* and remember the commandments of God, for to doe them: *Psal. 103. 18.* And as that which was borne of an unclean beast was unclean, and on the contrarie: so the children of unbelievers are unclean, and the children of beleevers holy, *1 Cor. 7. 14. Ezra. 9. 1. 2.*

4 V. 4. not eat] to weete ordinarily: but in case of necessity they might be eaten. Soldiers that come into the heathens countrie, and subdue them, it is lawfull for them to eat carcases, or torne beasts, or swines flesh, or the like, if they be hungry and finde not what to eat, save these forbidde meats: & so they may drink wine offered to idols: sayth Maimony in tom. 4. treat of Kings. chap. 8. f. 1. or of them] Heb. and of them. camel] named of the Hebrew *Gamal*, fro which the Greeks also derived the name *Kamelos*, the Arabians, *Gemal*; the Chaldeans, *Gamla*. It is a beast that hath a long neck, and a bunch on the back, upō which men lay burdēs, *Esa. 30. 6.* by reason of this shape, it is not easy for a camel to enter in at a straight place; wherupon is that proverb of a camel to goe thorow the eye of a needle: *Math. 19. 24.* Kamels are of comon use in other countries, both for service of warr and of peace, for men to ride upon, to use in charretts, or to lade with burdens, *Genes. 24. 10. Iudg. 6. 5. 1 Sam. 30. 17. Esa. 21. 7. & 30. 6.* But for to eat of, the camel was unclean; because it parted not the hoof, *Deut. 14. 7.*

5 V. 5. conie] in Hebrew *Shaphan*, which hath the name of hiding in holes; as it is sayd, The conies are but a feeble folk, yet make they their houses in the Rocks; *Prov. 30. 26.* & The Rocks are a shelter for the coneyes, *Psal. 104. 18.* In Chaldee, it is called *Taphsa*, of skipping.

6 V. 6. hare] in Hebrew, *arnebeth*: mentioned onely here, and in *Deut. 14. 7.*

7 V. 7. swine] in Hebrew, *chazir*; so named of returning: for this beast returneth after it is washed, to wallowing in the myre,

2 Pet. 2. 22. It is also given to wast & spoil, *Psal. 80. 14.* To feed on it, or offer it for sacrifice, is counted most abominable, *Esa. 65. 4. & 66. 3. 17.*

V. 8. not eat] to weete, any whit of it at any time. The Hebrew canons say: All meats forbidden by the law, the quantity of them is as much as a comon olive, whether (the punishment) be beating, or cutting off, or death by the hand of God. This mesure or quantity, we have learned by tradition. And it is forbidden by the law, to eat any whit at all, of the thing that is forbidden: notwithstanding a man is not beaten, save for the quantity of an olive: yet if he eat any les, he is chastised with stripes. Maimony, treat. of Forb. meats, ch. 14. f. 1. 2.

carkeß] The original word, is used for that which dyeth of it self, *Levit. 22. 8.* The Greek here translateth carcesses, or carions. A carkeß is one of the principal unclean things; as an olive of the flesh thereof, maketh men and vessels unclean by touching, and an earthen vessel by the aier; and maketh men unclean by bearing. Maimony in Aboth batumeth, c. 1. f. 1. See after in the notes on v. 40. As eating, so touching signifieth communion and fellowship: and is forbidden, to teach us to retreyn from all fellowship in evil, *Esa. 52. 11. 2 Cor. 6. 17.* for dead carcesses, figured such as are dead in synns. *Ephe. 2. 1.*

V. 9. fin and scale] or, as the Chaldee and Greek translate, fins and scales, one being put for many. The Iewes canons open it thus. For fishes there are two signes, the fin and the scale: the fin, is that which groweth out of it; the scale, is that which cleaveth unto all the body; and whatsoever hath scales hath fins also; &c. If it hath not scales to cover it all over, it is lawfull nevertheless; though it hath but one fin and one scale, yet it is lawfull. Maimony, treat. of Forb. meates, ch. 1. f. 24. The fin of the fish, serveth as wings to guide her way: the scale is to cover, protect & adorne the body. These two figured in men faith in Gods word, whereby all religion is guided and directed: and good works the fruits of faith, by which it is manifested and adorned.

V. 10. every moving] or, any creeping thing.

thing. of the waters] which the waters bring forth: see Gen. 1.20. and the notes thereon. The Greek translateth, of all things which the waters bring forth. The Hebrew doctors say; what is this moving thing of the waters? They be the lesser creatures, as wormes and horsleeches, which are in the water; and the greater creatures, which are the wild beasts of the sea. And generally whatsoever hath not the forme of fishes &c. as sea doggs, frogs, and the like. Maim. treat. of Forb. meats, ch. 2. f. 12.

oule] that is, living creature: see the notes on Gen. 1.20. an abomination] that is, unclean; as Deut. 14.10. But from this word Chazkuni teacheth, that it was not lawfull to make merchandize of them.

11 V. 11. their flesh] so Paul mentioneth the flesh of fishes, 1 Cor. 15. 39.

13 V. 13. have in abomination] or, abhor of the foule. There are no signes of clean foules explained in the law: but it reckneth the sorts of unclean foules onely; and other sorts of foules are lawfull: sayth Maimony in treat. of Forb. meats, ch. 1. f. 14.

eagle] in Hebrew, Nesber: it is the chief of foules; flyeth most high and swiftly; sucketh blood, and feedeth on carcases, Deut. 28.49. Job. 39.27--30. used to signify violent persecutors, Lam. 4.19. Jer. 4.13. & 48.40. Hos. 8.1. Hab. 1.8.

offspring] the Greek translateth it, Gryphen: in Hebrew Peres, so named of Breaking; for with strength of beak and talents she breaketh her prey. The Offspring (by interpretation bonebreaker,) is bigger then the eagle, and much of the same kinde. It is mentioned onely here, and in Deuteronomie 14. 12. The Chaldee of Onkelos nameth it Ar, and Ionathan Vzza.

osprey in Hebrew, Ornijah; in Chaldee Azia: (called so of strength in her sight and flying,) in Greek, haliaetos, that is, a sea-eagle, or osprey: which is a bird with a great neck and broad tayle, strong sighted, and can look on the sun, and from on high espieth fishes in the sea, and lakes, and falleth violently upon the waters and taketh them.

14 V. 14. vultur] called in old English, a geyr, in Hebrew here, daab; of flying, &

in Deut. 14.13. raah of seeing: (for the Hebrew letters D. and R. be one like another, and often put one for another, as is noted on Gen. 4.18.) for the vultur espieth and smelleth her prey from far, and flyeth with violence, being an heavy foule; feedeth on carcases, & buildeth her nest on hye rocks. The Greek also translateth it gups, (that is, a geyr or vultur,) both here and in Deut. 14. The Chaldee here foloweth the Hebrew Dajtha: but in Deut. 14.13. it hath Bath canpha; that is, daughter of wing.

kyte] a known ravenous bird, called also a glade, and a puttock. In Hebrew it is named Ajah, of her maner of flying, which is as if she did swim, & by the bowing of her tayl, seemeth to have taught how to govern ships by a rudder, as Plinie noteth in hist. b. 10. c. 10. The scripture elsewhere mentioneth her sharp eye sight, in Job. 28.7. The Chaldee here translateth Taraphitha, of Tearing and ravening her prey.

after her kinde] This is spoken, because of kites there be two kindes; the greater, of a ruddy colour, common in England: the lesser, of a more black colour, known in Germanie: both sorts, (and if there be any other,) are unclean. In Deut. 14.13. there is an other named, which is not here, the kite (Ajah,) & the glade, (Dajah,) after her kinde. That dajah, (or glade,) is a foule that haunteth ruinous places, Esa. 34.15. The kite (Ajah) is the glade (Dajah) spoken of in Deuteronomie: sayth Maimony, in treat. of Forb. meats, ch. 1. f. 14.

V. 15. raven] a known bird; named in Hebrew Oreb, in Chaldee Vrba, of her dark, or black colour, Song. 5.11. It is ravenous, and of unkinde nature to her yong. Prov. 30.17. Esa. 34.11. Job 38.41.

his kinde] as crows, eaddowes, pies, and the like. It is sayd; after-hu kinde, to imply the Zarzir (the pie:) sayth Maimony, ibidem.

V. 16. the owle] or, as in Greek, the ostrich; the Hebrew bath hajagnanah, properly is, the daughter of the owle (or ostrich,) that is, the kinde of that bird, or the yong thereof. But by this word bath, the Hebrew

15

16

brow doctors understand, the eggs of this bird, and so of all other unclean foules, to be unclean also. *Maimony, ibidem, c. 3. f. 1.* But *Chazkuni* here expoundeth it the *Estrich*, and by the daughter understandeth the yong: because the flesh of the foule when it is old, is (he sayth) as hard as a stick, and so there was no need to forbid the eating therof. This bird liveth in deserts and solitary places, *Iob. 30. 29. Esai. 43. 20. & 34. 13.* and (as the name also implieth) makes a dolefull noise, *Mic. 1. 8.* & is of a cruel nature, *Lam. 4. 3.* The ostrich spoken of in *Iob 39. 13. 14.* hath an other name. The Chaldee here translateth *Bath naamitha*; of pleasantnes, spoken by the contrary, for her unpleasant cry; so in *Deut. 14.*

night-hawk] or, *night-owle*, as the Greek translateth it. The Hebrew name *Tachmas* signifieth rapine and violence, which argueth the nature of this bird. Some think it to be the *Night raven*, others the *Harpie*. The *Night-hawk* seeth better by night then by day; and hath deadly warr with the Eagle, sayth *Plinie, hist. b. 10. c. 8.* It is mentioned in scripture, onely here and in *Deut. 14.* The Chaldee, of her wing or flying, calleth her *Tsusa*; but *Jonathan*, *Chatphitha*, that is, the *Snatcher*, or *Harpie*.

sea-gull] or, *sea-cob*: in Hebrew *Shachaph*, and in Chaldee *Shachpha*; mentioned but here & in *Deut. 14.* The Greek translateth it *Laros*, that is, a *sea gull*, a bird of a greedie and ravenous kinde; it nestleth on rocks by the sea: *Aristot. hist. Animal. l. 9. c. 9.* Some think it to be the *cuckow*; others a kinde of *hawke*, called the *Merlin*.

Hawk] called in Hebrew *Nets*, in Chaldee *Natfa*; in Greek *hierax*; in all, thee is named of her swift flying and fighting; & of *Nets*, the Latine word *Nisus* is derived. Of it God sayth, *Dooth the hawk fly by thy wisdom? Iob. 39. 26.* his kinde] as there are sundry sorts of hawks, (*Aristot. hist. animal. l. 9. c. 36.*) all which are by this law unclean: so the Hebrew doctors understand this of a second kinde, which they call *Sarnaka*; *Maimony, treat. of Forb. meats, ch. 1. f. 14.*

V. 17. *great-owle*] called in Latine *Bubo*; *Aristotle* writes that it is of the bignes of an Eagle; and *Plinie*, that it dwelleth in deserts, maketh a dolefull noise, and flyeth not right forth, but thwart weise. So the Prophet eöplayneth *I am like the great-owl of the deserts, Psal. 102. 7.* In Hebrew it is named *Cos*, of covering or hiding; and *Chazkuni* sayth, it hideth it self from the eyes of men, and dwelleth in places not inhabited; the Greek translateth it here, the *Night raven*; and in *Deut. 14.* the *Heion*. The Chaldee by *Onkelos* calleth it *Kadja*; and *Jonathan*, *Tsajra*. *cormorant*] in Hebrew *Shalac*, of casting it self down into the water: the Chaldee nameth it *Shalenona*, that is, the *Fish-hunter*; and *Jonathan* addeth, the hunter of the fish of the sea, *little owl*] or, *bat*: in Hebrew *Ianshuph*, so named of flying in the twilight or dark evening, which owles and bats both doe. It dwelleth also in desolate places, *Esai. 34. 11.* The Chaldee name is *Kiphopha*.

V. 18. *the Red-shank*] so the Greek translateth it here *Porphyrio*, which is cyther that, or like that which we call the *Redshank*. *Hierom* translateth it the *Swan*. Some of the Hebrew doctors, the *Batr*; which is more likely, because the Hebrew *Tinshemeth*, which here is a bird, after in v. 30. is the name also of a creeping thing, called the *Moll*. *Sol. Iarchi* sayth it is like a mouse, sueth in the night, and is so called because it is like that creeping thing which lacketh eyes, called *Talpa* (a *Moll*.) The Chaldee here calleth it *Cavtha*; and in *Deut. 14. 16.* *Botha*. *pelecan*] or, *shovelard*: a foule that dwelleth in the wildernes, *Psal. 102.* and in desolate places, *Esa. 34. 11. Zeph. 2. 14.* In Hebrew, named *Kaath*, in Chaldee *Katha*, of *Vomiting*. So *Aristotle* and *Plinie* shew the nature of the *Pelecan* or *Shovelard*, that it vomiteth up shellfishes, which it before devoured. And *Chazkuni* sayth hereof; *Kaath*, the name differeth not from the custome therof, which is to vomit up the meat.

gier-eagle] or, *Swan*, as the Greek here translateth it, but in *Deut. 14. 17.* the Greek is the *porphyrio*. The Hebrew *Richam*, hath

hath the signification of dear-love, which it beareth to the yong, as Chazkuni saith, The Chaldee translateth it *Ierakreka*, which implieth a greenish coloured foule, such as the Greeks call *Chlorion*, a *Wirwol*.

19 V. 19. *Stork*] in Hebrew *Chasidab*, which signifieth kindness, such as the yong storks are sayd to shew unto their damms, whom they feed in their age: or, as Sol. Iarchi here sayth, because it sheweth kindness unto her fellowes, in food. The Greek translateth it diversly. The Scripture noteth this bird, for her wings and flying, *Iob. 39. 13. Zach. 5. 9.* it is a foule much like a crane, white, but her wings partly black; she buildeth on high fyrr trees, *Psal. 104. 17.* and upon tops of howses and chimneys in cities, as all Germany knoweth. It keepeth much about waters, and feedeth on fishes, snakes, frogs, and the like. Therefore in *Thessalia* (as *Plinie* reporteth) men might not kill them, upon payn of death, because they devoured the serpents. The storks depart out of the country towards the end of sommer, no man knoweth whither, and come agayn at the Spring, wherupon the Prophet sayth, the stork in the heaven knoweth her appointed-times, *Ier. 8. 7.* No man seeth them eyther going or comming, but when they are come, and that is a signe that winter is past. Of them *Plinie* writeth, *hist. b. 10. c. 23.* The Chaldee calleth her *Chavvaritha*, of her white fethers. So the Latine Poet; cum Vere rubenti Candida venit avis longis in-visa colubris, *Virgil. Georg. 2.* that is, when in the rosie Spring, The white foule comes which unto Snakes is a most hatefull thing. the Heron] in Greek, and the Heron; so in *Deut. 14. 18.* The Heron is in Hebrew *Anaphab*, so named of anger: The Greek turneth it *Charadrios*: so in *Deut. 14. 18.* The Chaldee translateth it *Ibbo*, and *Ajbu*; which name implieth enmitie. Chazkuni writeth, *Anapha*; commonly called Heron, it is soon angrie: and Sol. Iarchi sayth, It is a furious foule, and seemeth unto me to be that which they call the Heron. Lapwing] so also the Greek translateth it: the Hebrew name is

Duchipbath, mentioned onely here, and in *Deut. 14. 18.* The Chaldee, *Nagar tura*: the Cock of the mountayne. bat] in Hebrew *Atalleph*, in Chaldee *Ata'pha*, in Greek *Nucterus*: it flyeth in the night, and cannot behold the day light, but keepeth in holes; wherto the Prophet alludeth in *Esa. 2. 20.* they shall cast their idols, to the molls, and to the bats. Chazkuni sayth, *Atalleph* is a little bird that flieth in the night, & hath no eyes. Thus there be twenty several foules named as unclean; to which if we add those words after his kinde fowr times repeated, there are 24. and so many particular sorts doe the Hebrew doctors say are forbidden, And whosoever hath certaine knowledge of these kindes, and of their names; he may eat any foule that is none of them, and he need make no inquisition. Who so knoweth them not, nor knoweth their names; must make inquisition by the signes which the Wise men have given. Every foule that treadeth on the meat and eateth, [as is the manner of ravenous foules that tear their prey,] it is evident that it is of those kindes, and unclean: sayth *Maimony*, in treat. of Forb. meats, ch. 1. s. 15. 16. And; the signes of beasts, are spoke of in the law; the signes of fowles, are not spoken of: but our wise men have sayd, every foule that treadeth (on her prey) is unclean: *Talmud Bab. in Cholin, chap. 3.* These figured the ravenous, cruel and unclean conditions of vngodly people: as *Babylon* is called, the cage of every unclean and hateful bird, *Rev. 18. 2.*

V. 20. that flieth] or, of the flying-foule as the Greek translateth, *All creeping-things* of foules: that is, all foules (or flying things) that creep. Vnder this prohibition, the Jewes understand also, flies, bees, hornets, ants, and the like; as *Thargum Jonathan* & others here explaine it. upon all fowr] or, upon fowr feet: which word is expressed after, in v. 23.

V. 21. bath not leggs] or, as the Hebrew readeth in the margine, *bath leggs*. Both Greek and Chaldee doe translate as in the margine, *bath leggs*: but because the leggs of the Locusts following, are bowed back-

backward, and they goe not with them as other creatures, therefore after a sort they have not leggs above their feet. Or rather, because the yong locusts are born without leggs (as Plinie the wether in hist. b. 11. c. 29.) & afterwards their leggs doe grow. So the Hebrew canons say, *Whatsoever hath not now wings or leggs, but they wil grow upon it after a time when they are bigger: they are lawful (to be eaten) presently.* Maim. treat. of Forb. meats, c. 1. f. 23. Thus both readings were written by Moses; see the like, in Exod. 21. 8. The holy Ghost sometime plainly confirmeth these diverse readings to be of God; as in 1. Chron. 11. 20. *Lo, Not, is in the margine to be read *Lo, To him:* and an other prophet, writing of the same person, hath onely *Lo, To him,* 2 Sam. 13. 18.

V. 22. common Locust] or, grasshopper; in Hebrew *Arbeh*, so named of their multitude; see the notes on Exo. 10. 4. 5. 7. 4. Such in the eastern countries are used for meat; so John the Baptist, fed on Locusts, Mat. 3. 4. and humane stories tell, how some in Ethiopia used to eat them salted and dried in smoke, Plinie, hist. b. 6. ch. 30. Locust-Soleam] which hath the name, (as Chazkuni sayth) of Soleim the Rocks, on which they keep: the Greek calleth it *Attakes*: the Chaldee *Rashona*, and *Reshuna*. It is not mentioned in scripture, but in this place.

locust. Chargo] this word also is not found any other where: the Greek translateth it *Ophiomaches*, that is, the Serpent-fighter: and that there are Locusts which kyll serpents, Plinie mentioneth, in b. 11. ch. 29. Chazkuni interpreteth the name Chargo, as striving with the feet to skip with them.

locust-Chagab,] or Grasshopper; which the Greek nameth *Akru*, that is, a Locust; so in Num. 13. 33. Esa. 40. 22. Eccles. 12. 5.

after his kinde] this being spok-n fower times, the Hebrewes think it implieth four other sorts of Locusts, which they call *Zipporeth* *crumim*, & *Iochara* *Ierushalemith*, and *Gnartsuja*, and *Razbanith*; all which are also clean for to eat; *Thalmud Bab. in Cholin, chap. 3.* So Mai-

mony, in Forb. meats ch. 1. sect. 21. where he calleth the two latter by other names, *Gnosfayanja*, and *Ducanith*: and so maketh eight sorts of Locusts, which the law permitteth to be eaten.

V. 23. every creeping thing] to weete, every other, save those Locusts aforesayd.

V. 24. for these] or, by these; meaning as Solom. Iarchi explaineth it, these which follow, that not onely by eating, but by touching of them dead, they should be defiled. See before on v. 8. The uncleannes by touching, spoken of in any place, whether it be of a dead man, or of other unclean things; is, when a man with his flesh toucheth the unclean thing it self; whether it be with his hand, or with his foot, or with any other part of his flesh; though it be with his tongue, he is unclean. And it seems to me, he is defiled if he touch with his nailes or with his teeth; whiles they are joyned to the body, they are as the body; sayth Maim. in treat. of Poll. by the dead, c. 1. f. 3.

till the evening] that is, til the end of that day, & beginning of a new: for the Jewes day began at evening, as is noted on Gen. 1. 5. And so it figured mans pollution by syn, til he come to the new day of salvation by Christ, & become a new creature, 2 Cor. 5. 17. & 6. 2. It signified also, those legal pollutions to continue but during the day (or time) of the law: which in the day of Christ should be abolished, Coloss. 2. 16. 17. 20. 21.

V. 25. beareth] the Hebrew canons say, although he touch it not, though there be a stone between him and it, for as much as he hath born it, he is unclean; whether he bear it on his head, or on his hand, or on any other part of his body. Whether he hath taken it up himselfe, or an other hath layd it on him; yea though the unclean thing hang by a threed, or hayre, and that threed hang on his hand; he beareth it, and is unclean. Maimony, treat. of Pollut. by the dead, c. 1. f. 6.

wash his clothes] that is, all the clothes that are upon him. Sol. Iarchi noteth, that uncleannes by bearing, is more then the uncleannes by touching, for a man is charged for this, to wash his clothes. This washing was a signe of sancti-

sanctification, as in *Exod. 19. 10.* for syn defileth men, and all that is about them: but by repentance and faith, our clothes are washed, and made white in the blood of the Lamb (Christ); *Revel 7. 14.* The Hebrew doctors say, Every place where it is sayd in the law, of the unclean, that he shall wash his clothes: it is not to teach us, that onely the clothes which are upon him are unclean: but to teach that every cloth or vessel, which that unclean person toucheth, in the time whiles he is joynd to the thing that makes him unclean, is unclean also. *Maim. treat. of the Red heiffer, chap. 5. sect. 2.*

26 V. 26. them] that is, their dead carkeffes, as the Greek here expresseth, and rightly, from v. 24.

27 V. 27. pawes] or palmes; which the Greek translateth hands. And to explaine this, Sol. Iarchi instanceth, the dog, and the beare, and the cat.

29 V. 29. upon the earth] this is spoken, as Chazkuni sayth to except those that are in the sea. weasel] named in Hebrew, *Choled*; in Chaldee, *Chulda*; of running hastily from place to place. Iarchi explaineth it by the Latine name *Mustela*: in Greek it is called *Galee*. mouse] in Hebrew, *Gnacbar*; of troubling, gnawing & wrooting things in the house & fields. With such, God marred the Philistians land, *1 Sam. 6. 5.* and the eating of such is expressly condemned, in *Esa. 66. 17.*

tortoys] or, as the Greek translateth, the land crocodile; in Hebrew *Tfab*, so called of the shel that covereth it; for *Tfab* is also used for a coach, or covered wagon, *Num. 7. 3.* Of this creature Sol. Iarchi sayth, it is like a frog. after his kinde] the Greek translateth, and things like unto it.

30 V. 30. ferret] or weasel-mouse, as the Greek translateth it *Mugalee*; which the Latines call *Mus araneus*, (the Shrew, as *Gazay* sayth in *hist. anim. l. 8. c. 24.* It is of the colour of a weasel, and bignes of a mouse, sayth *Aetius*, in *l. 13. c. 14.* The Hebrew name is *Anakah*, which signifieth groaning; & the Chaldee, *Iela*, of yelling. The scripture mentioneth it not elsewhere. chame-

leon] so the Greek translateth it: others, the lizard. In Hebrew it is named *Coach*, of Strength.

lizard] or, *stellio*, which is like a lizard, spotted on the back as with starrs: and to this latter, the Greek *Askalabotes* agreeth. In Hebrew, *Letaah*; which Sol. Iarchi expoundeth *Lisard*.

snayl] or lizard, in Hebrew *Chomet*; in Greek *Saura*, that is the Lizard: others think this to be the *chamalcon*. These creatures names are not elsewhere found in scripture. The Rabbines say, There are eight creeping things spoken of in the Law, the weasel &c: who so eateth of their flesh the quantity of a lentel (or litle pease) is to be beaten. *Maimony, in Forb. meats, ch. 2. f. 7.*

Moll] in Hebrew *Tinsbemet*, in Chaldee *Asbshutha*; which Iarchi explaineth by the Latine name *Talpa*; but Targum Jonathan calleth it *Sallamandra*.

V. 31. toucheth] Creeping things (as the Hebrew doctors observe) doe defile men & vessels when they are touched, and earthen vessels by the aier: but defile not when they are caried; (as other creatures doe *vers. 25.*) and the measure of their uncleannes, is by (touching) so much as a lentel. *Maim. in Aboth hatumoth, c. 4. f. 2.* are dead] There is no kinde of living creature that is defyled whiles it is alive, or that defyleth whiles it is alive, save man onely; sayth *Maimony, in treat. of Pollution by the dead, chap. 1. f. 14.* The creeping thing defileth not, until it be dead. All other abominable creeping things, as frogs, serpents, scorpions and the like; though they are unlawfull to be eaten, &c, (*Levit. 11. 41. 42.*) yet hast thou none of all the creeping things, that defyleth (by touching it) when it is dead, save the eight sorts that are expressed in the Law. *Maimony in Aboth hatumoth, ch. 4. f. 14.*

V. 32. ought of them] to weet, of their flesh. For as of beasts, the Hebrew doctors say, the bones, hornes, hoofs, gristles, sinewes &c of their carkeffes, doe not defile; to weet, when they are separated from the carkeff; though who so toucheth any of these things, whiles they are joynd with the flesh, he is unclean: so they say, the bones, sinewes nayles of creeping things, are clean; *Maim. in Aboth hatumoth, ch. 1. f. 7. &*

31

32

7. & c.4. f.8. Vessel] or, instrument; any thing made for use or service. The Hebrewes say; there are seven sorts of vessels (or instruments) that by the law doe receive uncleannes; which are, clothes, things made of skin, and sacks, and things made of bone, and of metall, and of wood, and of potters earth. Five of these they gather from this verse and the next; or metals, from Numb. 31.22.23. and for bones, from Num. 31.20. all work of goats &c; which by tradition they learned to understand of vessels made of the hornes, or hoofs, or bones of goats, and consequently of other beasts: Maimony in Celim, chapt. 1. sect.1.

of wood] under this, they understand also vessels made of bulrushes (as Esa. 18.2.) & of reed, of wicker, of shells of nutts, barks of trees, and other the like; of things wh. ch grow out of the earth like wood. All things made of wood, for the service and use of man onely, as ladders, are clean, and receive no pollution at all. And all things made of wood, for the service of vessels and of men, as tables, cupboards, bedds and the like, doe receive pollution: (for these serve both for mans use, and for dishes, cups, plate &c, to be set upon.) Things made of wood, for the service of vessels (or instruments) onely, because they serve unto those things which serve unto man, if they serve unto those vessels, but in the howr of imployment onely, then are they clean and receive no pollution; as a wodden candlestick, which serveth for the candle in the time that it burneth: and so all other the like. But if they serve unto the vessel or instrument, in the time of the use of it, and in the time when it is not used, then it receiveth pollution; as sheads, scabberds, cases of knives, swords, and other the like. Maimony in Celim. ch.1. f.13. & c.4. f.1.

cloth] whatsoever is woven, be it of wool, or of flax, or of hemp, or of any other thing that groweth out of the dry land; is called cloth, in this case of uncleannes. Maim. in Celim. ch.1. f.11. But cloth woven of wool that groweth in the sea, receives no uncleannes. Ibidem, f.3.

skin] to weete, of beasts of the earth; but such as breed in the sea, their kinns receive no uncleannes, Maim. in Celim. ch.1. f.3.

sackcloth] it was made of threed of haire, braided like a chaine, or woven as cloth;

and made cyther of goats haire, or camels hayr, or horse tayles, or the like. Maimony in Celim, ch.1. sect.12. Hence we may oblerve, that Iohn Baptists garment of camels haire, was sackcloth; opposed to soft and princely clothing, Mat. 3.4. & 11.8. and such the Prophets of old, uled for to wear, as Elias, (in whose habit, and spirit and power Iohn Baptist came, Luke. 1.17.) 2 King. 1.8. and Esaias, Esa. 20.2. and others, Zach. 13.4.

any vessel] or, tool, instrument, fit for, and used unto any work. Therefore, a skin which had not upon it the forme of a vessel (or instrument,) received no uncleannes. Vessels of metall, received no uncleannes, til the work of them was all finished: unperfect shapes were not capable of pollution. Neyther any other vessels whatsoever, til they were wholly finished. And if a clean vessel were broken, the peeces of it, were not capable of uncleannes: as Maimony sheweth in Celim, chapt.7. sect.2. & chap.8. sect.1. & chapt.1. sect.1. & chapt.6. sect.1.

put] or brought, made come: the Greek translateth dipped into water. And by the Hebrew canons, All that are unclean, whether men or vessels, are not cleansed, but by dipping (or baptising) in water: And whosoever the law speaketh of washing a mans flesh, or washing of clothes for uncleannes, it is not but by dipping the whole body therein. And whether they be men or vessels, there may not be any thing between them and the water to keep them asunder, as clay, pitch or the like, that cleaveth to the body or vessel: if there be, then they are unclean as they were before, & their washing profiteth them not. Maimony in Mikvaoth (or Water places) c.1. sect.1.2.12.

and it shal] or, then it shalbe clensed: which the Greek translateth, and afterwards it shalbe cleane. Before the evening, that the sun be set, it abideth unclean, though in a less degree. And so for men, of whom it is sayd, they shall wash and be unclean untill the even: as v.25.28. & Levit. 15.5. &c. Hereupon the Hebrewes describe the degrees of uncleannes, as, All that are unclean with any principall uncleannes, whether men or vessels, they are the first (or chiefe) in uncleannes, till they be baptised. When he is baptised

baptised, then is he as the second in uncleannes, until his sun be set. And he that is so baptised, (and his sun not set) may not eat or drink of the trumah (or holy offerings,) or of any meat or drink that is holy. If such a baptised person touch the Trumah, he maketh the third in uncleannes, because himself is the second. If he touch the holy meats or drinks, he maketh them the fourth in uncleannes. But if he touch common meats, they are clean. Maimony in Aboth batumoth, ch. 10. sect. 1. 2. 3.

33 V. 33. earthen] or vessel of pot bakers earth. For there is a difference between this, and an other vessel of earth or of stone. Any vessel made of any mould of the earth, and afterward burned in the kil; that is the vessel (Cheres) of earth, here spoken of, Maimony in Celim, ch. 1. sect. 13. See also Lev. 15. 12. wherinto] or, into the midst wherof. The Hebrewes scanning this word, say, that an earthen vessel is not made unclean but in the aier therof. All other vessels, if uncleannes touch them, they are unclean; and if an unclean thing come into the aier of them, but toucheth them not, they continew clean. And they count that an earthen vessel is not made unclean, but in the aier of it, as it is written, Into the midst wherof any of them falleth, (Levit. 11. 33.) in the midst (or inside) therof it is made unclean, not in the outer parts. And as it is made unclean in the aier of it, so it maketh meats and drinks unclean, by the aier of it. As an unclean earthen vessel, if meat or drink come into the aier of it, though they touch it not, yet are they made unclean, as it is written, whatsoever is in the midst of it, shall be unclean. But other unclean vessels, make not meats or drinks unclean, til they touch them. Maimony in Celim, c. 13. s. 1. 2. break it] so in Lev. 6. 28. & 15. 12. All vessels that are defiled, are made clean again by water, except vessels of earth, and of glass. Of the earthen vessel it is sayd, and ye shall break it, (Levit. 11. 33.) and it is not cleansed but by breaking. Maimony in Mikvaoth, ch. 1. sect. 3. This seemeth to be in respect of the vilenes of earthen vessels, more then of wood or of metal; so that the loss was not great, though they were broken. For otherwise, the He-

brew doctors say, that Vessels also of wood, and of skin, and of bone, and of metall, when they are broken, are cleansed from their uncleannes; Maim. in Celim, ch. 12. sect. 1. Of this point Chazkuni here sayeth, An earthen vessel is not defiled but by the aier of it, and the reason is, forasmuch as it can not be cleansed but is to be broken; the Law is sparing fro having it marred, so that it is not defyled on the outside; as it is written, And every open vessel, which hath no covering bound upon it, is unclean; Nü. 19. 15. Loe if it have a covering bound upon it, it is clean, for it is not defiled on the outside of it. As waters signified the blood and spirit of Christ, wherwith we are sanctified, Ezek. 36. 25. Hebr. 9. 13. 14. & 10. 22. so the breaking of the vessel signified the abolishing of lyn and uncleannes, by death. We are compared to earthen vessels, 2 Cor. 4. 7. and the breaking of such is death, Jer. 19. 11. & 48. 38. See the notes on Lev. 15. 12.

V. 34. Of all meat which may be eaten] Hebr. which shall be eaten, that is, which usually is eaten of men. The Greek translateth, And all meat which is eaten. on which water cometh] This is understood by some, of such water as wherinto an unclean thing was put to cleanse the same, mentioned before in v. 32. that that water defileth all meats. But the Hebrewes understand it of all water generally, which whe it cometh upo any thing that is mans meat, it maketh the meat apt to receive uncleannes, by such things as are before mentioned: whereas unless water came upon it, it received no uncleannes by the touch of any unclean thing; according to that which followeth in v. 37. 38. where sowing seed is not defiled by any carkefs, unless water be put upon the seed. So Iarchi explyneth it, Hence we learn (sayth he) that meat is not apt and prepared to receive uncleannes, until water come upon it; but after water is once come upon it, it receiveth uncleannes for ever, though it be dry againe. And wine and oile and whatsoever is called Mashkeh (drink or liquour,) maketh seeds apt to take uncleannes, as water doth. The like is holden by others of them, and they give these

these rules. All meat that is properly mans meat, as bread, and flesh, and grapes, and olives and the like, receiveth uncleannes; and whatsoever is not properly mans meat, is clean, and receiveth not uncleannes, unless there be an intent concerning it, and it be determined to be mans meat. And both the one and the other receiveth not uncleannes, until it be mixed first with one of the seven liquours: as it is sayd, But if water be put upon the seed, Levit. 11. 38. The seven liquours that make meats apt for uncleannes, are these; water, and dew, and oile, and wine, & milk, and blood, and honey. And they make not (meats) apt (for uncleannes,) until they fall upon the meats by the owners will; and are not putrified: for liquor that is putrified, maketh not apt (for uncleannes.) And when meat, is made apt (to receive uncleannes,) although it be waxen dry againe, yet it receiveth uncleannes. Meat that is mixed with water of fruits, as with water of mulberries, or of pomgranates; although it be mixed, and one that hath a running yssue, or if the flesh of the dead doe touch it: yet is it clean, because it was not made apt (to take uncleannes,) by one of the seven liquors. There is not any liquor that receiveth uncleannes, save onely the seven liquors forementioned; but other water of fruits, as they make not apt, so neyther receive they uncleannes at all. Some things receive no uncleannes, though they be eaten by men; because they are not eaten save for to give relish unto meats, or for odour, or for sight, as spices, ginger, pepper, and all such like. All meats that grow out of the ground, receive no uncleannes til they be plucked up: but so long as they stick in the ground, though it be but by a little root, whereby they may live, they receive no uncleannes. All meats that are of living things, receive no uncleannes until they be dead: so soon as a beast or foule is killed, they may receive uncleannes. Fishes also receive uncleannes, when they are dead. All meat that is corrupt and putrified, so that it is not fit for mans meat; receiveth no uncleannes. So liquor putrified & corrupt, that it is not fit for man to drink, receiveth no uncleannes. Maimony in Tumatb Oelin (or Uncleannes of meats) chap. 1. & 2. all drink } or, all liquor. This general, the Hebrewes restreyned to seven particulars forementioned; water, dew, oile, wine,

milk, blood and honey; and such things as are of their kind. Which must be judiciously weighed; for they had many traditions, which agreed not with the lawes of God, Mark 7. 3. 4. -- 13. Moreover they say concerning these things, Whatsoever is written in the Law touching things unclean & clean, is concerneth not ought save the sanctuary and the holy things therof, and the Heave-offerings and the second tithe onely. For loe the unclean are warned not to come into the Sanctuary, or to eat of the holy thing, or of the heave-offering, or of the tithe, in uncleannes: (Lev. 12. 4. & 15. 31. Num. 19. 13. 20. Lev. 7. 20. 21. Nu. 18. 11. 13.) But of comon things, there is no prohibition at all; but it is lawful to eat comon things that are unclean, and to drink liquors that are unclean. Loe it is sayd in the Law, And the flesh that toucheth any unclean thing, shall not be eaten, Lev. 7. 19. Wherefore comon things are lawful, for he speaketh not save of the flesh of the holy things. And so it is lawful for a man to touch all unclean things, and to defile himself by them: for loe the scripture warneth the sonns of Aaron, & the Nazirite, not to defile themselves by the dead, (Lev. 21. 1. Num. 6. 6.) intimating, that all the people may. Yea and the Priests & Nazirites might defile themselves with other uncleannes, save the uncleannes of the dead. All Israel, are admonished to be clean at every solemne-fast; for then they are to be fitted to come into the Sanctuary, and to eat the holy things. And this which is said in the Law, Their earkeß shall ye not touch, (Lev. 11. 8.) is meant at the solemne-fast onely: but for other dayes of the yere, he is not forbidden. The unclean & the clean person together, (Deut. 25. 22.) we have been taught, that the unclean and the clean may eat in one dish. But the husband may eat not in the dish with his wife that is separated for her uncleannes (Levit. 15. 19.) &c. Although it be lawfull to eat unclean meats, and drink unclean drinks, the holy men in former times used to eat comon meats in their cleannes, and shunned all unclean meats all their dayes. Maimony in Tumatb Oelin, ch. 16. §. 8. 9. 10. 11. 12. These things are to be understood of cleane meats made unclean by touching other things; and not of swine and other such beasts.

beasts, fowl: and fishes, as are forbidden before: for they might never be eaten by the people, except in case of necessity.

35 V. 35. oven] in Greek ovens: wherein bread is baked, Lev. 26. 26. unto which, the hart of man is sometime likened, Hof. 7. 6. potts] so the Greek Chytropodes also signifieth potts with feet. Chazkuni sayh the oven was for bread; the potts, for flesh; to be baked and boyled in: and Sol. Iarchi sayh, they were vessels (or instruments) moveable, & were of potters-earth. they shal] Hebr. it shal, that is, every of them shal be broken downe. Because as Sol. Iarchi sayh, an earthen vessel is not made clean by washing. Therefore were they to be broken as other earthen vessels, v. 33.

36 V. 36. and a gathering-] The Greek addeth the word and, whereby this is distinguished from pit and founteyn; implying all other places, ditches, ponds, pooles, lakes, rivers and the like; where many waters are gathered together (not in vessels, but) upon the ground. Such when the unclean thing, and water that touched it were taken out, remayned clean.

37 V. 37. sowing] or sown seed, which u seth to be sown. which shalbe sown] Chazkuni expoundeth it, which shalbe rooted in the ground; teaching even of unclean seeds, that when they are sown and have taken root, they are clean.

38 V. 38. water is put] Hebr. is given; meaning willingly: the Greek sayh, is poured. Hereby is meant the fitting of it for man to eat: as by the Hebrew canons is before shewd. Where also it is said. By word of mouth we have been taught that thou which u sayd. But if water be put upon the seed, (Lev. 11. 38) meant eyther of water, or of any other of the seven liquors: so that it be put thereon by the owners wil, and after that it u pulled fro the ground: for it u not spoken of putting water on, save after the meats are plucked up, and the liquors pulled off from where they grow. Whatsoever liquor falleth on meats without the owners wil, it maketh them not apt (so vererve uncleanes.) As if it be mixed with hu fruits for feare, or danger, or for necessity, and he was not

otherwise willing that they should be mixed: it makes them not apt (for uncleanes:) as he that hideth hu fruits in water, because of theeves, &c. Maimony in Tumath Oclim, ch 12. f. 1. 2.

of their carkeß] Chazkuni explaineth it thus; of their carkeß, and not of the bones, or of the teeth, or of the nailes, or of the hayre of the: for these things made it not unclean. Iarchi teacheth, that this is not onely whiles the seed is wett with the water, but also after it is drie from the water.

V. 39. any beast dye] to weer, of it self; and is not orderly slayn. for meat] that is, any clean beast, such as the Law permiteth to be eaten. And unclean beasts much more. toucheth the carkeß] Sol. Iarchi expoundeth this, the carkeß, & not the bones or sinewes, nor the hornes or hoofs, neyther the skin: for that these defiled not him that touched them.

V. 40. that beareth the carkeß] see the notes on vers. 25. The Hebrewes say, A carkeß is one of the chiefeft unclean things; so much as an olive of the flesh thereof, defileth men, and vessels, by touching, and earthen vessels by the aier, and defileth men by beaving it. Whether it be cattel or beast, lawfull to be eaten or unlawfull, if they dye, the flesh of them all, so much as an olive, maketh one unclean. The killing of a clean beast, maketh it cleane every where: an unclean beast, the killing thereof availeth it not: and whether it be killed, or strangled: or dye of it self, it is a carkeß, and all carkesses are alike in the case of uncleanes. The marrow is as the flesh; but the blood of the carkeß defileth not as the carkeß, but is like unclean liquors, which defile not men or vessels by the Law. The fat of a clean beast that dieth, is clean; as it is written. And the fat of a carkeß, and the fat of that which is torne in peeces, shal be used for any work, but eating ye shall not eat of it, (Lev. 7. 24.) Maimony in Aboth hatumoth ch. 1. sect. 1. - 5. wash his clothes] the Greek addeth, and wash himself in water.

V. 41. every creeping thing] besides those eight forementioned in vers. 29. 30. which defiled men by touching them dead; all other defile men by eating them; but not by

39

40

41

by touching their carcases. See the notes on vers. 31. Who so eateth so much as an olive, of any creeping thing on the earth, is to be beaten: sayth Maimony in treat. of Forbid. en meats, ch. 2. f. 6. Touching this quantitie, observe an other rule which they give; This which we have sayd, of eating so much as an olive, is when he eateth that quantitie of any great creature, or if he joyn together a litle of one creature, and a litle of an other of that kinde, til he eat so much as an olive. But he that eateth an uncleane creature by it self all of it; he is to be beaten by the Law, although it be lesse then a graine of mustard seed; whether he eat it dead, or eat it alive. Maim. ibidem ch. 2. sect. 21.

42 V. 42. upon the belly] as serpents, and the like; Gen. 3. 14. upon all foure] or, upon four feet. This is the Scorpion, sayth Sol. Iarchi. or whatsoever] Hebr. unto whatsoever hath many feet. Iarchi sayth, this is the Nadal, (the many-foot,) a creeping thing which hath feet from the head therof to the tayle therof, on ech side; and they call it (in Latine) Centipoda.

43 V. 43. any thing that creepeth] This implieth all other besides the things spoken of; as creeping things in the waters, and the like. He that eateth so much as an olive of the creeping things in the waters, is to be beaten by the Law, Levit. 11. 43. Loe in this prohibition, are comprehended creeping things of the earth, and creeping things that fly, and creeping things of the waters. Maimony in Forbidden meats, chapt. 2. sect. 12. What the creeping things of the waters are, is shewed on vers. 10.

44 V. 44. make holy] or, sanctify your selves. This is the spiritual use of all these carnal rites: for Meat commendeth us not to God, 1. Cor. 2. 8. neyther is any thing unclean of it self. Rom. 14. 14. and, there is nothing from without a man, that entering into him, can defile him, Mark. 7. 15. and these ordinances of meats and drinks, and divers washings, were carnal ordinances, imposed on (the Jewes) until the time of reformation (or bettering). Hebr. 9. 10. all which are by Christ now doen away, Col. 2. 14. 16. 17. 20. 21. who calleth us, from our former lusts in our ignorance, to

be holy in all manner of conversation, because it is written, be ye holy, for I am holy, 1 Pet. 1. 14. 15. 16. and to cleanse our selves from all filthines of the flesh and spirit, perfecting holynes in the fear of God, 2 Cor. 7. 1. The Jewes also themselves saw that these outward things were figures of heavenly, and to be abolished by Christ, as their own words noted on Gen. 9. 3. manifest; and R. Menachem on Lev. 11. sheweth how things beneath, are all answerable to things above; and those above, have their figures here beneath; and that by unclean beasts, the heathens of the world were meant, (according to that vision in Act. 10. 12. -- 28.) and that the eating of unclean beasts here forbidden, signified the going in unto (or unlawful mariages with) such infidels, according to the phrase in Prov. 30. 20. she eateth, and wipeb her mouth: and the saying in Gen. 2. 24. they shalbe one flesh. Also, that the cleansing with water, signified the water that is above, which is the water of mercie, &c. And Maimony cōcludeth his treatise of the Uncleannes of meats, thus; the cleannes of the body, bringeth one unto the holynes of the soule, from evil thoughts; and the holynes of the soule, is a means to make us like unto the Majesty (of God,) as it is written, and ye shall make your selves holy, and shalbe holy, for I the Lord that make you holy, am holy.

your soules] that is, your selves; the soule is often put for ones self, for the whole person, soule and bodie. So in vers. 43.

that moveth] or, that creepeth upon the earth; but the Greek also translateth moveth; and it is of more large signification. Wherefore the Hebrew canons say; These kinde that breed in dung hills, and in bodies of carcases, as worms, maggots, and the like, which are not procreated of male and female, but of rotten dung and the like; they are called the things that move upon the earth: and who so eateth so much as an olive of them, is to be beaten. &c. although they doe not increase and multiply (by generation). But the creeping thing that creepeth upon the earth; (Lev. 11. 29.) is that which increaseth & multiplieth of male & female. Those kinde that breed in fruits and in

meats; if they be separated and goe forth upon the earth, although they returne again into the meat; who so eateth so much as an olive of them, it is to be beaten: but if they be not separated, it is lawfull to eat the fruit, and the worme that is within it. Provided, that the food breed wormes after it is plucked up from growing on the earth: for if it breed worms, while it groweth; those worms are unlawfull, as those that are separated upon the earth, because they are created upon the earth. And if the case be doubtfull, they are also unlawfull. Therefore all kinde of fruits which are wont to breed wormes while they grow, are not to be eaten, until they search into the fruit, lest any worm be in it. But if the fruit last a twelve moneth after it is gathered, it may be eaten without any searching into it: for there is no worm, which can live twelve months in it. Maimony treat. of Forbidden meats, ch. 2. S. 13. 14. 15.

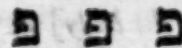
45 V. 45. that bringeth you] upon condition that you should receive my cōmandements, have I brought you up from the land of Egypt: as Iarchi explaineth it. for I am holy] Hence doth the Apostle frame his exhortation, as he which hath called you is holy, so be ye holy, in all manner of conversation: because it is written, Be ye holy, for I am holy; 1 Pet. 1. 15. 16.

47 V. 47. To make a difference] or, to separate; & in the next sentence, the Greek addeth, to teach the sons of Israel, between the living thing &c. as having reference to vers. 1. 2. (where this law is spoken to Moses and Aaron;) and to the former precept, in Lev. 10. 10. 11. the beast] or, the living thing; which the Greek calleth Zoogonountoon, that gender living things. And as wee have heard of the creatures, so for those things that come of the creatures, the Hebrewes have these rules: All meat that cometh out of any of the kinds of creatures forbidden, for the eating wherof men are beaten: loe that meat is by the Law forbidden to be eaten; as the milk of an unclean beast, and eggs of unclean fowles or fishes. Womans milk is lawfull to be eaten, though the flesh of mankinde is unlawful to be eaten. Honey of bees or of hornets is lawfull &c. Though it be unlawfull to eat

the milk or eggs of unclean beasts and birds, yet are not men beaten for eating them: for it is sayd, Of their flesh shall ye not eat, (Levit. 11. 8.) for eating the flesh they are beaten, not for eating the eggs or milk: yet for eating such they are chastised with stripes. Maimony in Forb. meats chapt. 3. sect. 1. &c.

CHAPTER 12.

1. The Law for a womans separation and purification after childbirth; 6. with the offerings for her purifying.



AND Iehovah spake, unto Moses, saying. Speak unto the sonns of Israel, saying; A woman, whē she hath conceived seed, and born a man-child: then she shalbe unclean, seven dayes; according to the dayes of the separation for her infirmitie, shall she be unclean. And in the eight day: the flesh of his superfluous-fore-skin, shall be circumcised. And shee shall continue, in the bloods of her cleansing; thirtie dayes and three dayes: shee shall not touch any holy-thing, nor come into the Sanctuarie; until the dayes of her cleansing, be fulfilled. And if she bear a mayd-child, then shee shalbe unclean two-weeks, as in her separation: and shee shall continue, in the bloods of her cleansing, sixtie dayes and six dayes. And when the dayes of her cleansing are fulfilled; for a son, or for a daughter: she shall bring a Lamb of his first yere, for a Burnt-offring; and a yong pigeon or a turtle-dove, for a Syn-offring: unto the dore of the Tent of the Congregation, unto the Priest. And he

1
2

3
4

5

6

7

be

8

he shall offer it before Iehovah, and make-atonement for her; and shee shalbe cleansed, from the fountaine of her bloods: This is the law of the childbearing-woman; for a male, or for a female. And if her hand find not, ynough for a lamb: then she shall take two turtles, or two yong pigeons; one for a Burnt-offring, and one for a Syn-offring: and the priest shall make-atonement for her, and shee shalbe clean.

Annotations.

Here beginneth the seven and twentieth section of the Law.
See Gen. 6. 9.

2

C Onceived-seed } or yeilded seed: Hebr. seeded: which in Gen. 1. 11. signifieth the bearing, or yeilding of seed. Here also it meaneth the womans yeilding or giving of seed unto conception, (as Aben Ezra explaineth it,) and the word borne, following, signifieth the bringing forth therof into the world. The Chaldee translate it, conceived. From these words, yeilded seed, and born a male; the Hebrew doctors gathered, that the woman which yeeldeth seed first, beareth a male, (and if the man yeeldeth it first, a female:) R. Menachem on Lev. 12. & R. Solomon, on Gen. 46. 15. As the former lawes, concerned uncleannes which proceeded from without, so this & the rest that folow, concern uncleannes which commeth from within; and the cleansing of the same by the grace of God in Christ. And Sol. Iarchi noteth, from a former author, that as man was formed after all catiel and beasts and foules, in the work of the creation, (Gen. 1.) so his Law is set down, after the Law of beasts, foules &c. (Lev. 11.) a manchild } or, a male: so after, a mayd-child, or female; as in v. 7. And this law the Hebrewes say, taketh place, whether the birth be timely or untimely, living or dead, so that it hath the perfect shape;

which they limit to be after 40. dayes from the conception. If within 40. dayes, they hold no uncleannes of childbirth therby. *Maimony in Issurei biab, ch. 10. f. 1. 2.*

separation } or, removal. The Hebrew *Niddah*, though it be sometimes generally used for any uncleannes separated or removed away; *Ezr. 9. 11. 2 Chron. 29. 5.* yet comonly it is used for a womans separation for her monethly fluors; wherof see *Levit. 15. 19. &c.* infirmities } or, her menstrual-sicknes; for unto that is the original word appropriated: that as at such a time, she was separated from all communion with others, & from her husbands bed, and defiled whatsoever she did lye, sit upon, or touch, *Lev. 15. 20. 21.* so at her childbirth she should be unclean 7. dayes for a male, & 14. dayes for a female; with as contagious a pollution as the other. And this in respect of her childbirth, though no other accident should appear: as the Hebrew canons say, Every woman in childbirth is unclean, as a menstruous-woman; yea although there be no blood seen: *Maimony in Issurei biab, ch. 10. f. 1.* Now the uncleannes of a woman in her menstrual sicknes, was for the time, as great as hers that had an yssue; and defiled also by her spittle & urine; as is after noted on *Levit. 15. 8. 20. &c.* This uncleannes of a woman by childbirth, argued the corruption of nature, wherby we all are children of wrath, *Eph. 2. 3.* For by one mans disobedience, many are made synners: and by the offense of one, judgment is come upon all men to condemnation, *Rom. 5. 19. 18.* that every man should confesse with David, In syn my mother conceived me. *Psal. 51. 7.* Among the Gentiles, this law of uncleannes was also kept, as appeareth by Iphigenia in the Poet, saying; I mislike the sophismes of the goddess (Diana), who if any man touch a slayn person, or a woman in childbed, or a dead corps; she dryveth him from her Altars, counting him as unclean; yet she her self de'teith to have men killed in sacrifice unto her. *Euripid. Iphigen. in Tauris.*

V. 3. the flesh } that is, the secret-part, which hath a superfluous-sore skin upon it. So

by the flesh of the foreskin, is meant, the foreskin of the flesh: as by silver of shekels Levit. 5. 15. is meant shekels of silver, and uncleannes of man, Lev. 7. 21. is, for a man of uncleannes; and many the like. Of this foreskin, and the circumcision therof, see the notes on Gen. 17. 11. It figured the taking away of mans hereditary syn and original uncleannes, in putting off the body of the synns of the flesh, by the circumcision of Christ, Col. 2. 11. Psalm. 51. 7. And this circumcision of the child in the eight day, agreed also with the law for all other yong creatures, which were not fit to be offered unto the Lord, before the eight day from the birth, Exod. 22. 30. See Gen. 17. 12.

4 V. 4 [shal continew] Hebr. shall sit; that is, abide at home, and not come into Gods sanctuarie. So Sitting is for abiding or continuing, in Lev. 8. 35. and often. in the bloods] or, for the bloods: which word, in the plural number, usually signifieth uncleannes, or guiltynes, eyther for murder, as in Gen. 4. 10. or for natural pollution by original syn that dwelleth in all, as in this place, and after in Lev. 15. Wherefore they that are regenerate, and new creatures in Christ, are sayd to be borne, not of bloods, Ioh. 1. 13. of her cleansing] or, purification: or, of cleannes. The original word signifieth both cleansing or purification, as it is interpreted by the holy Ghost in Luk. 2. 22. and also cleannes or puritie: in which sense, bloods of cleannes, is by the Greek interpreters here translated, her clean (or pure) blood; and in Targum Jonathan it is expounded, and the 33. dayes next following, all her blood shal be clean: for, her greatest uncleannes had an end at 7. dayes, vers. 2.

33. dayes] to which add the seven dayes forementioned, and there are 40. dayes: all which time she was debarred from the holy things of the Lord. Which number of 40. dayes, is often used for the time of humiliation before God, as in the fast of Moses, Elias, and Christ our Lord: see the notes on Gen. 7. 4. So this law taught mortification and humiliation in respect of that hereditarie syn which by the pa-

rents is conveyghed to the children, Psal. 51. 7. whereby they naturally are unclean, 1. Cor. 7. 14. & children of wrath, Ephe. 2. 3. For, who can bring a clean thing, out of an unclean? not one. Iob. 14. 4. To shew the contagion hereof, not onely the child was circumcised from the impuritie of it; but the mother also cleansed by sacrifice for syn, as after in vers. 6. And this the Hebrew doctors observed, saying; No syn-offring is brought, but onely for syn, &c: and it seemeth unto me, that there is a mysterie in this matter, concerning the syn of the old Serpent, (Gen. 3.) sayth R. Menachem, on Lev. 12. holy thing] but for common things, and all civil affayres, she was clean, after the seven dayes first spoken of. The Hebrewes say, All blood that appeareth of a woman-in-child-birth, within the 33. dayes for a Male, and the 66. for a female, is called the blood of cleannes, (or of purification:) and ther is no prohibition of a woman from her husband, if she be baptised (or washed) after 7. dayes for a man-child, and after 14. for a woman child, &c. But if he lye with her that beareth a male, within any of the 7. dayes; or with her that beareth a female, in any of the 14. dayes: he is guilty of cutting off. Maimony in Issurei biyah, ch. 4. sect. 5. 2. until &c.] This law was observed by the virgin Mary, the mother of our Lord; who though he was borne without syn, (Luke 1. 35.) yet being born under the Law, (Gal. 4. 4.) and for that it became them to fulfill all righteousness, (Mat. 3. 15.) both himself was circumcised the eight day, and his mother, when the dayes of her cleansing according to the Law of Moses, were fulfilled, brought him to Jerusalem, to present him to the Lord, in the Sanctuarie, Luke 2. 21. 22.

5 V. 5. two weeks] The time of her uncleannes, and so for the dayes of her cleansing, are doubled for a female child; which continued in all, fowrscore dayes; the ground of which law, partly ariseth from nature, which causeth more superfluities, and so requireth longer time for cleansing about the female, then the male. Who so brought forth a male and a female, twins;

twins, she continued [in the bloods of her cleansing] for a female, [that is 66. dayes:] If she brought forth a child neyther male nor female, or a child both male and female; she continued [in her cleansing] for a male, and for a female both. So if she brought forth twins, the one a male, the other of neyther kindes or of both kindes; she continued both for a male and a female. If the one were a female, and the other of neyther kindes, or of both: she continued for a female onely. *Maimony in Issurei biah, chap. 10. sect. 18.*

6 V. 5. fulfilled] The woman after childbirth, brings not her offering in the 40. day for a male, or in the 80. day for a female; but on the morow, which is the 41. or the 81. and that is the day spoken of in *Levit. 12. 6.* If these dayes pass over, and she bring not her atonement, she may not all that while, eat of the holy things: as *Maimony sheweth, in Mechosrei capporah, ch. 1. f. 5.* of his first yere] *Hebr. son of his yere:* of which phrase, see the notes on *Gen. 5. 32. & Exo. 12. 5.* And of these two sacrifices the *Burnt-offring*, and *Syn-offring*, see *Levit. 1. & 4.* There were fowr sorts of unclean persons, bound to bring sacrifices for their atonement, as the Law sheweth, and the Hebrew doctors have noted: The woman that hath an yssue, and the man that hath an yssue, (*Levit. 15.*) and the woman in childbed, and the Leper (*Levit. 14.*) Every one of these, although they be cleansed, and baptised, and their Sun be set; yet are they wanting, and their cleansing is not fulfilled, so as that they may eat of the holy things, until they have brought their oblation. *Maimony in Mechosrei capporah, chap. 1. sect. 1.* a yong pigeon] *Hebr. son of a dove.* *Baal hatturin* here noteth, that in every place, he mentioneth the *Turles* before the *pigeons*, save here: the reason wherof he sayeth is this, because she brought but one. And if she could finde a dove, she should not take a turtle: because the fellow (of the turtle) would mourne for her mate, and would not couple her self with an other.

a Syn offering] By these two sacrifices, her full atonement was made with God: the Syn offering being an expiation for

her synns; the *Burnt-offring*, both for that, and for her transformation by the renewing of her minde; that her bodie might be presented a living sacrifice unto God; which graces shee received by faith in Christ. *2 Cor. 5. 21. Rom. 12. 1.* 2. See the annotations on *Levit. 1. & 4.* chapters.

V. 7. atonement for her] So these sacrifices were in respect of the womans uncleannes, not of the childes, which had circumcision the sign of purification upon it, the eight day. And wheras paines in childbirth, are unto womankind a chastisement of their syn, *Genes. 3. 16.* God by this law, gave a meanes to strengthen their faith, by making atonement for their synns in Christ, whom these sacrifices, priest, & Sanctuarie figured. That as the marriage bed is undefiled, *Heb. 13. 4.* and that state of life is without syn, *1 Cor. 7. 12.* so the children which they bring forth, are a holy seed, *Exr. 9. 2. 1 Cor. 7. 14.* & a seed of God, *Malac. 2. 15.* and women shalbe saved in childbearing; if they continue in faith, and love, and holynesse, with sobriety; *1 Tim. 2. 15.*

fountaine] that is, flux, or yssue, as, the fountaine of her blood, in *Mar. 5. 29.* is expounded, the yssue of her blood, in *Luke 8. 44.* The Chaldee translateth, the uncleannes of her blood: See the notes on *Lev. 20. 18.* Under this, all like accidents to womē within that time, are comprehended: as the Hebrew canons say, whither she bring forth one or many, yet bringeth she but one offering for them all; and this is, if she bring them forth all within the dayes of accomplishment, [that is, the 40. or 80. dayes.] As, if she bear a female, all untimely births that fall from the birth day, to the end of the 80. dayes, are counted with the first birth: if she bring forth twins, one after an other, yet bringeth she but one oblation. *Maim. in Mechosrei capporah, c. 1. f. 8.*

V. 8. find not ynough] that is, shee be poor, and not able to buy or bring a lamb; then she shall bring two doves. See the annotations on *Levit. 5. 7.* Thus God regarded the estate of his poor, & accepteth according to that a man hath, and not according

according to that he hath not, 2 Cor. 8. 12. And the mother of our Lord, offering at her cleansing this poor womans sacrifice, (Luk 2. 22. 24.) it sheweth us both the humilitie, & the grace of our Lord Iesus Christ, that though he was rich, yet for our sakes he became poor, that wee through his povertie might be rich, 2 Cor. 8. 9. One for a Burnt-offring) When Burnt-offerings and Syn-offrings were brought together, the Syn-offring was first offered, Exod. 29. 14. 18. Levit. 8. 14. 18. & 9. 7. 8. 12. 15. 16. So in this place Sol. Jarchi observeth from the Talmud, that howsoever the scripture nameth the Burnt-offring first, yet for offring, the Syn-offring was before the Burnt-offring.

CHAPTER 13.

1. The lawes and tokens wherby the Priest is to be guided in discerning and judging the plagues of Leprosie, arising of a swelling, or of a scab, or of a bright-spot; 18. or of a bile; 24. or of a Burning. 29. Of the Leprosie in the head, or beard. 38. Of the freckled-spot. 40. Of the Leprosie in the bald head, or forehead. 45. How the Lepers are to be arrayed, and put out of the camp. 47. The Law for discerning the Leprosie in garments, and skins; and burning them that were unclean.

1 **A**ND Iehovah spake, unto Moses
2 and unto Aaron, saying. A
man, when there shalbe in the skin of
his flesh, a swelling, or a scab, or a
bright-spot; and it be in the skin of
his flesh, like to the plague of leprosie:
3 then he shall be brought, unto Aaron
the Priest; or, unto one of his sonns,
the Priests. And the Priest shall see,
the plague in the skin of the flesh; and
if the haire in the plague, be turned
white; and the sight of the plague, be
deeper than the skin of his flesh; it is
the plague of leprosie: and the Priest
shall see him, and pronounce him un-

clean. And if the bright spot, be
white, in the skin of his flesh; and the
sight therof, be not deeper than the
skin; and the haire therof, be not tur-
ned white: then the Priest, shall shut-
up the plague, seven dayes. And
the Priest shall see him, in the seventh
day: and behold if the plague, stan-
deth in his eyes; and the plague spread
not, in the skin; then the Priest shall
shut him up, seven dayes, the second
time. And the Priest shall see him,
in the seventh day, the second time:
and behold, if the plague be some-
what-dark; & the plague spread not,
in the skin: then the priest shall pro-
nounce him clean, it is a scab; and he
shal wash his clothes, & be clean. But
if the scab spreading spread-abroad,
in the skin; after that he hath been
seen of the priest, for his cleansing:
then he shalbe seen the second-time,
of the priest. And if the priest see,
that behold, the scab spreadeth, in the
skin: then the Priest shall pronounce
him unclean, it is a leprosie.

The plague of leprosie, when it
shall be in a man: then hee shalbe
brought, unto the priest. And the
Priest shall see; and behold if a white
swelling, be in the skin; and it, hath
turned the haire white: and livelynes
of living flesh, be in the swelling. It is
an old leprosie, in the skyn of his
flesh; and the preist shall pronounce
him unclean: he shall not shut him
up, for he is unclean. And if the le-
prosie break-out abroad, in the skin;
and the leprosie cover, all the skin of
the plague; from his head, even to
his feet: to all the sight, of the eyes
of the priest. Then the priest shall

4

5

6

7

8

9

10

11

12

13

shall see; and behold, if the leprosie hath covered, all his flesh; then he shall pronounce the plague clean: all of it, is turned white, he is clean. But in the day, that living flesh, is seen in him; he shall be unclean. And the priest shall see the living flesh, & pronounce him unclean: the living flesh, it is unclean, it is a leprosie. Or when the living flesh, turn again, & is changed into white: then he shall come, unto the priest. And the priest, shall see him; and behold, if the plague be turned, into white: then the priest, shall pronounce the plague clean, he is cleane.

And flesh, when there shall be in it in the skin therof, a bile: and it is healed. And there be, in the place of the bile, a white swelling; or a bright-spot, white somewhat-reddish: then it shall be shewed, to the Priest. And if the Priest see it; and behold the sight therof, is lower then the skin; and the haire therof, is turned white: then the Priest shall pronounce him unclean, it is the plague of leprosie, it is broken-out in the bile. But if the Priest see it, and behold there is no white haire therein; and it is not lower, than the skin, & it is somewhat-dark: then the priest shall shut him up, seven dayes. And if it spreading spread abroad, in the skin: then the Priest shall pronounce him unclean, it is the plague. But if the bright-spot stand in his place, and spread not; it is an inflammation of the bile: and the priest, shall pronounce him clean.

Or flesh, when there shall be in the skin therof, a burning of fyre: and the liveliness of the burning be, a

bright-spot, white somewhat reddish, or white. Then the Priest shall see it, & behold if the haire be turned white, in the bright-spot; & the sight thereof, be deeper than the skin; it is a leprosie; it is broken-out, in the burning: & the priest, shall pronounce him unclean; it is, the plague of leprosie. But if the Priest see it; and behold there is no white haire in the bright-spot; and it is no lower than the skin, & it is somewhat-dark: then the priest shall shut him up, seven dayes. And the priest shall see him, in the seventh day: if spreading it be spread abroad in the skin; then the priest, shall pronounce him unclean; it is the plague of leprosie. And if the bright-spot, stand in his place, and spread not in the skin, and it be somewhat-dark; it is, a swelling of the burning: and the priest shall pronounce him clean; for it is, an inflammation of the burning.

And man, or woman; when there shall be in him, a plague: on the head, or on the beard. Then the priest, shall see the plague; and behold if the sight therof, be deeper than the skin; and there be in it, yellow thin haire: then the priest shall pronounce him unclean, it is a skall; it is a leprosie of the head, or of the beard. And if the priest see the plague of the skall; and behold the sight of it, is no deeper than the skin; and there is no black haire in it: then the priest shall shut-up, the plague of the skall, seven dayes. And the priest, shall see the plague, in the seventh day: and behold if the skall spread not; and there be in it, no yellow haire; and the sight of the skall, be no deeper than the

- 33 skin. Then he shal shave himself; but the skall, shall he not shave: and the priest, shall shut up the skall, seven
 34 dayes, the second time. And the priest shall see the skall, in the seventh day; and behold, if the skall be not spread in the skin; & the sight thereof, be no deeper then the skin: then the priest, shall pronounce him clean; and he shall wash his clothes, and be clean.
- 35 But if the skall, spreading spread abroad, in the skin; after his cleansing:
 36 Then the priest, shall see him; and behold, if the skall be spread, in the skin: the priest shall not seek, for yellow hair, he is unclean. But if the skall, stand, in his eyes, and black hayre be growen up therein, the skall is healed, he is clean: and the priest, shall pronounce him clean.
- 37 And man, or woman, when there shalbe in the skin of their flesh, bright spots: white bright-spots. Then the priest shall see; and behold if in the skin of their flesh, be bright-spots, darkish white: it is a freckled-spot, that groweth in the skin, he is clean.
- 38 And a man, when his head, hath the haire fallen off: he is bald, he is
 39 clean. And if his head hath the haire fallen off, from the part towards his face: he is forehead-bald, he is clean.
- 40 And if there be in the bald-head, or in the bald-forehead; a plague, white somewhat-reddish: it is, a leprosie sprung up; in his bald-head, or in his
 41 bald-forehead. And the priest, shall see it, & behold if the swelling of the plague, be white somewhat-reddish; in his bald-head, or in his bald-forehead: as the sight of leprosie, in the
 42 skin of the flesh. He is a leprous man, he is unclean: the preist, shall pronounce him utterly unclean; his plague, is in his head. And the Leper, in whom the plague is; his clothes, shalbe rent; and his head, shalbe bare; and he shall put a-covering upon his upper-lip: and he shall cry, unclean unclean. All the dayes, that the plague shalbe in him; he shalbe unclean, he is unclean: he shall dwell alone; without the campe, shall his dwelling be.
- 43 And a garment, when there shalbe in it, the plague of leprosie: in a wollen garment, or in a linnen garment. Eyther in the warp, or in the woof; of linnen, or of wollen: or in a skin, or in any work of skin. And if the plague be, greenish, or reddish, in the garment, or in the skin; or in the warp, or in the woof, or in any vessel of skin; it is a plague of leprosie: and shal be seen, of the priest. And the Priest, shall see the plague: and shall shut up the plague, seven dayes. And he shall see the plague, on the seventh day; if the plague be spread in the garment, eyther in the warp or in the woof, or in a skin, of all that is made of skin, for a work: the plague, is a fretting leprosie, it is unclean. And he shall burne the garment, or the warp or the woof; in wollen, or in linnen; or any vessel of skin, wherein the plague shalbe: for it, is a fretting leprosie, it shalbe burnt, in fyre. And if the Priest shall see, and behold, the plague is not spread, in the garment, or in the warp, or in the woof: or, in any vessel of skin. Then the priest shall command, that they wash, that wherein

wherin the plague is: and he shall shut
it up, seven dayes, the second time.
55 And the priest shall see; after the
plague is washed; and behold, if the
plague hath not changed his colour,
and the plague be not spred; it is un-
clean; thou shalt burne it in fyre: it is
a fret inward; in the bare-inside ther-
of, or in the bare-outside thereof.
56 And if the Priest see; and behold, the
plague is somewhat-dark, after it is
washed: then he shall rend it, out of
the garment, or out of the skin; or
out of the warp, or out of the woof.
57 And if it be seen still, in the garment,
or in the warp, or in the woof, or in
any vessel of skin; it is a plague break-
ing-out-abroad: in fyre thou shalt
burn it; that wherein the plague is.
58 And the garment, or the warp, or
the woof, or any vessel of skin, which
thou shalt wash; and the plague be
departed from them: then it shal be
washed the second-time, and shal be
59 clean. This is the law, of the plague
of leprosie, in a garment of wollen, or
of linnen; or in the warp, or the woof;
or any vessel of skin: to pronounce it
clean, or to pronounce it unclean.

Annotations.

2 **A** Man] or Woman; Hebr. *Adam*, u-
sed for all mankind: as in vers 29.
meaning all Israelites and profe-
lytes; to whom the law following doeth
perteyn. So the Hebrew doctors explayn
it; *All are defiled by the plague (of Leprosie)
though it be a child of a day old, and servants.
But not infidels, nor strangers that sojourn (a-
mong the Israelites:)* Maimony treat. of
Leprosie, ch. 9. s. 1. Here the law is given
for the third sort of uncleannes, which
proceedeth outwardly from the bodies,

garments, or houses of men; challi-
sed for their syns by the hand of God:
for so leprosie was often layd upon men
for syn, as the examples of *Mare Moles*
sister, *Numb. 12.* of *K. Vzziah*, *2 Chron. 26.*
and of *Gehazi*, *2 King. 5.* are manifest. See
the notes on *Lev. 11. 2.* & *12. 2.* a swell-
ing] or rising; in Hebrew *Seeth*, in Greek,
Oulee, that is a scarr. Of this he treateth
in vers 9. 10. &c: and of the third and last,
the Bright-spot, (with the Scab which is
neer unto it,) Moses speaketh in the first
place. a scab,] or scurf, named in
Hebrew *sapachath*, that is, a cleaving-thing:
in Greek *semastra*, a signification. This the
Hebrew doctors say is of two sorts, the
one neer unto the forsayd Swelling; the
other, neer to the Bright-spot alter menti-
oned: between which two, it is therefore
here placed, as an adjoynt to them both.
So *Charuni* here sayth, *Sapachath* is an ad-
joynt to the Swelling, & an adjoynt to the Bright-
spot: it breedeth of the one, and of the o-
ther. bright-spot] or fore, whe-le, pim-
ple, which is white and glittering; as
both the Hebrew, Greek and Chaldee
words signify. Vnto which the Hebrew
doctors add agayn the scabforementioned,
which groweth of the bright-spot, as the o-
ther did of the swelling: so making two
principall, the Bright-spot, and the Swelling;
and two secundarie, the scabs arising of
the former, sower in all. They say; There
are foure appearances (or sorts) of leprosie in the
skin of the flesh, which are these: first an excee-
ding whitenes, then which there is no greater,
which appeareth in the skin of the flesh like
snow, and it is called [baheereth] a bright-spot.
Secondly a whitenes which is a little inferiour to
that, which appeareth like the clean wooll of a
lamb the first day it is born; and it is called [Se-
eth] a swelling. Thirdly a whitenes litle infe-
iour to the swelling, which appeareth like the
plaster of the wall of an house; it groweth of a
bright spot, and is called [Sapachath] a scab.
Fourthly a whitenes litle inferiour to the plaster
of a wall, which is like the filme of an egg, and
groweth of a swelling, and it is also called a scab:
Maimony in treat. of Leprosie, chap. 1. sect. 2.

& Talmud Bab. (in Negagim. c. 1. f. 1.) accordeth hereunto. These sundry sorts of Leprie in the body, figured the many synns, which infect and defile mans soule: and for which God plagueth him, til his stripes stinck, and are putrified, because of his foolishnes: Mark 7. 21. 22. 23. Psal. 38. 6.

the skin] Hereupon they say, the places within the eye, and within the eare, and the nostrils, and the mouth, and the winckles of the belly and of the neck, and under the brest; also the armbolles, and soles of the feet, and the nailes, and the head and beard which have hayr upon them; these places in a man are not defiled with a bright-spot, neyther doth the plague spread within them, &c. for these are not the open skin, but some of them have no skin; other some have a skin, but covered, not open. Maimony treat. of Leprosie, ch. 6. f. 1. to the plague] that is, like to, or according to the plague: meaning, white. The Greek sayth absolutely, the plague.

leprosie] or lepie; which word we borrow from the Greek lepra: so called of scales like fish scales, which grow upon leprous bodies: in Hebrew it is named Tsaragath, which is a fretting-sorenes, or peising-infectious-scabbednes, & in colour white, as is noted on Exod. 4. 6. So the Syriak Grab, signifieth Scabbednes: but the Chaldee Segiruth is so named of Shutting up, because the disease caused men to be secluded. The Hebrewes say, The leprosie of the skin of the flesh, is that which makes the place whiter then the (other) skin; and the whitenes is as the filme of an egge, or any thing superiour unto it: but if the whitenes be inferiour to the filme of an egg, it is not the leprosie, but a freckled spot (or morphew, Levit. 13. 39.) Maim. in treat. of Leprosie, ch. 1. f. 1. And if there be, with any of the four sorts of whitenes forementioned, a red colour also mixed: that is likewise a Leprosie; as is after observed, on v. 19. 20.

3 V. 3. the Priest [shall see] or, look upon, and consider it; teaching a care to discern and judge rightly. The plagued man is sent to the priest of God, (not to the Physitian of the body,) that he might acknowledge his chastisement to be of God

for syn, (the knowledge wherof is by the Law, Rom. 3. 20. & 7. 7.) and might by repentance and faith in Christ, be forgiven and healed. Deut. 28. 22. Job. 33. 27. 28. Esal. 39. 11. 12. Nam. 12. 10. 13. Of this the Hebrew canons say, All men may lawfully see the plagues, save he himselfe that hath the plague: but though all may see them, yet the pronouncing unclean or clean, depends upon the Priest. As, when a Priest knows not to discern it; a wise man may see it, and say unto him, pronounce him unclean; and the Priest pronounceth, unclean: say clean; and the Priest sayth, clean: Shut him up, then the Priest shutteth him up: as it is written (in Deut. 21. 5.) by their mouth, shal every controversie and every plague be. And though the Priest be a child, or a fool; the wise man speaketh unto him, and he eyther makes him absolutely unclean, or freeeth him as clean, or shutteth him up. This is meant, when the Priest relyeth upon the words of the wise man: but if the priest look on it, and rely upon himself; it is unlawful for him to look on any plague, until a master have taught him, and he be expert in all plagues (or sores) and in the names of them; in all plagues that are on men, and on garments: and on howses. Maim. treat. of Leprie ch. 9. f. 1. 2. and Talmud Bab. in Negagim, c. 2. sect. 1.

white] this is the certayn colour to discern the lepie. But the white haire which is the signe of uncleannes by leprosie, is not less then two haire. And they must be white at the root. And must be in the body of the bright spot. And turned white by the sore, v. 10. (not white before naturally.) The whitenes of the haire maketh unclean in any of the (fower) sorts, whether it be white as snow, or white in an inferiour degree. Maim. treat. of Leprie, chap. 2. The whitenes of the hayre, (as Chazkuni on this place sayth,) was a signe that the flesh was weakened, the natural vigour therof decayed: for the plague mortifieth the flesh. And so old men when they grow weak, their hayres turne white. But if the haire be white, before the plague commeth, it is no signe of uncleannes. It figured the decay of spiritual strength in the soule by the power of syn reigning therein, Hos. 7. 9. Ezek. 16. 30. Rom. 7. 5. 9. 13.

fight of the plague] that is, the plague to see to, (or in sight.) deeper] in Greek, lower. Sol. Iarchi expresseth it by a similitude, as the appearance of the Sun is deeper then the shadow. The nature of the Leprie, is to fret, eat and consume the flesh, as the original name implieth, and as may be seen by Marie who was smitten with this plague, Num. 12. 12. Let her not be as one dead, of whom the flesh is half consumed. And when Naaman was cured of his leprosie, his flesh is sayd to come againe, 2 King. 5. 10. 14. This signified the nature of Syn, & in special of heresie, which eateth as a canker, 2 Tim. 2. 17. pronounce him unclean] or, declare him unclean: the Hebrue phrase, (as also the Greek and Chaldee) is, make him unclean, or pollute him; and in vers. 6. cleanse him: which is meant of pronouncing or manifesting him so to be, with power: as Iarchi expoundeth it, he shal say unto him Thou art unclean. So Ezekiel is sayd to destroy the citie, when he pronounced or prophesied the assured destruction of it, Ezek. 43. 3. And the ministers of Christ are sayd to binde and to loose, to remitt synns, and to reteyn them; when they certainly declare them so to be, by the word of God, Mat. 16. 19. & 18. 18. Ioh. 20. 23. So here, before the Priest may make him unclean, God (by these signes) sayth, it is the plague of leprosie; and so often in this chapter. Accordingly the Hebrew doctors say, A priest that maketh unclean, him that is clean; or maketh clean, him that is unclean; doeth not any thing; for it is sayd, He is unclean, and the Priest shall make him unclean (Levit. 13. 44.) he is clean, and the priest shall make him clean. Maimony, treat. of Lepr. c. 9. f. 3.

4 V. 4. deeper] Any appearance of leprosie in the skin of the flesh, is not called the plague (of leprosie,) neyther defileth it a man, until the appearance of the plague, be deeper then the skin of the flesh, &c. Maimony, treat. of Lepr. ch. 1. sect. 6. (shut up the plague) in Greek, separate the plague: that is, him that hath the plague; or, the plagued man. A figurative speech, often used in the scriptures; as Charge, Ezek. 44. 11. is for such as have

charge: and 6 thou Pride, Jer. 50. 31. for, thou proud man. If the uncircumcision keep the righteousness of the Law, Rom. 2. 26. thapus, the uncircumcised man. So Dreamis, for Dreamers, Jer. 27. 9: and, wickednes perverteth syn, that is, the synner, Prov. 13. 6. and sundry the like. And that such is the meaning here, appeareth plainly by the 12. verse. This shutting up of the suspected leper, taught a care of righteous judgment according to Gods law, upon certaine knowledge; that nothing be judged before the time, 1. Corin. 4. 5. but to expect til God reveale synns, of which some are open before hand, going before unto judgment, and some follow after, 1. Tim. 5. 24.

V. 5. the Priest] This is meant of the same Priest that saw him before; because he must consider, whether the plague be as it was before, or changed. So by the Hebrew canons, The Priest that saw the plague at the first; he is to see it at the end of the first seven dayes, and at the end of the second seven: &c. If the Priest that saw him at the first, be dead; or sick; an other priest may look on him; but this second, may not pronounce him unclean by the spreading (of the sore) because he knoweth not whether it be spread or no. Maim. in Lepr. ch. 9. f. 4. in the seventh day] except it be the Sabbath: for so they write; On any day, they look on them that have the plague, except on the Sabbath, and festival day. If the seventh day fall out to be the Sabbath or feast; they put him off, til the day following. Maimony treat. of Lepr. ch. 9. sect. 7. And he sayth, in the seventh day; wherupon Chazkuni noteth, He doth not make him arie seven full dayes, to teach thee, that a part of the day, is as the whole. standeth in his

eyes] that is, in the Priests eyes; as the Greek translateth abideth before him. or, standeth in his colour, as after in vers. 55. the eye is used for the colour of the plague; and thus the Chaldee expoundeth it, standeth as it was. By standeth, meaning keeps at a stay: being neyther whiter, nor spread wider. Therefore the man thus plagued must doe nothing to the sore, wherby to change the natural state of it. So the He-

brew canons say, He that pulleth off the signes of uncleannes, eyther all or some; or that seareth the quick flesh, all or part of it; or that clitteth out all the spot out of his flesh, or out of his garment; or out of his house; whether it be before he come to the priest, or in the time of his shutting up, or when he is pronounced unclean, or when he is freed: loe he transgresseth the commandment, which sayth, (in Deut. 24.8.) Take heed in the plague of leprosie, that thou observe diligently, to doe all that the Priests the Levites shall teach you: as I commanded them, so shall ye observe to doe: that he pull nothing off, nor cut it out. Maimony in Lepr. ch. 10. sect. 1.

6 V. 6. the seventh day the second time] This the Hebrewes expound to be the thirteenth day, from the first: because the seventh day goeth to the count of the first week, and to the count of the second week, in all plagues, whether they be upon men, or on house, or on garments. In the dayes between, what signes for ever tell out; they might doe nothing. Maimony in Lepr. ch. 9. f. 9. 10. And in two weeks, the case was fully tried; for pronouncing him clean or unclean; he was to be shut up no longer; so the Talmud (in Nega. ch. 3. f. 3.) sayth, The skin of the flesh, is made unclean in two weeks, and by three signes; by white haire, (Lev. 13. 3.) by quick flesh, (Lev. 13. 14.) and by spreading, (Lev. 13. 8.) somewhat-dark] or dimm, obscure; namely of a more dark colour, then any of those four sorts of whitenes, which make it leprosie. The Hebrewes explaine it thus. There are three signes of uncleannes, in the leprie of the skin of the flesh, white haire, and quick flesh, and the spreading (of the sore.) and these three are expressed in the law. As, who so hath a bright-spot grow upon him, and in it white haire, or quick flesh, when the priest looketh on him, he shall pronounce him absolutely unclean. If there be no white haire in it, nor quick flesh: he shall shut him up 7. dayes; & in the seventh day shall look upon him, whether any white haire be grown in the bright-spot, or any quick flesh, or that it be spread: if there be, then he is to be pronounced unclean. If no quick flesh, nor white haire be grown upon it, neyther it be spread in the skin: he shall shut him

up the second week. If any of these three grow upon him in that time, he shall pronounce him unclean; if not, then he is clean and he shall see him free; for there is no shutting up, for plagues in the skin of the flesh, more then two weeks. And if after he is freed and cleansed, the plague doe spread, or there grow on it white haire, or quick flesh; then is he absolutely pronounced unclean. The bright-spot, that is very white as snow, and after the shutting up, becometh somewhat dark like the filme of an egg; or, that which was at first like the filme of an egg, and is made like snow; loe this is as it was (before): for the greater brightness of the appeayance, is no signe of uncleannes; neyther is the darknes thereof a signe of cleannes; except it be become lesser then the four sorts (formentioned;) and be made somewhat darker then the filme of an egg; so that it be made a freckled spot, and therefore clean, (Lev. 13. 39.) If it be so, what is that which is sayd in the Law, (Levit. 13. 6.) if the plague be somewhat-dark eye? It is, that if it be somewhat-darken then the four sorts (of white,) he is clean. Likewise, if it be not somewhat darker, neyther be spread, nor have white haire grow on it, nor quick flesh, behold he is clean. Maimony treat. of Leprie, ch. 1. sect. 10. 11. a scab] in Hebrew, Missachath, that is, a thing adjoining, or cleaving: larchi sayth, it is the name of a cleane plague (or sore.)

wash his clothes] and how much more his body, (sayth Chazkuni,) forasmuch as he stood suspected of uncleannes: and as larchi sayth, because he was bound to be shut up, he is called unclean, and needeth to be washed. This signified, that even upon lesser chastisements for syn, men should reforme their wayes, and by the spirit of sanctification from God, (figured by waters, Ezek. 36. 25. 26. 27.) should indeavour to perfect holynes in his feare, 2 Cor. 7. 1. Hebr. 10. 22. For though the man was pronounced clean, (namely from leprosie,) yet was he to wash, and be clean: teaching that the righteous man, is not wholly clean, but needeth still to be washed; repenting, acknowledging and asking mercie of God in Christ, and amending his life, Prov. 20. 9. 1 Job. 1. 9. 9. 10. And herewith

with we may compare that speech of Christ; He that is washed, needeth not save to wash his feet; but is clean every whit. John. 13. 10.

V. 3. spreadeth] The spreading maketh unclean, whersoever it is, if it be in any of the appearances (or sorts) of the plague (of leprosie, mentioned in Lev. 13. 2.) but if it be in a freckle spot (Lev. 13. 39.) it is no spreading. Also, the spreading is no signe of uncleannes, untill it be after the shutting up: but if at his first coming, the priest seeth the plague that it spreadeth and goeth on, he shall not pronounce him unclean, but shut him up till the week's end, and then look upon him agayne. Maim. treat. of Lepr. ch. 4. sect. 1. 2. The change of naturall colour, the deepnes of the sore, (v. 11. 3.) and the spreading of the same, being the chief signes of leprosie: signified the malignitie and contagion of syn, which eateth at the gangrene, 1 Tim. 2. 17. causeth no soundnes in the flesh, nor peace in the bones, Psal. 38. 4. but changeth the state of man: Lam. 4. 1. 7. 8.

pronounce him unclean] for the spreading signified that more corruption was still within the bodie; and the inward parts were not sound. And it figured the dominion of syn in our mortall bodies; which maketh men unclean in Gods sight; for such are free from righteousness, and not under grace; Rom. 6. 17. 18. 20. **V. 9.** The plague] to weede the other principall plague, that cometh of a swelling, first mentioned in v. 1. but handled here in the second place.

V. 10. and livelynes of living flesh] or, quicknes (reviving) of quick flesh: by livelynes meaning soundnes, or recovery, as after in v. 14. and as the Greek here expoundeth it, and in v. 15. living flesh, is in Greek sound flesh: and in other scriptures when men were healed of their wounds or sores, they are sayd in Hebrew to live, that is, recover health, as in Isai. 5. 8. 13. King. 10. 7. So the Hebrewes, 29 Sol. Iarchi here sayth, Livelynes is Soundnes (that is, soundnes) in other language, when some of the whiteness which is within the swelling is turned like the flesh, that also is a signe of uncleannes. The

Chaldee translateth it, a mark (or signe) of living flesh. The reason hereof was, that leprosie did mortifie, or make the flesh dead, Numb. 12. 12. The Hebrewes also here take and, for or; saying, it is not necessary that there be them both, the hayr, and the living flesh, but eyther of them is a signe of uncleannes: and it is not written, white hayr, with the livelynes of living flesh &c. Maimony in treat. of Lepr. ch. 3. sect. 4.

V. 11. It is an old leprosie] or, The leprosie, is weat-old, in the skin. The Hebrew doctors say; The livelynes (or, quicknes of flesh) is no signe of uncleannes, untill it be as big as a lentile (or small vetch) square, or bigger then so. If it be scattered abroad, so that the living flesh be as a grain of mustard seed in one place, and as much in another place, though all be within the bright spot, they are not to be counted together so big as a lentile, untill it be in one place, in the midst of the bright spot, as big square, or bigger then a lentile. Living flesh & flesh, in any appearance (or colour); whether it be red, or black, or white, yea though it be not of those sorts of white forementioned. Neither is living flesh a signe of uncleannes, till it be within the body of the bright spot. &c. Maim. treat. of Lepr. 3. sect. 1. 2. 3.

V. 12. of the plague] that is, of him that hath the plague: as in v. 4. So v. 13. 17. &c. [to all the sight of the eyes] that is, whosoever the Priest looketh, with all his heed and diligence. From these words, the Hebrew doctors gather, that although a priest that had blemishes, might look on a leper, yet he that was blind though but in one eye, or that was dim sighted, might not look on him that had the sore. Moreover they say, they looked not on the sores, but in the day time &c. for in all this busynes, (the scripture) sayth, IN THE DAY; and, IN THE DAY. They looked not on them in the morning, nor in the evening, nor within any house, nor in a cloudy day, neither at noon day &c. but in the fourth and fift hour, (that is, at 10. and 11. of the clock before noon,) and in the 8. and 9. hour, that is, at two and three of the clock in the after noon,) whether the plague were

on men, or on garments, or on houses. *Maim. in treat. of Lepr. ch. 9. sect. 5. 6. and Thalmud. in Negagim, c. 1. f. 6.* This they observed, because in the morning and evening, the light is not clear; and at noon, the brightness dazeleth, and may cause to mistake the colour.

13 V. 13. pronounce the plague clean] Hebr. make-clean the plague, that is, pronounce him clean that hath the plague. Hereupon they say, Every unclean person when the leprosie breaketh out abroad over all his (body,) is clean. If there appear upon him, quick flesh, so much as a lentile, he is unclean: if again he be all covered with leprosie, he is clean. If (quick flesh) appear again, he is unclean; though the quick flesh begin to appear an 100. times &c. *Maim. treat. of Lepr. ch. 7. f. 5.* This is explained by Moses himself, in the verses following: and the naturall reason hereof seemeth to be; that when the disease is all driven out, it argueth strength and soundnes in the inward parts.

15 V. 15. living flesh] the Greek translateth it sound (or whole) flesh: see vers. 10. it is a leprosie] This is one of the most remarkable things in all this Law, that quick or sound flesh in the sore, should be judged leprosie, and the man unclean: whereas if the leprosie covered all his flesh, he was pronounced cleane, v. 13. And hereby the Holy ghost seemeth to teach, that if we would judge our selves, we should not be judged of the Lord, 1 Cor. 11. 31. If we confess our synns; he is faithfull and just to forgive us our synns; and to cleanse us from all unrighteousnes; 1 Joh. 1. 9. But if any quick or sound flesh, any part of health or life be pretended in our sinfull nature, or any whit of righteousness by the works of the Law, (by which no flesh shal be justified, Gal. 2. 16.) then God pronounceth us unclean, for we cannot be justified but by the faith of Jesus Christ, Gal. 2. 16. And by grace we are saved, Eph. 2. 5: so then it is no more of works, otherwise grace is no more grace, Rom. 11. 6. & whosoever are justified by the law, are fallen from grace, Gal. 5. 4. Wherefore David, that he might finde grace in the eyes of God,

acknowledged there was no soundnes in his flesh: Psalm. 38. 4. 8.

V. 18. flesh] the Chaldee translateth it a man: and so the word flesh often signifieth, as is noted on Gen. 6. 12. though here it may be taken properly. So in vers. 24.

a bile] in Hebrew Shechin, which signifieth an-hot-ulcer, or pusch; which is with inflammation, yet differing from the burning after mentioned, in vers. 24. for that is with fyre properly; but this may proceed outwardly of a stroke with a stone, or with wood, and the like; or from inward diseases, inflammations, burning-fevers, and the like, which break out and corrupt the skin: as the Hebrew doctors doe distinguish them, *Maim. treat. of Lepr. ch. 5. f. 1.* Such biles, figured synns and punishments for them, Exod. 9. 9. 10. Deut. 28. 27. Rev. 16. 2.

is healed] A bile, or a burning, all the while they are matterie sores, make not a man unclean at all. But if they have been fully healed, though the place have a scarr, and be not like the rest of the skin, yet is it as the skin of the flesh for any thing, & they become unclean by three signes, and are to be shut up as is before declared. *Maim. ibid. c. 5. sect. 3.* The healing of the bile, figured the forgiveness of syn, & release of punishment for the same; Exod. 15. 26. Mat. 13. 15. with Mark 4. 11. Psalm. 41. 5.

V. 19. or a bright-spot] the same equitie is, for the scab of the bright spot, and the scab of the white swelling, forementioned; as the Hebrewes affirm: *Maim. in Lepr. ch. 1. f. 4.* somewhat-reddish] that hath any red colour, little or much, mingled with it. Which mixed appearance, the Hebrew doctors distinguish, and compare with the fowr appearances (or sorts) of white before mentioned, by this similitude, of fowr cups full of milk; and in the first cup there are mixed two drops of blood; in the second, fowr drops; in the third, eight drops; and in the fourth, sixteen drops. The mixture in the bright spot, hath the appearance of (the milk in) the fourth cup: and the mixture in the swelling, is as the appearance of the third cup. The mixture in the scab of the bright spot, is as the appearance of the second cup: and the mixture

18

19

ture

ture in the Scab of the swelling, is as the appearance of the first cup. All these mixed appearances, are accounted as one. Maimony treat. of Lepr. ch. 1. sect. 4. 5. The Greek translateth, white or somewhat-reddish, as if they were distinct. So after in vers. 42.

20 V. 20. plague of leprosie] This sore, arising of a bile after it was healed, vers. 18. and now turned to a worse, even to a leprosie; sheweth how synns after we are healed of them, when they returne, doe make us worse then before: as the Apostle sayth, If after they have escaped the pollutions of the world, through the knowledge of the Lord and saviour Iesus Christ, they are againe intangled therin, and overcome: the latter end is worse with them then the beginning. 2 Pet. 2. 20. Wherefore our Saviour also sayd; Behold, thou art made whole, syn no more, lest a worse thing come unto thee. Ioh. 5. 14.

21 Vers. 21. seven dayes] for the former, they might be shut up twise seven dayes, v. 5. Moles for this and the next sort, mentioneth but once. So the Hebrew doctors say, The Bile, and the Burning doe make one unclean, in one week, and by two signes; by white haire, and by the spreading. [And there is for them, no shutting up, but one week.] Talmud in Negagim, ch. 3. f. 4. Maimony treat. of Lepr. ch. 5. sect. 4.

22 V. 22. it is the plague] to weet, of leprosie, as the Greek version addeth.

23 V. 23. an inflammation] or, a skarr, a print, as the Greek and Chaldee doe translate it: so in vers. 28. The Hebrewes explyne it thus; If the Bile and the Burning begin to be quick, and to heale; and there come upon them a rinde like the rinde of garlik; that is the Tzarebeth (or inflammation) of the Bile, spoken of in the Law; and the Michjath (or cured-skarr) of the Burning spoken of there &c. Maimony treat. of Lepr. ch. 5. f. 4. pronounce him clean] to weet, from the contagion of leprosie. By this was figured, that though the signes and marks of our former synns (which God hath healed by forgiveness) doe remayne in us; yet if they spread not, that is reigne not in our mortall bodie; they shall not be imputed unto us, but

forgiven; for we are not under the Law, but under Grace. Rom. 6. 12. 14. 1 Ioh. 1. 9. 10. 2 Cor. 12. 9.

V. 24. flesh] in Chaldee, a man; as v. 18. burning off fyre] The Hebrewes understand this properly, to be doen with coles, embers, red-hot yron or the like: Maim. in Lepr. ch. 5. sect. 1. This also figured syn, as, Can one goe upon hot-coles, and his feet not be burnt? So he that goeth in to his neighbours wife, whosoever toucheth her, shall not be innocent; Prov. 6. 12. 29. Livelynes] that is, living or quick flesh; meaning, soundnes, or the cured-skarr. This seemeth to answer unto the word healed in v. 18. and so the Greek here translateth it (hugiasthen) a healed-place; and the Chaldee (rosbem) a skarr, or print; and to these, the old Latine version agreeth; and the Hebrew doctors, as is before noted on v. 23. The Hebrew also which properly signifieth Living, is used for healing or recoverie, as is shewed on vers. 10.

be] that is, become, or have in it a bright spot. or white] that is, onely white, without any red mixed: see the notes on v. 19.

V. 25. leprosie] The reason and signification herof, was the same before noted on vers. 20.

V. 26. somewhat-dark] not so white as any sort of leprosie; see v. 6. seven dayes] to weet one seven, not more, as is before noted on vers. 21.

V. 28. an inflammation] or, skarr, print, character; as the Greek and Chaldee translate: see vers. 23. where also the meaning hereof is shewed.

V. 29. plague] the Greek addeth, the plague of leprosie.

V. 30. a skall] in Hebrew Nethek, which is a name peculiar to the Leprie on the head or beard, not on other places, and it hath the name of breaking or plucking up. And so the Greek also nameth it Thrausma, a broken sore. The Hebrewes describe it thus. The plague of the head or beard, is when the haire that is on them, falleth off by the roots, and the place of the haire remayneth bare; and this is that which is called Nethek.

24

25

26

28

29

30

Nethek. Maimony treat. of Leprie, ch. 8. f. 1.
 or of the beard] this teacheth that they are counted two several, sayth Maimony *ibidem* sect. 14. Hayre is both an ornament to the bodie; and a signe of naturall strength, as proceeding from kindly heat and moisture: which when they fayle, and corrupt humours come in place, there breedeth a leprosie in the bodie: wherby God figured a like estate in the soule, destitute of the heat of his spirit, and moisture of grace, and replenished with synfull corruption.

31 V. 31. no black hayre] for black haire, is a signe of healing, *vers. 37.* as in nature it signifieth health; and strength of bodie: wherfore Christs Locks are in mysterie sayd to be black as a Raven, *Song. 5. 11.* Yellow haire and thin (or small) is a signe here of the lepry, *vers. 30:* as arguing decay & corruption of nature. And the yellow haire spoken of in this busines, (as the Hebrewes say,) is that which is of the colour of gold; and that which is called thin (or small) is that which is short: but if it be long, though it be yellow as gold, it is no signe of uncleannes. Two yellow small haire, are a signe of uncleannes; whether they be one hard by another, or one farr from another; whether they be in the midst of the skall, or in the edge of it; whether they be there before the skall, or the skall be there before the yellow haire; it is a signe of uncleannes: Maimony in *treat. of Leprie, ch. 8. sect. 4.* the plague] that is, him that hath the plague: as *vers. 4.* So in v. 33.

33 V. 33. [have himself] The manner hereof, they say, was this; he shaved (the haire that grew) without the skall, or left two haire close by it, that they might discern whether it spread or no. Maim. in *Lep. ch. 8. f. 3.* the second time] and no more. Ther is no shutting up for the skall, more then two weeks; and if after he be released, there grow yellow haire therein, or it spread; he shall then be pronounced unclean. Maim. in *Lep. ch. 8. sect. 2.* See before on *vers. 6.*

37 V. 37. [stand in his eyes] in Chaldee, stand as it was, to weer, at a stay, without spreading: see *vers. 5.* So the Greek sayth,

if before him it abide in the place. black haire] See the notes on *vers. 31.* The black hayr, freeth not a man in skalls, unless there be at least two haire: neyther doe they free a man, til their length be such as the top of them may bow towards the root of them: &c. If two haire grow up, one black, and another white or yellow, one long, and another short; they free not a man. The skall that is pronounced unclean, for the yellow haire, or for the spreading; if there grow black haire in it, and he be pronounced clean: although the black haire goe away, yet is he clean, until other yellow haire grow in it, or it spread further againe, after the black hayre is gone: for it is sayd, the skall is healed, he is clean. When it is healed, he is clean; although signes of uncleannes be in the place. Maimony *treat. of Lepry, ch. 8. f. 6. 7. 8.* he is clean, and the Priest &c.] Hereupon Sol. Iarchi noteth, Loe the unclean whom the priest pronounceth clean, is not clean. Teaching that the truth of a mans estate, discerned by the Law and word of God, (which is the truth, *Ioh. 17. 17.*) made the man clean or unclean; and not the sentence of the Priest, if it swayed from the Law.

V. 39. darkish] or somewhat-dark, as in *vers. 6.* So that their whitenes (sayth Sol. Iarchi) is not strong, but somewhat-dark. 39 a freckled-spot] or white-morphew: in Hebrew *bohak*, a word not used but in this one place, and it hath the signification of cleannes or whitenes: and is not a leprosie, but a foregoer of it, and neer therunto. The Greek calleth it *Alphos*, which is a kinde of white-spot defiling the skin: for as *Corn. Celsus* (in l. 5. c. ult.) sayth, though it bring no danger with it, yet it is filthy, and cometh of an evil habit of the bodie. he is clean] to weer, from leprosie: for though it spotted the skin, yet it fretted not the flesh. God sheweth himself hereby mercifull to the infirmities of his people; not esteeming every spot or deformitie in them, as a malignant syn. So in the case following, *vers. 40. 41.*

V. 40. [hath the hayre fallen-off] or, is pilled. bald] to weer behind, from the crown towards the neck; which baldnes the

the Hebrew calleth *Karachath* : and it is distinguished from the forehead-baldnes called *gabbath*, v. 41. 42. which is, from the crown of the head, towards the face. And so the Hebrew doctors doe explain them, as two sorts : *Maimony treat. of Leprie, ch. 5. f. 8. 10.* The Greek also translateth them by two divers words, *Phalacro-ma*, the baldnes-behind; and *anaphalantoma*, the baldnes-before.

42 V. 41. the bald-head] or, baldnes-behind: Hebr. *Karachath*. bald-forehead] or, fore-baldnes : Hebr. *gabbath*.

somewhat-reddish] the Greek translateth, or somewhat-reddish : see the notes on v. 19.

43 V. 43. [swelling] by nameing this one, he comprehendeth also the other, as the bright-spot, the bile, and the burning, spoken of before in vers. 1. 18. 14. all which might be upon the bald head, as well as upon the other skin of the bodie : and discerned as the former, saving by the haire.

leprosie in the skin] or, the leprosie of the skin of the flesh. From these words, the Hebrew doctors gather the signes of this kind of leprosie, according to those fore-mentioned; saying: The bald-head, and the bald-forehead, defile by two signes, by quick flesh, and by spreading. And they are shut up for them two weeks : for it is sayd of them, As the sight of leprosie in the skin of the flesh. And because in them there is no haire, the white haire is no signe of uncleannes in them. They make one unclean by two signes, and in two weeks, thus. If there be a bright-spot in the bald-head or bald-forehead, and there be quick flesh therein, he is pronounced unclean: if there be no quick flesh, he shutteth him up, and seeth him at the seven dayes end : if there be growen any quick flesh on it, or if it be spread, he is pronounced unclean: if not, he shutteth him up seven dayes more. If then it be spread, or have quick flesh growen on it; he is pronounced unclean: if not, he is set free. If after he is freed, it spread, or quick flesh grow up: he is pronounced unclean. The bald-head, or bald-forehead, or the beard whose haire is fallen off; if there be upon them a bile, or a burning; they make a man unclean, as doe the bile & the burning upon the skin of the

flesh: for the head or beard whose haire is fallen off, is at the skin of the flesh for every thing, save that they make not unclean by the white hairs; &c. *Maimony treat. of Leprie, ch. 5. f. 9. 11.* Of these two signes, the quick flesh, and the spreading; see the notes on vers. 8. 10.

V. 44. utterly unclean] Hebr. making-unclean he shall make him unclean; or, as the Greek sayth, shall pollute him with pollution. This signified, that if unto infirmitie, be added malignitie, or presumption; it maketh the synner a spirituall leper in the sight of God.

V. 45. the plague is] to weet, so pronounced by the Priell; as vers. 3. *rent*] in signe of sorow: see Gen. 37. 29. *Levit. 10. 6.* Chazkuni expoundeth it, He shall mourne for his deeds: for because of his evil deedes, the plague is come upon him. bare] or free to weet from cutting, that is, it shalbe unshorn; for to let the haire grow, was an other sign of sorow: see the notes on Gen. 41. 14. and *Levit. 10. 6.* Or free, from cap or bonnet, that is, as the Greek translateth uncovered; so the word also signifieth, Num. 5. 18. yet not bare altogether, but covered with a cloth, after the manner of mourners, 1 Sam. 15. 30. The Hebrew canons say, It is commanded that the leper pronounced unclean, doe cover his head, all the dayes that he is excluded; and put a covering on his upper-lip, as a mourner; and rend his clothes, and make it known to those that pass by him, that he is unclean, *Levit. 13. 45.* Although it be the high priest that is a leper, he makes his head free, and rends his clothes: for an affirmative precept putteth away a prohibitive. A leprous woman makes not her head free, neither rendeth her clothes, nor covereth her upper lip: but she sitteth without the city, and makes it known to others, that she is unclean, *Maimony treat. of Leprie, ch. 10. sect. 6. 3.* put a covering] or, cover, wrap over; the Chaldee addeth, cover as a mourner: for as the covering of the head, so of the mouth or lip, was a signe of sorow and shame: as is sayd, The Seers shalbe ashamed &c; they shall all cover the upper-lip, for there is no answer of God.

Mic. 3. 7. So in Ezek. 24. 17. when he had sayd make no mourning &c: he addeth, binde the tire of thy head upon thee, and put on thy shoes upon thy feet, and cover not the upper-lip. Hereby also was implied, as the Hebrews say, that he might not salute any man, all the dayes of his uncleannes, as being a mourner. Maimony treat. of Lepric, ch. 10. sect. 6.

the upper-lip] or, the beard of the upper lip, as Sol. Iarchi interpreteth it, the hayre of the lipps: the Greek translateth it his mouth.

unclean unclean] underland, I am, or here is one unclean: so confessing and proclaiming his miserie, and giving others warning, lest they be defiled by touching him. Therefore Onkelos the Chaldee paraphrast translateth it, be not ye made unclean, be not ye made unclean: and Jonathan, Avoid avoid from the unclean. This is opened in Lam. 4. 15. They cried unto them, Depart, (I am) unclean: depart, depart, touch not. Likewise in Esa. 52. 11. Depart, depart, get out from thence; unclean (it is,) touch it not. The Hebrew doctors say, The Leper is the chief of all things that are most unclean; he defileth men & vessels by touching him; and earthen vessels by the aier: and defileth men by carrying of him, and defileth his bed, and his seat &c. Maimony in Lepr. ch. 10. f. 11. These rites, figured our mortification, confession of synns, and suffering of miseries for the same; Lam. 4. 8. 9. 10. For, we are all, as an unclean person; Esa. 64. 6. and David acknowledged himself to be a Leprous synner, in Psalm. 51. where he maketh confession of his misdeeds; and desireth to be purged with hyssope, as were the Lepers, Levit. 14. 4. And from Solomons words in 1. Chron. 6. 29. when every one shall know his own plague and his owne greif: Baal hatturim inferreth, that at first it is needfull that a man know his plague, and be cleansed from it by repentance, before he pray.

46

V. 46. dwell] or sit alone, as the Greek translateth separated, frō ogher clean mens societie. So King Azarias being a leper, dwelt in a severall howse, 2 King. 15. 5. And Marie stricken with leprosie, was shut out of the camp, Numb. 12. 14. as all lepers were to

be, Numb. 12. So that dwelling alone, debarred him not from conversing with other lepers, but with the clean onely. By the Hebrew canons, If a leper came into any house, all that was in the house, was unclean, both men and vessels, although he toucked them not. If he were standing under a tree, and a clean person passed under that tree, he became unclean. If he came into a Synagogue, they made for him a distinct room apart, ten handbreadthes high, and four cubits broad; and he came in first, and went out last; that his situation might be by himself alone, and he might not stand among the people, and defile them. Maimony treat. of Lepric, ch. 10. f. 12. The Lepers were thus to be secluded, that they defiled not their camps, in the midst wherof the Lord dwelled, Num. 5. 3. figuring the putting of polluting synners out of the Church, lest others by them, be levened and defiled, 1 Cor. 5. 6. 7. 13. Heb. 12. 15. and the absteyning from familiaritie with them; 1 Cor. 5. 11. that they might be ashamed and humbled for their offences, 2 Thes. 3. 14. Lam. 1. 1. 8. & 3. 1. 28. &c. The Hebrew doctors also, have thus understood these figures: they say; When a man considereth this thing, he wilbe abashed and ashamed for his iniquities: for every iniquitie, is a plague and a blemish in his soule, &c. And as it is written of the Leper, his clothes shal be rent, and he shall put a covering on his upper-lip, and shall cry unclean, unclean; and it is sayd, he shall dwell alone, without the camp shal his dwelling be: so the pollution which is in the soule, and removeth farr from the holynes that is on high, that causeth the bodie beneath to be likewise removed farr from the camp of Israel: And if a man turn by repentance, to cleanse his spots, by receiving chastisements upon him; loe he is cleansed from his leprosie; otherwise, his leprosie cleaveth to his soule; and in this world and in the world to come he is removed farr from all the Camp that is on high, until he be made clean. R. Elias, in Sepher Resbith chochmah treat. of the Fear of God; chap. 9. These ordinances for lepers, shewed also the effect of the Law in synners; which driveth them from the communion of God and his people: till by repentance and faith

faith they come unto Christ, who then will touch and heale them, as *Mat. 8. 2. 3.* & *11. 28.* As for the Law, it leaveth them in their uncleannes, and to mourne for the same: but meanes to heale them it sheweth none; that grace was reserved for Christ to give, *Mat. 11. 5.* & *8. 16. 17.*

47 V. 47. wollen garments] Hebr. in a garment of woll, or in a garment of flax. These things the Hebrew doctors understand strictly, of the woll of sheep, and of flax onely, not of hemp or the like: saying, No garments are made unclean by plagues (or spots) but garments of woll and of flax onely; and all vessels (or instruments) of skin &c. Camels hayre and sheeps woll, that are spun (or twisted) one with another, if the most part be of camels haire, it is not made unclean by plagues; but if the most part be of sheeps wool, it is made unclean: or if half to half, it is made unclean. And the same law is for flax and hemp one with another. And if the warp be flax, and the woof hemp: or the warp hemp, and the woof flax: it is not made unclean by plagues. Likewise if the warp, or the woof be flax, or wooll; and the residew, goats hayr, or the like, it is not made unclean. *Maimony treat. of Leprie, ch. 13. sect. 1. 3.* and *Talmud Bab. in Negagim. ch. 10. sect. 1.* The Law, which shewed no way to cure the Leper, but left him in his uncleannes, sorow and solitarie estate: proceedeth here to shew the contagion of this sicknes, how it defileth not onely the bodies of men, and separateth them from the camp of God and his people; but pollureth also their garments and instruments, so making them unfit for any use, save for the tyre, *vers. 52.* Hereby the nature of syn was signified, and the encrease of the strength thereof by the Law.

48 V. 48. woof] so named of weaving in the Hebrew word, properly signifieth mixture; because the woof is mixed with & woven in to the warp or threds that run along. These are thus distinguished, because if the plague appeare in the warp onely, the woof is clean; or if it appeare in the woof onely, the warp is clean. *Maimony, in Leprie. ch. 13.*

sect. 9. Moreover they say, Garments that are died (or coloured) are not defiled by plagues; whether they be died by the hand of man, or by the hand of God; unless they be white. If the warp of a garment be died, and the woof white; or the woof died, and the warp white: the whole goeth after that which appeareth. A garment that hath many peeces sowed on; some died, and some white: if there appear a plague in the white, they shut it up: if it abide two weeks it is all unclean, and to be burnt. If it be all died, and there be but one small white peece in it, & there appear a plague thereon; he shutteth it up: if it continue so two weeks, it shall be burnt. *Ibidem chapt. 12. sect. 10. 13.*

of linnen] Hebr. of flax and of wooll. work of skin] that is, any vessel, or instrument made of skin, for any work or use; as is after explayned in *vers. 51. 52.* Here the Hebrew doctors except the skins of the creatures in the sea, that they receive no uncleannes by plagues. But if any thing that liveth on or groweth out of the land, be joyned unto them, though it be but a threed of wooll or of flax, or of other skin of beasts; and so any vessel be made of them; they are made unclean by plagues. *Talmud in Negagim: chapt. 10. f. 1. Maim. in Leprie chapt. 13. sect. 5.*

49 V. 49. greenish] or very green: and so after, very red. The Hebrewes say, Three signes of uncleannes are in garments; greennes, rednes, and spreading. Greennes, is such a colour as is in green herbs; which is very much green. And the red, is very much red, like fair crimson. And for both these colours, they shut up the garment: and if it abide in this colour, two weeks, they pronounce it unclean, and burn it. Likewise if it spread; they pronounce it unclean, and burn it. As, if in a garment there appear a green spot, or a red; they shut it up 7. dayes: and in the seventh, he looketh on it; if it be spread, he pronounceth it unclean, and burneth all the garment. And if it abide in the colour, but spread not: or if it be spread, but be dimmer then the two colours wherein it was shut up: or if the colour be grown more red, or more green, but not spread; they wash the spotted place, and shut it up seven dayes more. And in the end of those 7. dayes, which is the 14. day, he looketh

he looketh if it be dimmer in colour the third time; then is he bound to wash it, and it is clean. And if the colour be changed from that it was; as if it was green, and is become red; or was red, and is become green: he rendeth out the spotted place, and burneth that which is rent out; and soweth a peece into the rent place: and the residue of the garment is free, and washed all over the second time, and is clean. But if it abide in the colour wherein it was shut up at the first; he pronounceth it unclean, and burneth it all. A garment out of which the spot is rent, at the end of the second week, if any spot come agayn into it, it is burnt. Likewise if the spot spread in a garment, after it is freed; it is burnt. Maimony treat. of Leprosie, chapt. 12. sect. 1. 2. 4.

50 V. 50. shall shut up] in Greek, shall separate the plague; meaning the thing that hath the plague of Leprosie on it: see vers. 4.

51 V. 51. fretting] or rankling: this word is not used, but in this case of leprosie, and in Ezek. 18. 24. where it is applied to a pricking or rankling briar. The Greek translateth it a continuing leprosie, the Chaldee a diminishing; because that which fretteth; both continueth long, and wasteth the thing wherein it is. So in Chapt. 14. 44. it is unclean.]; it is one of the mayne uncleane things, and as the Hebrewes write, it maketh unclean by touching it, or by bearing it, or by comming in where it is. As, a leprous garment, or warp, or woof, or any vessel of skin plagued (with leprosie) if but so much as an olive of them come into a cleane house; all that is in the house, is made uncleane, both men and vessels. and are all made principall uncleane things. &c. The leprous thing is like unto the dead, as it is sayd; Let her not be as one dead, Numb. 12. 12. How doth the dead (defile?) by so much as an olive: so these things also, by so much as an olive. Maim. in Lepr. ch. 13. sect. 13. 14.

52 V. 52. in wollen] Hebr, in wooll or in flax: that is, made of wooll or of flax. This burning of leprous garments, signified the abomination which all should have of syn; for the consuming and abolishing of it, and of all instruments and monuments therof: as by comparing scriptures for

some particular evils, may be gathered. See Deut. 7. 25. Esa. 30. 12. Iude v. 23. Act. 19. 19.

V. 54. command, that they wash] the commandment, is by the Priest; the washing, by any man: as Baal hatumim here observeth.

V. 55. his colour] Hebr. his eye: the colour is so called, because it is discerned by the eye: so in Num. 11. 7. Ezek. 1. 16 & 8. 2. fret inward] or, a deep-fret, that diminisheth and consumeth it: the Chaldee translateth it, a breaking: the Greek thus, it is confirmed (or fast-fetled) in the garment, or in the warp, or in the woof. bare-inside] Hebr, the fore-baldnes therof, or in the hinder-baldnes therof. The words before used in vers. 42. for the baldnes of the head before or behinde, are here applied to the garment; which when the wooll or stuff is eaten off in the out-side or in the inner, with the fretting leprosie; is therupon called bald. The Greek translateth them the warp and the woof; as before is noted: the Chaldee, in the worn (or old) part therof, or in the new part therof: and so other the Hebrew doctors explaine it, saying; Kara-chath, is the old-worn places; and gabbachath, is the new. Maimony treat. of Lepr. chapt. 12. sect. 9.

V. 56. rend it] rend the place of the plague, out of the garment, and burne it; sayth Sol. Iarchi. But if it were still seen in the garment after this, then the whole garment was burnt: vers. 57.

V. 57. a plague breaking-out abroad] or, a spreading (as the Chaldee sayth an increasing) leprosie. In Greek, a flourishing leprosie.

V. 58. washed the second time] Chazkuni explaineth it, the second time, for to cleanse it, and the first time, for to put away the plague of it. These legall washings were carnall ordinances, imposed on them, until the time of reformation, Heb. 9. 10. but our washing is by the blood and spirit of Christ, wherby he hath washed us from our synns, Rev. 1. 5. so that we draw neer unto God, with a true hart, and full-assurance of faith; having our harts sprinkled from an evil conscience, and our bodies washed

54

55

56

57

58

wasbed with pure water, *Hebr. 10. 22.* and cleansing our selves from all filthines of the flesh and spirit, perfecting holynes in the fear of God, *(2 Corin. 7. 1.)* in us may be fulfilled that which is written, *These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb. Revel. 7. 14.*

CHAPTER 14.

1. The rites and sacrifices, in cleansing of the Leper: with two birds, cedar wood, scarlet, eyzop, and living water. 10. with lambs, flowre, and oile. 21. Lesser sacrifices for the poore leper. 33. The signes of leprosie in an house: 40. the pulling out of the stones thereof, and putting in new. 45. The breaking down of the leprous house. 49. The cleansing of it, if the plague be healed; with birds, cedar, scarlet, eyzop, and living water.



1 **A**ND Iehovah spake, unto Moses,
2 saying. This shalbe, the law of
the Leper; in the day, of his cleansing:
3 that he shal be brought, unto the
Priest. And the Priest shall goe forth,
out of the camp: and the Priest shall
see; & behold, if the plague of lepro-
4 sie be healed, in the leper. Then the
Priest shall command, & he shall take
for him that is to be cleansed, two
birds alive, & clean: & Cedar wood;
5 and scarlet, and eyzop. And the
Priest shall command; and he shall kill,
one of the birds: in an earthen vessel,
6 over living water. *As for* the living
bird, he shall take it; and the Cedar
wood, and the scarlet, and the eyzop:
and shall dip them, & the living bird,
in the blood, of the bird *that was* kil-
7 led; over the living water. And he

shall sprinkle, upon him that is to be
cleansed from the leprosie, seven times:
and shall make him clean; and shall let
goe the living bird, upon the face of
the field. And he that is to be cleans-
8 ed, shall wash his clothes, and shave
off all his hayre; and wash *himself* in
water, that he may be clean; and af-
ter, he shall come into the camp: and
shall tary, abroad out of his tent, se-
9 ven dayes. And it shal be, in the se-
venth day, he shall shave off all his
hayre; his head and his beard, and his
eye-browe; even all his hayr, he shall
shave off: and he shall wash his clo-
thes; and he shall wash his flesh in wa-
10 ter, and he shalbe clean. And in the
eight day, he shal take two hee-lambs,
perfect; and one ewe-lamb, of the first
yere, perfect: and three tenth-deales,
of fine-flower for a Meat-offring, ming-
led with oile; and one Log of oile.
And the Priest that maketh *him* clean,
11 shall present the man that is to be
made-clean, and those *things*: before
Iehovah; at the dore, of the Tent of
the congregation. And the Priest
12 shall take, one hee-lamb; and offer
him for a Trespas-offring, and the Log
of oile: and he shall wave them, for a
Wave-offring, before Iehovah. And
13 he shall kill the hee-lamb, in the place
where he shall kill the Syn-offring, and
the Burnt-offring, in the place of ho-
lynes: for as the Syn-offring *so* the
Trespas-offring is the Priests; it is, ho-
ly of holies. And the Priest shall
14 take, of the blood of the Trespas-of-
fring; and the Priest shall put it, upon
the tip of the right ear, of him that is
to be cleansed: and upon the thumb,
of his right hand; & upon the great-
toe, of

15 toe, of his right foot. And the Priest shall take, of the Log of oile: and
 16 poure it, upon the priest's palme of the left hand. And the priest shall dip, his right finger, in the oile, that is on the palme of his left hand: and shall
 17 sprinkle of the oile with his finger, seven times before Iehovah. And of the rest of the oile, that is on the palme of his hand; that the priest put, upon the tip of the right ear of him that is to be cleansed; and upon the thumb, of his right hand; and upon the great-toe, of his right foot: upon,
 18 the blood of the Trespas-offring. And the remnant, of the oile that is on the priests palme of the hand; he shall put, upon the head of him that is to be cleansed: and the priest, shall make atonement for him, before Iehovah.
 19 And the Priest shall make, the Syn-offring; and make atonement, for him that is to be cleansed, from his uncleannes: and after, he shall kill the
 20 Burnt-offring. And the Priest shall offer up, the Burnt-offring and the Meat-offring, upon the Altar: and the priest, shall make atonement for him, and he shall be clean.

21 And if he be poore; and his hand attayne it not: then he shall take one hee-lamb for a Trespas-offring, for a waving, to make atonement for him: and one tenth-deale of fine-flowre, mingled with oile, for a Meat-offring, and a Log of oile. And two turtle-doves, or two yong pigeons; which his hand can attayne: and the one shall be, a Syn-offring; and the other, a
 22 Burnt-offring. And he shall bring them, in the eight day, for his cleansing, unto the priest: unto the dore,

of the Tent of the congregation, before Iehovah. And the Priest shall take, the hee-lamb of the Trespas-offring, and the Log of oile: and the priest shall wave them, for a wave-offring, before Iehovah. And he shall kill, the hee-lamb of the Trespas-offring: and the priest shall take, of the blood of the Trespas-offring: and put it, upon the tip of the right ear, of him that is to be cleansed: and upon the thumb, of his right hand; and upon the great-toe, of his right foot. And of the oile, shall the priest powre, upon the Priests palme of the left hand. And the priest shall sprinkle, with his right finger, of the oile, that is in his left hand: seven times, before Iehovah. And the Priest shall put, of the oile, that is on the palme of his hand: upon the tip of the right ear, of him that is to be cleansed; and upon the thumb, of his right hand, and upon the great-toe, of his right foot: upon the place, of the blood of the Trespas-offring. And the remnant, of the oile, which is on the Priests palme of the hand; he shall put, upon the head of him that is to be cleansed: to make atonement for him, before Iehovah. And he shall make the one, of the Turtle-doves; or of the yong pigeons: of that which his hand can attayne. That which his hand can attayne, the one for a Syn-offring, and the other for a Burnt-offring, with the Meat-offring: and the Priest shall make atonement, for him that is to be cleansed, before Iehovah. This is the law, of him in whome is the plague of leprosie: whose hand can not attayne, to his cleansing.

And

33	And Iehovah spake, unto Moses	hath scraped the house, and after <i>it</i> is	
34	and unto Aaron, saying. When ye	plaistered. Then the priest, shall	44
	be come, into the land of Canaan;	come; and shall see, and behold, <i>if</i> the	
	which I give unto you, for a posses-	plague be spread, in the house: <i>it is</i> , a	
	sion: and I put, the plague of leprosie;	fretting leprosie in the house, <i>it is</i> un-	
34	in a house, of the land of your pos-	clean. And he shall break-down the	45
	session. Then he shall come, whose	house; the stones of it, and the timber	
	the house <i>is</i> ; and tell the Priest, saying:	of it; & all the dust of the house: and	
36	as <i>it were</i> the plague, appeareth to me	he shall cary <i>them</i> forth, to (<i>a place</i>)	
	in the house. And the Priest shall	without the citie; to an unclean place.	
	command, and they shall emptie the	And he that cometh, into the house;	46
	house, before the priest goe-in, to see	all the dayes, <i>that</i> he hath shut it up:	
	the plague; that all which <i>is</i> in the	he shalbe unclean, until the evening.	
	house, be not made-unclean: and af-	And he that lieth in the house; shall	47
37	terward, the priest shall goe in, to see	wash his clothes: & he that eateth in	
	the house. And he shall see the plague;	the house, shall wash his clothes. And	48
	& behold <i>if</i> the plague, <i>be</i> in the walls	if the priest, coming shall come in; and	
	of the house; <i>with</i> hollow-strakes,	see, and behold the plague hath not	
38	greenish; or reddish: and the sight of	spread, in the house; after, the house	
	them, <i>be</i> lower then the wall. Then	was plaistered: <i>thē</i> the Priest, shall pro-	
	the priest, shall goe out of the house,	nounce the house clean; because, the	
39	to the dore of the house: and shut-up	plague is healed. And he shall take, to	49
	the house, seven dayes. And the	purifie the house, two birds: & Cedar	
	Priest shall returne, in the seventh day:	wood, and scarlet, and eyzop. And	50
	and shall see, and behold, <i>if</i> the plague	he shall kill, the one bird: in an earth-	
	be spread, in the walles of the house.	en vessel, over living water. And he	51
40	Then the priest, shall command; and	shall take the Cedar wood, and the	
	they shall take-away, the stones; in	eyzop, and the scarlet, and the living	
	which, the plague <i>is</i> : and cast them,	bird: and dip them, in the blood of	
41	into (<i>a place</i>) without the citie; into	the killed bird; and in the living wa-	
	an unclean place. And he shall cause	ter: and he shall sprinkle the house,	
	the house, to be scraped within, round-	seven times. And he shall purifie the	52
	about: and they shall poure-out, the	house, with the blood of the bird; &	
	dust which they have scraped-off; in	with the living water: and with the li-	
	(<i>a place</i>) without the citie; in an un-	ving bird, and with the Cedar wood,	
42	clean place. And they shall take, o-	and with the eyzop, & with the scar-	53
	ther stones; and put <i>them</i> , in the place	let. And he shall let-goe the living	
	of those stones: and he shall take, o-	bird, out of the citie, upon the face	
	ther dust, and shall plaister the house.	of the field: and shall make-atone-	
43	And if the plague return, and break-	ment for the house, and it shall be	
	out in the house; after, <i>that</i> he hath	clean. This <i>is</i> the law; for every	54
	taken-away the stones: and after he	plague of leprosie, and shall. And	55
		P for	

56 for the leprosie of a garment, and of
57 an house. And for a swelling, and
for a scab; and for a bright spot. To
reach, in the day of the unclean, and
in the day of the clean: this is the law,
of Leprosie.

Annotations.

Here biginneth the 28. section or lecture of the Law, called in Hebrew *Metforanah*, that is, the Leper. See Gen. 6. 9.

2 **T**hat he shal be brought] The leper dwelt without the host, and in the day of his cleansing, he was brought to the utmost part of the host, (and in ages following to the gates of Ierusalem,) and the Priest went out thither to meet him, and performed certaine rites for him, and after that, he came into the host or citie, and so by degrees into the Sanctuarie, as after is explained. And this coming to the Priest, was requisite for every leper, though he were never so well healed: wherfore Christ sayd to him whome he had cured, *Goe shew thy self to the priest, and offer the gift that Moses commanded: Mat. 8. 4.*

3 **V. 3. be healed]** The Priest healed it not, but looked upon it when it was healed, and directed and assisted the patient in duties of thankfulness to God, who is both the striker and the healer, *Deut. 32. 39. Exod. 15. 26.* Neyther doth the Law, send the Leper to the Physician, or prescribe salves or medicines to cure him; but leaveth him unto the work of Gods grace, which should after be fully manifested in Christ, who himself took our infirmities, and bare our sicknesses, *Mat. 8. 16. 17.* And the rites and sacrifices following, which were a profession of thanks unto God in Christ, closely taught them this: but the Gospel declareth the way of curing to be by faith, as unto the Samaritane that was healed of his leprosie, Christ sayd, *Thy faith hath made the whole, Luke 17. 19.* which faith, causeth Lepers, though they stand a farr off, to lift up their

voices, and cry unto Iesus for mercie, *Luk. 17. 12. 13.* who sendeth his word, and healeth them, and deliv:eth them from their corruptions, *Psal. 107. 20. Mat. 10. 7. 8.* For, being moved with compassion, he putteth forth his hand, toucheth and speaketh; and immediately the leprosie departeth, *Mark 1. 41. 42.* and so healeth he the soules of sinners, that come unto him. The Hebrewes say, *Leprosie is the finger of God, therefore it is unlawfull to endeavour to heale it, &c.* the onely healing of it, is by the hand of the Priest that maketh atonement; for, by mercie atonement is made for iniquitie; (*Prov. 16. 6.*) even as uncleannes, which is not doen away but by water. *R. Menachem on Lev. 13.* This being the judgment of the Iewes themselves, the Lepers whom Christ healed, were a good testimonie against them, that he was the son of God; *Mat. 8. 4.* and by that and other like works, he declared himself to be he that should come, *Mat. 11. 3. 4. 5.* And he is the Priest, who cleanseth us all leproous sinners, and bringeth us into the true Sanctuarie, being washed sanctified and justified in the name of the Lord Iesus, and by the Spirit of our God; *1 Cor. 6. 11.*

V. 4. and he shall take] the Greek sayth, and they shall take; speaking indefinitely, of the leper or any of his friends, that might procure these things for his cleansing.

birds] whether doves or turtles, commonly used in sacrifices (which are called birds in *Gen. 15. 9. 10.*) or any other clean foules; for the scripture determineth them not otherwise, then that they must be clean; such as all are, save those excepted, in *Levit. 11. 13. &c.* and all that are clean for meat, are called birds, in *Deut. 14. 11.* The Hebrew canons say of these, they must be free birds, that is such as are not tame, or any mans own, but at libertie to flie from place to place: and as God sayth, he shall take them for him; so they expound it, they must be taken in the name of cleansing of leprosie, that is, designed for that purpose onely. *Maimony in treat. of Leprie ch. 11. f. 1.* These two birds, of which one was killed, the other let goe alive; were to figure out

out Christ, who should be killed for our offenses, and rise againe for our justification, Roma. 4. 25. The like was figured by the two goats, on expiation day, Levit. 16.

Cedar wood] or, a Cedar stick; which the Hebrewes say was to be a cubit (that is, a foot and an half) long, and so thick as the square foot of a bed. Maimony, *ibidem*: and Thalmud Bab. in Negagnim, c. 14. f. 6. Cedar wood rotteth not; the pitch that runneth out of it, is sayd to keep dead bodies from corrupting, but corrupteth living bodies: and it is good against the Leprosie, and other fowl ulcers: Plinie hist. lib. 24. cap. 5. and Dioscorides, l. 1. c. 89.

scarlet] this the Jewes say was wooll died in a scarlet or crimson colour: (and so the Apostle in an other like case, calleth it scarlet wooll, Heb. 9. 19.) and there was to be of it a shekel weight: (which weighed 320. graines of barley:) Maim. *ibidem*. This scarlet colour, resembled Christs blood; and the efficacie therof in the soule, restoring the natural lively colour and vigour; which the pale white leprosie of syn, had doen away. eyzop] or hyssop: wherof see the notes on Exod. 12. 22. This was for length, not to be less then an handbreadth; and (they say) it might not be Greek eyzop, nor Roman eyzop, nor wild eyzop, nor any other sort that was surnamed by the place, but the comon eyzop that grew in gardens. Talmud in Negagnim. c. 14. f. 6. These two plants, were the greatest and the smallest that grew: and so the Cedar is opposed to the eyzop, 1. King. 4. 33. The Cedar that wil not rott, figured incorruption and immortalitie, and the Cedar is used to signifie Christ himself, in Ezek. 17. 22. 23. The eyzop, of sweet savour, was used to sprinkle with and cleanse from syn: see Psal. 51. 9. And the Cedar wood, or the eyzop, that had the bark pilled off was unlawful: sayth Maim. treat. of Lepr. c. 11. f. 1.

V. 5. and he shall kill] in Greek, and they shall kill; meaning, some man. Chazkuni sayth, The commandement was by the Priest; and the killing, by any man. earthen vessel] the Hebrew doctors say, by tradition, it was to be a new earthen cup. It fi-

gured the basenes and infirmitie of the ministers of the gospel, 2 Cor. 4. 7. See further in Num. 5. 17. living water] that is, spring water, as the Chaldee translateth it, called living, because of the continual motion. See the notes on Gen. 26. 19. And thus Christ expoundeth living water, to be a well of water springing up unto eternal life, Joh. 4. 10. 14. The Rabbines here say, it might not be water that had been used about any buynes, nor salt water, nor water that had been melted (or warmed) nor of waters that lie [or faile, as in Iere. 15. 18. that is, whose course or spring doth cease at any time;] nor rayn water, but living water which alwayes springeth and ceaseth not: R. Sampson, comment. in Thalmud. in Negagnim, c. 14. And that of this water, there was a quarter of a Log, put into a new earthen vessel. That quarter was as much as an egg and an halt: see the notes on Exod. 30. 24. They killed the fairest of the two birds, (though they were as much as might be, of equal bignes and price) over the water in the earthen vessel, and wrung it so that the blood might be discerned in the water; and then they digged and buried the bird there before them. Maimony. treat. of Lepr. c. 11. f. 1. And Chazkuni noteth, that the living water was mixed with the blood, because the blood of it self was not ynough to dip the cedar, scarlet and eyzop in.

V. 6. dip them, and the living bird] He bound together the eyzop and the cedar, with the scarlet (wooll) wound up lengthwise, and about them he put the tops of the wings and tip of the taile of the living bird, and dipped them foure, in the water and blood that was in the vessel; or sprinkled seven times upon the hand of the Leper, [and some say, on his forehead] and so let the bird loose. Maimony *ibidem*. This manner of cleansing the leper, figured the cleansing of us synners by Christ; who (as the killed bird) was put to death in the flesh, but (as the living bird,) quickned by the spirit, 1 Pet. 3. 18. For though he was crucified through weaknes, yet he liveth by the power of God, 2. Cor. 13. 4. who came, not by water onely, but by water and blood, 1 Joh. 5. 6. whose blood (sprinkled) purgeth our conscience from dead

works to serve the living God, Heb. 9. 14. & 12. 24. But we have this treasure in earthen vessels: that the excellencie of the power, may be of God, and not of us, 1 Cor. 4. 7. By the Hebrew doctors opinion the mixing of the blood of the bird, and of living water, signified judgment and mercie joyned together. R. Menachem on Levit. 14.

7 V. 7. seven times] signifying hereby a full cleansing; for seven is a perfect number, see the notes on Lev 4. 6. So Naaman the Leper, washed himself seven times in Jordan, 2 King. 5. 10. 14. And David praying to be cleansed of his spiritual leprosie, sayth, wash me thoroughly from mine iniquitie, Psal. 51. make him clean] that is, pronounce him clean; or by these rites cleanse him: the Greek translateth, and he shalbe clean. let goe] or, let loose, and send away. The like was doen with the two goats on atonement day; the one was kylled, the other let goe into the wilderness, Lev. 16. 7. 10. These figured the deliverance of Christ from death, and of all such as are cleansed from their synns by his blood: for he bare our griefs, and carried our sorowes (or sicknesses:) Esai. 53. 4. Mat. 8. 17. And Solomon likeneth the escaping of the curse, to the flying away of a bird, Prov. 26. 2. Chazkuni maketh this comparison, that the Leper had sitten as a bird solitarie on the house top, and was bound and restrayned from conversing with other men; but now was permitted to come among his fellowes; even as the bird had been bound in the hands of men, but now was let goe, and set free to goe among her fellowes. the face of the field] that is, the open field: like that phrase in Genes. 1. 10. on the face of the firmament. The Greek translateth it, into the field. Hence the Hebrew doctors say he that letteth the bird loose, may not turn his face towards the sea, nor to the citie, nor to the wilderness: for it is sayd (in Lev. 14. 53.) out of the citie, into the face of the field. If when he lets it goe, it comes agayn: he shall let it goe agayn, though it be an hundred times. Moreover they say; the Cedar wood, and eyzop, and scarlet, with which one leper was cleansed; he may with them cleanse

other lepers: and so the bird that is let goe, he may cleanse other lepers with it, after it hath been sent away; and it is lawful to be eaten. But the bird that was killed, is unlawful to be used for any thing; and who so eateth ought thereof, transgresseth. Maimony treat. of Lepr. ch. 11. f. 1. 7. These legal ordinances, led the people unto Christ; for, if the blood of birds, and water, with cedar, eyzop and scarlet, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge the conscience from dead works, to serve the living God. Heb. 9. 13. 14.

8 V. 8. all his hayr] on every part of his bodie: so the Hebrewes say, he must cause the rasour to pass over all his flesh that is seen, even his secret parts, and the hayre all over his bodie: Maim. ibidem. The hayre naturally springeth of hot & gross matter or fume, and argueth strength of nature: so in the Leprous and unclean, the hayre signified the strength of uncleannes, which was to be cut off: for it is needful to beat down the power of uncleannes, which aboundeth in him; sayth R. Menachem, on Lev. 14. So at the consecration of the Levites, they were to cause a rasour to pass over all their flesh, Numb. 8. 7. and Sampson when he lost his hayre, lost his strength, Iudg. 16. 17. And God threatning to weaké the state of his people, useth this similitude of shaving them with a rasour; Esai. 7. 20. Contraryweise, the Nazirite, whiles he was to be holy unto the Lord, by his vow, no rasour might come upon his head: Num. 6. 5. that he may be clean] or, and he shalbe clean, to weet, in part, or in the end, after the performing of these and the rites following; for he was not cleane all at once, but by degrees; & was to be shaven agayn 7. dayes after, v. 9. Therefore the Iewes explaine it thus, he shalbe clean from polluting by coming in, & fro polluting his bed & seat. Maim. treat. of Lepr. c. 11. f. 1. This figured the endeavour which Gods people should have to cleanse themselves, that they may be agayn received of the Lord, when they have

have perfected holynes in his fear; 2. Cor.

7.1. And every man that hath this hope in him, purifeth himself, even as he is pure: 1. Ioh. 3.3.

out of his tent] and so as the Greek translateth, out of his house; for Tents are often used for houses, or dwelling places, Ios. 22.4. Deut. 33.18. 1 Sam. 13.2. 1 King. 8.66. and from these words the Hebrewes gather, that it was unlawful for him to company with his wife in bed, these 7. dayes. Maim. ibidem. & Thalmud in Negagim. c. 14. s. 2.

9 V. 9. all his hayr] In the seventh day, the Priest shall shave him the second time, as at the first. Both times when he shaveth him, it must not be but with a rasour; if he shave him not with a rasour, and if he leave but two haire, he hath not doen any thing. And none may shave him, but a priest. And if there be left but two haire, at the first shaving, and he shave them off the second time; it serveth him but for one shaving onely, and that is, for the first. The killing of the bird, and the shaving, and the sprinkling; are to be doen by day: and all his other works, cyther by day or by night. These are to be doen by men; and all the other works, cyther by men or by women. These, by priests; and all other works, either by priests or (other) Israelites. Maimony, treat. of Leprie, ch. 11. sect. 2. 3. 5. wash his clothes] as being yet

unclean: wherupon the Hebrewes gather, All these seven dayes (to weet from his first shaving,) he is yet one of the chief unclean persons, defiling men, and vessels by touching, not by bearing; for it is sayd, in the 7. day he shall wash his clothes &c. to teach that he had made his clothes unclean, &c. and whatsoever defileth clothes, defileth men. Maim. ibidem. The washing of the Lepers garments was to signify that the spirit of uncleannes should be put away from him: sayeth R. Menachem, on Levit. 14. shall be clean] from defiling o-

ther men: and loe he is as other unclean in the day they are washed, and may eat of the tithes; and when his sun is set, he may eat of the heave-offring; and when he brings his atonement, he may eat of the holy things. Maimony ibidem. And Thalmud in Negagim. eb. 14. sect. 3. where this is added, there are found three cleansing of the Leper, and three of the women in childbed.

V. 10. two hee-lambs] one for a Trespas-offring, vers. 13. 14. and the other for a Burnt-offring: V. 19. 20. For both these sacrifices must be males: see the notes on Lev. 1. 3. & 5. 18. perfect] that is, as the Greek translateth unblemished. See the notes on Exod. 12. 5. & Lev. 1. 3.

of the first yere] Hebr. daughter of her yere: which the Greek translateth a yere ling: but it must not be more then a yere old: see the notes on Exod. 12. 5. and Gen. 5. 32. This ewe-lamb was for a Syn-offring, v. 19. Lev. 4. 32.

three tenth deales] to weet, of an Ephah or Bushel, (as is expressed in Numb. 28. 5.) that is, three Omers or Pot-tles: an Omer for every of the three sacrifices fore mentioned. log] or half-pinte: the log, is an Hebrew mesure, conteyning so much as six henns eggs; as is noted on Exod. 30. 24. The Greek calleth it cotyle, which was a measure of about nine ounces. This Log of oile, figured the measure of grace, and joy of the Spirit, bestowed upon us in our sanctification. Esai. 61. 1. Psalm. 45. 8. 2 Cor. 1. 21. 22. It was, to sprinkle 7. times before the Lord, to sanctifie the ear, hand, foot and head of the Leper, and for the Priests to eat the remainder.

V. 11. of the congregation] the Greek translateth it, the Tent of the testimonie. Herein the work of Christ our Priest, was figured: who hath sanctified and cleansed us leproous synners, with the washing of water, by the word; that he might present us to himself, glorious. Eph. 5. 26. 27.

V. 12. Trespas-offring] or, guilt-offring: wherof see the notes on Levit. 5. 6. &c. It was to teach, that their atonement was to be made by the sacrifice of Christ, whose soule was made a Trespas-offring, Esa. 53. 10. wave] that is, move to and fro: see the notes on Exod. 29. 24. This ram was to be waved alive, as Sol. Iarchi here noteth

V. 13. where he shall kill] that is, where he useth to kill: which was on the north side of the Altar: see Levit. 1. 11. place of holynes] in Greek, the holy place; mean-

ing the courtyard of the Sanctuary.

14

V. 14. tip of the right ear] These rites were to signify how by the blood of Christ, the eare should be sanctified to obey, the hand to work, the foot to walk in the commandements of God; and so the whole man to be renewed: 1 Cor. 7. 1. 1 Pet. 1. 14. 15. The like was doen at the consecration of the Priests, whereof see Exod. 29. 20. Lev. 8. 24. If the leper had no thumb on his right hand, or toe on his right foot, or no right ear: he was never cleansed; sayth Maimony in Mechosrei capporah, c. 5. f. 1.

15

V. 15. the Priests palm] meaning eyther into his own, or an other Priests; for by the Hebrew canōs, both were allowable: they describe the order of this cleansing thus. When a Leper is healed of his leprosie, after they have cleansed him with cedar wood, and cyzop, and scarlet, and the two birds, and shaven all his flesh, and baptised him; after all this, he cometh into Ierusalem, and reckoneth 7. dayes. And in the 7. day, he is shaven the second time, as at the first, and baptised &c. And on the morow, in the 8. day, he is baptised the second time, and afterwards they offer his offrings. And he is baptised in the womens court, in the lepers chamber that is there. If he be not shaven in the 7. day, but in the 8. or some dayes after; in the day that he is shaven, he is to be baptised; and when his Sun is set, on the morow he brings his offrings, after he is baptised the second time, as is before sayd. Then unto the leper, they doe thus. He standeth without the court of Israel, (that is, the mens court) over against the eastern dore, in the portch of the gate of Nicanor, with his face to the west. And there stand all they that want their atonement, in the time of their cleansing, and there they give the suspected women, the bitter waters to drink, (Numb. 5.) And the Priest takes the Lepers Trespass offering, whiles it is alive, and waveth it, with the Log of oile, towards the east, as all wave-offrings &c. After this, he brings the Lepers Trespass offering unto the dore, and he brings in both his hands into the court, and layeth them upon the (offring) and they kill it out of hand. And two priests take the blood of it: the one takes it in a vessel, and

sprinkleth it upon the top of the altar; and the other in his right hand, and poureth it into his left hand, and sprinkleth with the finger of his right hand: and if he doe otherwise, and take it with his left hand, it is unlawful. The priest that takes some of the blood in a vessel, carrieth & sprinkleth it upon the altar first. Afterwards the Priest that took the blood in the palme of his hand, cometh unto the leper, the priest standing within, and the leper without. And the leper putteth in his head, and the priest putteth of the blood that is in his hand, upon the tip of his right ear: afterward he putteth in his right hand, and he putteth of it upon the thumb of his hand; and after that, he setteth in his right foot, and he putteth of it upon his toe. And if he put it upon the left, it availeth not. And afterwards he offreth his syn-offring, and his burnt-offring. After that he hath put of the blood, upon his thumb and toe; the priest taketh of the log of oile, and powreth into the left hand of his fellow (priest,) and if he powre it into his own hand, it wil serve. And he dippeth the finger of his right hand into the oile that is in his hand, and sprinkleth 7. times towards the most holy place; every time that he sprinkleth, he dippeth his finger in the oile. Then he cometh to the leper, & putteth of the oile, upon the place of the blood of the trespass-offring, to weet, on the tip of his ear, and on his thumb and toe. And the residue of the oile in his hand, he putteth on the head of him that is to be cleansed, and if he put it not, atonement is not made: and the remnant of the log of oile, is divided among the priests. And that remnant of the log of oil, is not eaten but in the court, by the males of the priests, as other the most holy things: and it is unlawful to eat therof, until he be hath sprinkled of it 7. times, and put of it upon the thumb and toe. &c. Maimony in Mechosrei capporah, ch. 4. and Talmud Bab. in Negagim, ch. 14. sect. 7. &c. The gate of Nicanor forementioned (wherof see the annotations on Num. 2. 27.) was the East gate between the womens court, and the court of Israel, (the mens court;) and into Israels court, none might enter, that wanted his atonement: and the blood of the Trespass-offring, might not be caried out of the courtyard; therefore the leper stood

stood without, in the gate, and put in his head, hand, and foot into the court of Israel, that the blood might be layd upon them.

16 V. 16. *in the oil*] or, of the oil; that is, taking some of it. But of, is here in sted of in; as Chazkuni also noteth. *before Jehovah*] that is, towards the Sanctuary; as before is shewed.

17 V. 17. *upon the blood*] that is, the same place, where the blood was put; as is explained in vers. 18. and so the Greek translateth here: wherefore the Hebrewes say, whether he put the oil upon the blood it self, *abov*; or put it by the bloods side; and although the blood be wiped off, it wil serve the turn. Maimony in Mechosrei capp. ch. 5. sect. 1.

18 V. 18. *shall make atonement*] but without this rite in speciall, no atonement was made, by the Hebrue canons, as is before noted. This putting of oil upon all these parts of the body, figured the graces of the spirit of Christ, for the sanctifying of such as are redeemed from their synns by his blood. 1 Ioh. 1. 20. 2 Cor. 1. 21. See the notes on Exod. 30. 26.

19 V. 19. *make the Syn-offring*] or, doe, that is offer the Syn-offring; a figure of Christ, made Syn for us synners, 2 Cor. 5. 21.

the Burnt-offring] which figured also Christs oblation of himself, Heb. 10. 8. 9. for and the reasonable service of a sanctified person, acceptable to God, Rom. 12. 1. therefore before it, the Sin-offring was made (or offred,) because reconciliation for syn, must be before any service be accepted.

20 V. 20. *the Meat-offring*] that of three tenths-deales of floure, vers. 10. which served both for expiation of syn, and to be a signe of sanctification, and a new creature: see the notes on Lev. 1. 1. The Hebrew doctrs write (from the Law in Num. 15. 5.) that with every tenth deale of floure, there was also the fourth part of an Hin of wine; and that no Syn or Trespas offering save this of the Lepers, had the Meat offering and Drink offering added unto them. Maimony in Magnafesh bakorba-

noth, ch. 2. sect. 5. 6. See the annotations on Numb. 15.

V. 21. *attelyn it not*] or reach, get it not: the Greek expounds it, find it not: it meaneth, want of abilitie. So alter vers. 22. 30. 31. & Lev. 27. 8. *a waving*] or wave-off-

fring. to be waved alive, as before, in v. 12. and after, in vers. 24. 25. *tenth-deal*] of an Ephah; as vers. 10. In this and the rest which folow, there was the same order, and rites to be used, as in the former.

V. 19. *to make atonement*] the Greek explaineth it, and the Priest shall make atonement: so Moses wrote before, in vers. 18. See the like, noted on Gen. 2. 3. Exod. 17. 10. and otherwhere.

V. 30. *shall make*] or doe; that is, shall offer. *hand can attayne*] in Greek, as his hand hath found.

V. 32. *to his cleansing*] that is, to the greater sacrifices, foreordained for the cleansing of lepers; none of which might be omitted, or changed, but for mere poverty. Wherefore the Hebrewes write, The poore man that brings the offering of the rich; it may pass: but the rich that brings the offering of the poore, it passeth not. Talmud in Negagn. ch. 14. sect. 12. Also they say; If a rich man vow and say, the oblation of this leper be upon me; and the leper be poore: yet must he bring the offerings of the rich; because the hand of him that voweth, can reach unto it. And if a poore man say, the oblation of this leper be upon me, and the leper be rich: he also must bring the offerings of the rich; because he that voweth, is bound for the offerings of the rich. Maimony in Mechosrei capporah, chap. 5. sect. 11. By all these rites about the cleansing of a Leper, after he was healed; God taught his people thankfulness unto himself in Christ, for whose sake, by whose death, resurrection and mediation, their syn (which was the cause of their plague,) was forgiven and purged; and by whose grace & spirit, the corruption of nature is doen away, and the man made a new creature, to serve the Lord in holynes. Wherefore when Christ had healed ten lepers, and but

21

29

30

32

but one of them turned back, & with a lowd voice glorified God, and fell down on his face at (Jesus) feet, giving him thanks: then Jesus answering sayd; were there not ten cleansed: but where are the nine? There are not found that returned to give glory to God, save this stranger. Luke 17. 15. — 18.

34

V. 34. and I put &c.] by mentioning before, the land of Canaan, and now saying if I put (or give:) he teacheth this to be an extraordinary & supernatural plague, peculiar to that land & people; unknown in any other place: and so the Hebrew doctors doe confesse, that the Leprosie of garments, and of houses, is not wont to be in the world, but was a sign & miracle in Israel, to give them warning of an evil tongue, &c. Maimony treat. of Lepric, ch. 16. sect. 10. From Maries example in Numb. 12. they gather that leprosie is a punishment for an evil tongue.

of your possession] or tenement: firm-hold. Hence the Hebrewes gather, that Jerusalem, and (houses) without the land, were not defiled with plagues; for Jerusalem was not parted unto the tribes (of Israel): the houses also of heathens which were in the land of Israel, were not defiled with plagues. Maimony treat. of Lepric, chapt. 14. sect. 11.

35

V. 35. as it were the plague] to weet, of leprosie: the speech is doubtfull, because the sentence was to come from the Priest. Although he be a wise man, and knoweth certainly that it is the plague; he may not determine and say, The plague appeareth to me in the house; but he shall say, As it were the plague &c. sayth Maimony in treat. of Lepr. chap. 14. sect. 4. and Sol. Jarchi on Lev. 14. 35.

36

V. 36. and they shall empty] or, that they empty: which phrases are shewed to be one, on Gen. 17. 4. The word empty properly signifieth to prepare, by removing all things out of sight. that all &c.] because the leprous house, was one of the most contagious things; defiling all things, as after shall appeare: therefore all things were to be taken out, though stacks of wood, or of reed, as the Hebrew doctors observe, Maimony in Lepr. ch. 14. sect. 4. And God in mercie, would thus preserve the stuff from

pollution, by being removed in time.

V. 37. hollow-strakes] or deep-strakes: concavities, as the Greek translateth the word, which is never found, but in this one place. Hence the Hebrewes say; no plagues in houses doe make them unclean, til the appearance of the plague be lower then the wall; as it is sayd, hollow-strakes, that they be deep in the walls; Maimony in Lepr. chapt. 14. sect. 3.

or reddish] these two colours, and the spreading ver. 39. are the three signes of leprosie in houses. By the Hebrew canons, if the house were dark, they opened not the windows, to see the plague; but if the plague appeared not in it, it was clean. Maimony ibidem. ch. 14. sect. 5.

V. 38. to the dore] there without the house, by the post of the dore, the priest was to shut it up, (that is, command it to be shut up) or pronounce it unclean, or clean; and not in any other place. Maimony ibidem, chapt. 14. sect. 5. seven dayes] though he see the plague to be deep, greenish or reddish, and so find it all at the first; yet he shutteth it up 7. dayes. Maimony ibidem. ch. 15. f. 2.

V. 39. be spread] then the things after commanded, must be doen: but if not, and the plague be dim, and I need not say, if it be gone away; he scrapeth the place of the plague onely, and the house is clean. If he find that it standeth at a stay in his eyes, and is not spread; he shuts it up 7. dayes more, & looketh on it upon the thirteenth day; if the plague be dim, or gone away, he scrapeth the place of the plague, and maketh the house clean with the birds. And if he find that the plague is spread, at the end of the second 7. dayes, or that it standeth at a stay in his eyes; then he pulleth out the stones, wherein the plague is, and some of the dust, carying them out of the citie, and plaistereth all the house, and shutteth it up the third 7. dayes; and in the nineteenth day he looketh on it; if the plague come againe into it, this is spreading after the plaistering, & he pulleth down all the house. If the plague return not into it, he maketh it clean with the birds. Maimony treat. of Lepric, chapt. 15. sect. 2. Thus there were three weeks for the shutting up of houses,

37

38

39

wheras

whereas for men, or garments, there were but two weeks, and in some cases but one, as is noted on Lev. 13. 21. And so the Hebrewes say, Plagues of houses, there is for them a shutting up three weeks, which are 19. dayes; for the seventh day is reckned for the last of the first week, and first of the second week; and the thirteenth day is reckned for the last of the second week, and first of the third week. *Ibidem* ch. 15. J. 1. As the plague was greater, and Gods judgmēt more severe upon an house, then on a person or garment: so the Law requireth more care in the discerning, and longer respit before it was pronounced unclean and destroyed.

V. 40. and they shall take away] or, and they shall (or that they) pull out the stones. As the law speaketh here of stones, and after of wood, and dust: so the Hebrewes understand these strictly, saying that No house is polluted with plagues, unless it hath fowr walles, and be builded on the land, of stone and of dust, or earth, and of wood. And bricks, and marble are not counted for stones. *Maimon* in *Lepric* c. 14. sect. 6. 7. unclean place] or, place that is unclean: because of the pollution that cometh hereby: For, A house plagued with leprosie, is one of the principal unclean things; whosoever toucheth it, is made unclean. Likewise the stones pulled out of it, after it is shut up, or the stones, timber and dust of the house that is pulled down; all of them, are of the principall unclean things; and so much as an olive of them, defileth a man by touching, and by carrying, and by coming in where it is. As, if so much as an olive of them be brought into a clean house; all that is in the house, is made unclean, both men and vessels: for they all are defiled by the bringing of it in, as by a leprous man: and they are all unlawful for any use. And if they be burnt, and lime made of them, even that is unlawful to be used; &c: and must all be caried out of the citie, though it be a citie without a wall. *Maimony*, treat. of *Lepric*, c. 16. s. 1. On the contrary, the ashes caried out of the Sanctuarie, were layd in a clean place, *Levit.* 6. 11.

V. 41. other stones] He may not bring one stone, in sted of two that he pulled out; nor two

in sted of one: but must bring two for two &c. *Maim. ibid.* c. 15. sect. 3.

V. 44. be spread] though it be but so much as two graines of barley; for so much spreading the Hebrewes hold ynough to make it unclean. *Maimony* in *Lepr.* c. 15. s. 2. a fretting leprosie] the Greek translateth it a continuing, the Chaldee a diminishing leprosie: see *Lev.* 13. 51.

V. 45. be shall break] in Greek, they shall break (or pull) down; that is, it shall be broken-downe. the timber] or, the sticks: all wood works. he shall carie] in

Greek, they shall carie, meaning some men. The Hebrewes (as *Chakuni* on *Lev.* 14.) apply the meaning of this Law, against the idolatrous houses of the Canaanites, which were commanded to be destroyed, *Deut.* 12. and were manifested to be such, by the plague of leprosie on them. But God speaketh of them also, after the Israelites were come in to dwell there, v. 34. so that for the idolatries and other synns of Israel, God would not onely plague their bodies and garments, but their houses also, to their utter destruction. And by this severe judgement, taught men to shun all syn, and in special idolatrie; and to abolish all instruments and monuments thereof, *Esa.* 30. 22. *Maimony* in *Lepr.* c. 16. maketh Leprosies to be a judgment of God against an evil tongue, and in special for speaking against the Prophets, as did the Israelites, 2 *Chron.* 36. 16. which he confirmeth by the example of *Marie*, who for speaking against *Moses* the Prophet of the Lord, was smitten with this plague of leprosie, *Num.* 12.

V. 46. into the house] An house shut up, defileth not but (that which cometh) within the same, *Levit.* 14. 46. all the dayes that (the priest) hath shut it up, it maketh a man unclean until the evening. But that which is pronounced unclean, defileth both within it and without it; for whoso toucheth it on the out parts of it, is unclean; as it is written, It is a fretting leprosie in the house, it is unclean, *Lev.* 14. 44. *Maim.* in *Lepr.* c. 16. sect. 2. until the evening] then at evening, after that he hath walk-

44

45

46

CHAPTER 15.

ed himself, he is clean againe: so Chazkuni here sayth, after that he hath washed his flesh, according to the Law.

47 V. 47. wash his clothes] The lying in the house (as Chazkuni noteth) is more weighty, for he that deeth so, is bound to wash his clothes, and to wash his flesh; for whosoever is bound to wash his clothes, is bound to wash himself also; and it was not needful to repeat, he shall be unclean til evening; for who so eateth or lyeth in the house, he connecteth into the same, for which he was unclean til evening, v. 46.

48 V. 48. pronounce clean] Hebr. make clean; in Greek purify; to weete, by his words: see Lev. 13. 3.

49 V. 49. to purify] to weete, from syn; as the word properly signifieth. For as persons were plagued with leprosie for syn, Num. 12. 1. 10. & Chron. 26. 19. 20. so for the same, their garments and houses were likewise plagued: even as the Lords house was made unclean by the synns of the people, Lev. 18. 18. See the notes on Exo. 29. 36. birds] wherof see v. 4. & c: for the cleansing of the house, was like the cleansing of the man. The Hebrewes say; They cleanse the house, as they cleanse the man foretold of, in every point. Save that in the man, they sprinkle 7. times upon his hand; but in the house they sprinkle 7. times upon the upper dore post of the house, without: all other actions are alike. Adam. treat. of Leprie, ch. 15. sect. 8. This is to be understood of the cleansing with birds, cedar wood, hyssop, scarlet, and living water: but not of the other sacrifices, which the leprous man brought after ward; for the house was cleansed, & atonement made for it, without those sacrifices, v. 53.

54 V. 54. for every plague] From hence the Hebrewes say of him that judged leprosie, that he might not view the plagues until he were expert in them all, and in all their names here written. Chazkuni on Lev. 14. 54.

57 V. 57. in the day] that is, concerning the day: meaning, as the Greek translateth, what day he shall be unclean, and what day he shall be made clean.

1. The law concerning uncleannes of men, in their yssues: 4. and how they make other things and persons unclean. 13. The cleansing of them with sacrificing of doves. 16. Uncleannes by seed going from a man. 19. The uncleannes of women, in their yssues. 28. Their cleansing by sacrifices. 31. The cause of these laws.

1
2
3
4
5
6
7
8
9
10
And Iehovah spake, unto Moses and unto Aaron, saying. Speak ye, unto the sonns of Israel; and say, unto them: Any man, when he shall have, an yssue out of his flesh; his yssue, it is unclean. And this shall be his uncleannes, in his yssue: whether his flesh run, with his yssue; or his flesh be stopped, from his yssue; it is his uncleannes. Every bed, which he shall lye upon, that hath the yssue, shall be unclean: and every vessel, which he shall sit upon, shall be unclean. And the man, that shall touch his bed: shall wash his clothes, and bathe himself in water, and be unclean until the evening. And he that sitteth, upon the vessel; which he sat upon, that hath the yssue: shall wash his clothes, and bathe himself in water, and be unclean until the evening. And he that toucheth, the flesh of him that hath the yssue: shall wash his clothes, and bathe himself in water, and be unclean until the evening. And if he that hath the yssue, spit upon him that is clean: then he shall wash his clothes, and bathe himself in water, and be unclean until the evening. And every saddle, which he shall ride upon, that hath the yssue, shall be unclean. And every one that toucheth, any thing that shall be under him, shall be unclean, until

11 until the evening: and he that beareth them; shall wash his clothes; and bathe *himself* in water, and be unclean until the evening. And every one, whom he shall touch, that hath the yssue; and he hath not rinsed, his hands in water: he shall wash his clothes; and bathe *himself* in water, and be unclean until the evening.
 12 And the vessel of earth, which he shall touch, that hath the yssue, shall be broken: and every vessel of wood, shall be rinsed in water. And when he that hath an yssue, shall be cleansed of his yssue: then he shall number to himself, seven dayes, for his cleansing, and wash his clothes: and shall bathe his flesh, in living water, and shall be clean.
 14 And in the eight day, he shall take to him, two turtle-doves; or two yong pigeons: and he shall come before Iehovah, unto the dore of the Tent of the congregation; & shall give them, unto the Priest. And the Priest, shall make them; the one a Syn offering; and the other, a Burnt-offring: and the Priest, shall make atonement for him, before Iehovah, for his yssue.
 16 And a man, when seed of copulation, shall goe-out from him: then he shall bathe in water, all his flesh, and shall be unclean until the evening.
 17 And every garment, and every skin, wherupon shall be the seed of copulation: it also shall be washed in water, and be unclean until the evening.
 18 And the woman, with whom man shall lie, with seed of copulation: they also shall bathe *themselves* in water; & be unclean, until the evening.
 19 And a woman, when she shall have an yssue, and her yssue in her flesh, be

blood: she shall be in her separation, seven dayes; & every one that toucheth her, shall be unclean until the evening. And every thing, which she shall lie upon, in her separation, shall be unclean: and every thing, which she shall sit upon, shall be unclean. And every one, that toucheth her bed: shall wash his clothes; & bathe *himself* in water, and be unclean until the evening. And every one that toucheth, any vessel, which she shall sit upon: shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And if it be on the bed, or on the vessel, which she sitteth upon, when he toucheth it: he shall be unclean, until the evening. And if a man lying shall lye with her, and her fluors be upon him; then he shall be unclean, seven dayes: and every bed, which he shall lye upon, shall be unclean. And a woman, when the yssue of her blood shall flow many dayes; out of the time of her separation; or when it shall flow, over her separation: all the dayes of the yssue of her uncleannes, as in the dayes of her separation, she shall be unclean. Every bed, which she shall lye upon, all the dayes of her yssue; it shall be unto her, as the bed of her separation: and every vessel, which she shall sit upon, shall be unclean, as the uncleannes, of her separation. And every one that toucheth them, shall be unclean: and shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And if she be cleansed, of her yssue: then she shall number to herself, seven dayes, and after that she shall be

- 29 shalbe clean. And in the eight day, she shall take unto her, two turtle-doves, or two yong pigeons: and shall bring them, unto the Priest; unto the dore, of the Tent of the congregation. And the Priest shall make, the one a Syn-offring; and the other, a Burnt-offring: and the Priest, shall make atonement for her, before Iehovah; for the yssue, of her uncleannes. And ye shall separate the sonns of Israel, from their uncleannes: that they die not, in their uncleannes; when they make unclean my Tabernacle, which is among them. This is the law, of him that hath an yssue: and of him whose seed of copulation shall goe-out from him, to make him unclean therewith. And of her that is sick of her fluors; and of him that hath his yssue running; of the male, and of the female: and of the man, which shall lye with her which is unclean.

Annotations.

- 1 **A**nd to Aaron] the reason why he is joyned with Moses, was because both of them in their places, were to look unto the sanctification of Israel: as is noted on Lev. 1. 1. And here followeth the law touching the fourth and last sort of ordinarie uncleannes, which proceedeth from within the man secretly: see the annotations on Lev. 11. 2. & 12. 2. & 13. 4.

- 2 V. 2. sonns of Israel] to whom this law peculiarly did belong, for they onely, their servants and all profelytes, were unclean and made others unclean by running yssues. So the Hebrewes say, Servants doe make unclean by yssues, by menstrual-fluors, and by childbirth, as Israelites: but the heathens make not unclean, either by yssue, fluors, or

childbirth, (Lev. 15. 2.) *Maimony in Metamei Mishab* &c. chap. 2. sect. 10. [Any man] or Every man: Hebr. man man; which Targum Jonathan expoundeth yong man or old man. So herd herd, for eve y herd, Gen. 32. 16. have an yssue] Hebr. when he shalbe flowing (or yssuing) namely with seed, out of his flesh that is, his secret parts; for so the flesh sometime signifieth, as is noted on Gen. 17. 13. The Greek translateth, to whom ther shalbe a flowing (to weete, of seed,) out of the bodie. This disease, the Greeks call Gonorrhoea; we in English, the running of the reines: when through infirmitie of the inward parts, seed yssueth against the mans will. This differeth from that seed of copulation in vers. 16. So the Hebrewes say, The yssue spoken of in the law, is the seed that cometh by infirmitie of the concavities (the spermatical parts,) wherein it is gathered; and cometh not with difficultie, as the seed of copulation, nor with desyre nor with pleasure, &c. *Maimony in Mechofei capparab.* ch. 2. sect. 1. his yssue, it is unclean] and so the man, because of his yssue, he is unclean. But the Greek and Chaldee follow the proprietie of the Hebrew, saying his yssue is unclean. So the Hebrew doctors, from these words conclude, The yssue of him that hath an yssue, is a most unclean thing, as the man (himself) that hath the yssue; for it is sayd, his yssue is unclean: and it maketh one unclean by touching, or by bearing any of it. *Maimony in Metamei mishab* &c. ch. 1. sect. 12. The like is after for his spittle, in vers. 8. As leprosie was oft times a punishment for syn, Numb. 12. 10. 2 Chron. 26. 19. so the running yssue; as David layd this imprecation on Ioab for his murder, Let there not saile fro the house of Ioab, one that hath an yssue, or that is a Leper &c. 2 Sam. 3. 29. And as the disease is fowle by nature, so it was a figure of syn, yssuing from the corrupt nature of man, whereby we are unclean in the sight of God. And it signified in special manner, errors, heresies, false doctrines, and idolatries flowing from them, Ezek. 23. 20. & 36. 17. 18. Lam. 1. 9. 17. opposite to the true faith, religion and service of God; which proceedeth from

from the incorruptible seed of the word of God, and ministerie of the same, *1am. 1.*

13. 1 Pet. 1. 23. 25. 1 Cor. 4. 15.

3 V. 3. his uncleannes] namely, the mans that hath the yssue. The Greek addeth, And this is the law of his uncleannes. his flesh] his secret parts. run] or distil, to weer thin, and continually. In Hebrew *Rav*; of which *Riv*, that is *Spittle*, is derived, *1 Sam. 11. 13.* Here the Greek translateth it *Gonos*, Seed. be stopped from his yssue] or, be stopped because of his yssue; or, hath made a stoppage (or obstruction;) and this by reason of the thicknes, as *Sol. Iarchi* explaineth it: so signifying two sorts of this disease. Or, if it have begun, and after a while be stopped, yet he is unclean. The Hebrewes gather from hence, that there is no mesure (or quantitie) of the yssue limited, but every whit therof, that is discerned, maketh one unclean: *Maimony in Mechofrei capparab, ch. 2. f. 9.* Howbeit, they make a difference in respect of the times, saying He that seeth one appearance of an yssue, he is like him that hath an accident of uncleannes, (wherof see *Dent. 23. 10. 11.*) If he see two, he hath the yssue; and must count 7. dayes, and goe into living water, but is not bound to bring an oblation. If he see three; loe he hath the yssue complete, and is bound to bring an oblation. And ther is no difference between the second appearance, and the third, but the oblation. *Maimony ibidem sect. 6.* it is his uncleannes] the Greek explaineth it, his uncleannes is in him.

4 V. 4. bed] He that hath an yssue, defileth his bed (and so his seat and saddle) five wayes; standing, sitting, lying, hanging, leaning: and the bed defileth men seven wayes: by standing, sitting, lying, hanging, leaning, touching, bearing. *Talmud Bab. in Zabim, c. 2. f. 4.* Which is explained thus. A thing that is made for a bed, or a seat, or saddle, though it be under a stone; if one of them that defile the seat, stand upon the stone, or sit, or lie, or lean, or hang upon it, he is defiled. *Maimony in Metamei mishcab ch. 7. sect. 1.* vessel] or instrument: any thing whatsoever. So in v. 6. and after. The Hebrewes have for these things

a limitation, they say, He that hath an yssue defileth not the thing, till the most part of him be upon the bed, or the seat, or the saddle. Yet, if he stand upon two bedds; with one foot upon one bed, and his other foot on the other; they are bothe of them unclean. *Maim. in Metamei mishcab. c. 7. sect. 3. 4.* This figured the contagion of syn, which defileth men, and all the good creatures and benefits which God giveth us in this life: unto the pure, all things are pure: but unto them that are defiled and unbelieving, is nothing pure. *Tit. 1. 15.*

V. 5. and bathe] or wash, baptise, to weet himself, or his flesh, as is expressed in v. 13. 16. meaning his whole body: and so the Greek translateth, shall wash his body. The Hebrewes say, Every place where it is sayd in the Law, of bathing the flesh, and washing the clothes of the unclean: it is not ment, but of baptising the whole body in water. *Maimony in Mikvaoth, c. 1. sect. 2.* See after on v. 11. It figured our sanctification by Christ and his spirit, by whom we draw neer to God, having hearts sprinkled from an evil conscience, or bodies washed with pure water, *Heb. 10. 22.* See also *Lev. 11. 25.* til the evening] that is, til that day be ended, and a new beginn: till then he is not clean. See the notes on *Lev. 11. 24. 32.*

V. 8. shall spit] The spittle of him that hath an yssue is unclean, and defileth eve as the yssue it self, v. 2. Hereby was figured the pollution that cometh to the soules of men, by the impure doctrines which false prophets & heretiks spit out of their mouthes; *1 Pet. 2. 1. 2. 3. 1 Tim. 4. 1. 2. Tit. 1. 9. 10. 11.* as may be gathered by the contrary, when Christ by spitting on men, opened & loosed the eyes, ears & tongues of the blind, deaf and dumb; *Mark 8. 23. and 7. 33. Iob. 9. 6.* wherby the power and efficacy of the word out of the mouth of Christ was signified. And here under the name of spittle, all excrements of the mouth and nose (except blood) are comprehended: as the Hebrew canons say; The man and woman that hath an yssue, and the menstruous, and the woman in childbirth; every one of these four, are of the principal sorts of things;

things; defiling vessels by touching, and men by touching and bearing them; and defile bed, and seat, and saddle, and all under them, and makes them most unclean. The spittle of him that hath an yssue, and his seed, and his urine, every of them three are most unclean by the law; & doe every whit of them defile by touching and by bearing. Loe it is sayd of the spittle, and if he spit upon him that is clean, (Lev. 15. 8.) and his urine, and his seed, it is impossible that there should not be some of the yssue in them. Both man and woman that hath an yssue, & the menstruous, and the woman in childbed, the spittle and urine of every of them is most unclean. And so every place where it is sayd in these passages, He that hath an yssue, it implieth both him and the residue of the soure. The thick spittle, excrements and water of the nose, these are as the spittle in every respect, and are generally reckoned as the spittle. Maimony in *Mekame Mishcab* &c. c. 1. sect. 1. 14. 1. 16. So in *Talmud Bab.* (in *Zabim*. c. 5. sect. 7.) it is sayd, Who so toucheth the yssue of him that hath an yssue, or his spittle, or his seed, or his urine, or the blood of the menstruous, he is defiled.

9 V. 9. saddle] or, thing to ride with, as the word generally significth.

10 V. 10. under him] wherfore they say, If he that hath an yssue, and a clean person sit in a boat, or on a peece of timber, or ride on a beast together; though their clothes touch not: yet they are unclean. *Talmud Bab.* in *Zabim*. ch. 3. f. 1. Likewise if it be not immediately under him, but a stone or other thing between, yet it is unclean; as is before noted, on 3. 4. beareth] hereupon is that which sundry times is before mentioned, of pollution by bearing, although they touch them not. The contagion of heretic, idolatrie, and other synns, was hereby shadowed, that all might be warned to keep themselves pure, or by repentance and faith in Christ to purge themselves, if they have been defiled. *Math.* 7. 18. *1. Ioh.* 5. 21. *1. Tim.* 5. 22. *2. Cor.* 6. 17.

11 V. 11. rinsed his hands] or, washed them. Although in other cases sometimes the hands and feet were washed, as *Exod.* 40. 31. yet in this case of uncleanness,

as the whole man was defiled, so the whole was to be washed; and the hands here are put the part for the whole. So the Hebrewes explain it, saying; that which is sayd of him that hath an yssue, (in *Lev.* 15. 11.) & bath not rinsed his hands; is as if he should say, that he should baptise his whole bodie: and the same ordinance is for other unclean persons; so that if a man baptise himself all over, saving the tip of his little finger, he is yet in his uncleannes: &c. Behold it is sayd (in *Lev.* 11. 32.) it shall be put (or brought) into the water: so all the principal unclean persons, must be put into water. Who so ever is baptised (or washed) he must baptise all his body, when he is naked, in one place: and if he have locks of hayre, he must wash all the hayr of his head, for by sentence of the law, it is as his bodie; and any unclean that are baptised in their clothes, it will serve the turn, because the water passeth through them, & they part it not from the body: and so the menstruous woman that is baptised in her clothes, it is lawful for her to company with her husband. If there be any thing that part betwene the body or vessel, and the water, as if clay or any like thing cleave to the flesh of man, or to a vessel; it is unclean still as it was, and the baptising profiteth them nothing. Maimony in *Mikvaoth*, c. 1. f. 2. 7. 12. This rinsing & washing of the hands in water, figured the cleansing of the bodie and spirit, from all filthines, *2. Cor.* 7. 1. *Heb.* 10. 22. So the Apostle sayth, Cleanse your hands, ye synners, & purifie your hearts, ye double minded; *1. Iam.* 4. 8.

V. 12. of earth] or of potters-earth, such as potbakers burn in the kil: see the notes on *Lev.* 11. 33. All vessels that are unclean, are made clean by water, save vessels of potters-earth, and vessels of glasse: such have no cleannes but breaking. Maimony in *Mikvaoth*, c. 1. f. 3. Earthen vessels sometime signifie reprobate persons. *Psal.* 2. 9. *1. Ier.* 19. 11. so the breaking of these might figure the destruction of ungodly men; the rinsing and scouring of other vessels, signifying the purging of repentant beleieving synners, by the blood of Christ, and waters of his word and spirit. Or, if it be applied generally, as all men are earthen vessels;

sels; it figured the utter abolishing of syn and uncleannes, by death; as is shewed on Levit. 11. 33.

of wood] or of other strong matter, as of silver, brasse, copper and the like. About the washing of vessels, the Jewes have these rules, that nothing must touch the vessel, or any part of it, and the water, as pitch, clay or the like that cleaveth to the vessel; that if a vessel be turned the mouth downward and baptised, it is as if it were not baptised; because the water so comes not to all parts of it. Likewise a vessel full of any liquour (except water,) and baptised, it is as if it were not baptised. Maimony in Mikva'oth, ch. 3. sect. 1. 12. 18. Vnto the ordinances of the Lord for washing men and vessels that were unclean; the Pharisees after added traditions of their own, washing when they were not unclean; for, except they washed their hands oft, they did not eat; and when they came from the market, except they were baptised, they did not eat: and many other things they had received to hold, the baptising of cups, and of pots, and of brassen vessels, and of beds. For these, Christ blamed them, that they layd aside the commandment of God, and held the tradition of men: Mark. 7. 4-8. yea so farr proceeded they in their superstition, that they sayd; whosoever eateth without washing of his hands, he is as one that lyeth with a harlot; abusing for this, that scripture in Prov. 6. 28. as R. Menachem on Deut. 8. allegeth from the Talmud in Setab.

V. 13. *Shalbe cleansed* that is, healed; but the meanes of healing are not declared, save that by the rites & sacrifices following God would reach them that his grace in Christ maketh them whole; and by the Prophet he sayth, I will save you from all your uncleannes, Ezek. 36. 29. and, from all your filthines, and from all your idols, will I cleanse you, Ezek. 36. 25. which cleansing is shewed to be, by pardoning in quities, Jer. 33. 8. and by creating a clean heart in synners, Psal. 51. 12. so that they come unto Christ in faith; as the woman that had any issue of blood, and had spent all her living on Physicians, but could not be healed of any; when

she touched the border of Christs garment, her yssue stanchd; and Christ sayd unto her, Thy faith hath made thee whole; Luke 8. 43. 44. 48.

seven dayes for his cleansing] to try whether he be perfectly cured and clean; and to lead him in mystrie unto the day of Christ, and Sabbath or rest from syn under him: for so the number seven signified; as is noted on Exo. 12. 15. Levit. 4. 7. And from hence the Hebrewes gather, he must count 7. clean dayes, and be baptised in the seventh, and bring his offering in the eighth. If he see any appearance of his yssue, though it be at the end of the seventh day, after he is baptised; all that he hath doen is nothing, but he must begin agayn to reckon 7. clean dayes, after the day of the last appearance of his yssue. Maimony in Mechofret capporah, chap. 3. sect. 1.

bathe] or, wash his flesh, which the Greek translateth, wash his bodie. See vers. 5.

living water] that is, as the Chaldee expoundeth it, spring (or fountaine) water: wherof see the notes on Levit. 14. 5. The Hebrewes explyne this law thus. The man that hath an yssue, is not cleansed but in a fountaine, for soe it is sayd of him, In living water: but the woman that hath an yssue, and other unclean cyther men or vessels, are baptised though in a gathering of waters. Maimony in Mikva'oth, ch. 1. sect. 5. The pond, or gathering of waters (called in Hebrew Mikveh wherof see Levit. 11. 36.) was requisite for the cleansing of other unclean persons that needed baptising. All unclean cyther men or vessels &c. were not cleansed but by baptising in waters gathered together upon the ground. By the law they might baptise in all waters gathered together, into one place, so many as would suffice to baptise the whole bodie of a man. The quantitie, their wise men determined to be fourtie Seahs of waters (the Seah was more then our English peck, as is noted on Gen. 18. 6.) Such a pond or bath, they say, became unlawfull to wash in, by change of the colour of the water once, not by change of taste, or change of smell.

Running waters that flow from a spring; are as the spring it self, for any matter. Standing water is not allowable for men that have the yssue,

nor for the Lepers, nor for the water of purification, (Numb. 19. 17.) These things and sundry the like, Maimony hath recorded in Mikvaoth ch. 1. f. 1. & ch. 4. f. 1 & ch. 7. f. 1. & chapt. 19. sect. 13. Among the Latines, spring and running waters, were called also living; as, *Attrectare nefas, donec me flumine vivo Abluero.* Virgil. *Aeneid.* 2. This living water, figured the blood and spirit of Christ: for he hath washed us from our synns in his own blood, Rev. 1. 5. from his throne, proceedeth a pure river of water of life, into his Church, Rev. 22. 1. his mouth and Law, is a well of (water of) life, Prov. 10. 11. & 13. 14. John 4. 10. and the Spirit which they that beleve in him doe receive, is as rivers of living water, Ioh. 7. 38. 39. These clean waters, when God sprinkleth upon sinners, they shalbe cleane, Ezek. 36. 25. 27.

and shalbe cleane] if then he washed not, he could not be clean: as by the Hebrew canons, The man or woman that hath an yssue, and the menstruous, and the woman in childbed; they are unclean for ever, and doe defile men and vessels and seat and saddle, until they be baptised. Although they tary many yeres, and have no appearance of their uncleannes; yet if they be not baptised, they are stil in their uncleannes. Maimony in Metamei mishcab, ch. 5. sect. 1. So synns that men have committed, though they doe them not every day, yet the guilt of them remayneth as uncleannes upon them, til by repentance & faith they wash themselves in the blood of Christ; 2 Cor. 12. 21. 1 Ioh. 1. 9. 10.

V. 14. *young-pigeons*] Hebr. *sonns of the dove*: one for a Syn-offring, and the other for a Burnt-offring: vers. 15. The like sacrifice, the woman also was to offer, vers. 29. But the woman in childbed, brought for her offering, a Lamb for a burnt-offring, (or a dove if she were poore,) and a dove for a syn-offring. Levit. 12. 6. 8. The Leper brought for his offering, three beasts; one hee Lamb for a trespass-offring, one ewe Lamb for a syn-offring, and one hee Lamb for a burnt offering, (and for poverities sake, the two later were doves,) Lev. 14. 10. &c. All these and onely these sorts

of unclean persons, brought offerings after their washing: others were cleane by washing and sprinkling. For as the pollutions were greater, so were the expiations: to teach that our repentance, humiliation, and returning to the Lord with thanks after we have synned and are forgiven, should be in a sort proportionable to our iniquitie.

shalt come] so testifying his faith and thankfulness; with expectation of full cleansing by Christ from all syn.

V. 15. *for his yssue*] or, *from his yssue*: that is, from the uncleannes which he was in by reason of his yssue. For as the yssue was a disease with which God sometime plagued synners, 2 Sam. 3. 29. and for which they were to be put out of the host of Israel, Numb. 5. 2. and signified the contagious syhs which comming from within the man doe defile him, Mark 7. 20-23. so this Priest, and these sacrifices, signified Christ, (as in the beginning of this book is shewed:) by whom we have atonement made by his blood for all syn, 1. John 1. 7. and from whom vertue proceedeth to heal us by his spirit; as it healed the woman that had a bodily yssue of blood twelve yeres, when no physicians could cure her, Mark 5. 25.-30. For he hath taken our infirmities, and borne our sicknesses; Mat. 8. 17.

V. 16. *a man*] Chazzkuni observeth here, that this word *man*; excepteth a little (child;) and he is not exempted from being counted a child, until he be nine yeres old and a day.

seed of copulation] or, *the effusion of seed*; the Hebrew and Greek properly signifieth the lying or bed of seed, that is, by changing the order of words, *the seed of the bed*, or of copulation: and it is not meant here of the disease the yssue forespoken of, nor when he lyeth with a woman, wherof see v. 18. but of the seed of the healthfull, who by imagination, dream, or by any accident in the night in his sleep, may be unclean, Deut. 23. 10. Lev. 22. 4. *all his flesh*] that is, as the Greek translateth *all his bodie*. See the notes on vers. 5.

until

until the evening] notwithstanding his washing, he continueth unclean, til his sun be set, and a new day begin: See the notes on Lev. 11. 24. 32. The Hebrewes say, The seed of copulation, is a principal unclean thing, defiling men and vessels (or other things) by touching; and earthen vessels by the aier; but it defileth not by bearing; neyther doth he which is defiled therewith, defile garments, when he hath touched it. *Maimony in Abooth Hatumoth, c. 5. sect. 1.* After in Deu. 23. 10. 11. all such were commanded out of the camp, (when Israel went out to warre;) wherinto they might not come agayn, til they were washed and their Sun was downe.

17 V. 17. skin] any thing made of skin; see Lev. 11. 32. By these lawes God teacheth us, to hate even the garment spotted by the flesh; Jude v. 23.

18 V. 18. they also shal bath] or, and they shall wash; to weet, bothe of them. By this we may see the reason, why the people which were to be sanctified at the giving of the law, were to absteyn from their wives, Exod. 19. 15 and why the priest put this caution to David, if the yong men have kept themselves at least from women, 1. Sam. 21. 4. For this law seemeth to imply a pollution, even in ordinarie carnal copulation, which in it self was lawful, as being the ordinance of God, Gen. 2. 24. But by reason of Syn, nature is so corrupted, that there is no act of generation wherto some legal pollution cleaved not; as there was also no procreation of children, but brought much more uncleannes with it, Levit. 12. bothe of them figuring that original and hereditarie syn, wherby we all have synned in one man; and wherin our mothers doe conceive us. Rom. 5. 19. Psal. 51. 7. The Hebrew doctors say; The man and the woman that doe the act of generation, both of them are unclean by the sentence of the law. And the woman is not unclean, by reason of touching the seed of copulation, (for that is not the touching which the law speaketh of,) but he that doeth the act, is as he that seeth an accident (of uncleannes, Deut. 23. 10.) &c. Among the heathens, there remay-

ned moniments of this religion; as appeareth by that saying of the Poet: *discedat ab aris, Cui tulit hiberna gaudia nocte Venus.* Al. Tibull. l. 2. Eleg. 1. And another sayth, *Ille petit veniam, quoties non abstinet uxor Concubui, facis, observandisq; diebus.* Juvenal. Satyr. 6. Some referr this to the former case, as being spoken of the man, that had an accident of uncleannes in the night, and before he was cleansed, should company with his wife.

V. 19. in her flesh] the Greek sayth, in her body: flesh is here meant, as in v. 2. and blood is meant of her monethly customes. It may also be read thus, (when) blood, shal be her yssue, in her flesh. Hereupon the Hebrewes say, that no other thing maketh her unclean, but blood onely; (as not that which made the man unclean, ver. 2. or any such like;) and that all blood maketh her unclean, though it be not come forth to the exterior parts: because it is sayd, in her flesh. Also, that the blood of virgins is clean, and is neither the blood of separation, nor the blood of yssue; because it is not from the fountayn, (whereof see Levit. 20. 18.) *Maimony in Issurei biab, c. 5. sect. 2. 6. 18.* in her separation] or, in her removal, to weet for the uncleannes of her menstrues: during which time, shee was not onely separated from the holy things as all other unclean persons; but separated also from her husband, Lev. 18. 19. and if they companyed together, during that time, presumptuously, they were to be cut off, Lev. 20. 12. This uncleannes, was (as the rest) a figure of syn, proceeding from the fleshly and corrupt heart of man; as God himselfe teacheth saying, *When the house of Israel, dwelt in their own land; they defiled it by their own way, and by their doings: their way was before me, as the uncleannes of a removed (or menstruous) woman: Ezek. 36. 17.* And this was the syn of Idolatry, Jer. 2. 23. 24. seven dayes] this was the limited time for the separation, or menstrues; during which space she was unclean as a separated woman, though there had but one drop of blood appeared: (*Maimony in Issurei biab, c. 6. sect. 2.*) if any appear-

ed after this time, it was not called her separation, but her yssue; wherof he speaketh after in v. 25. *that toucheth her*] the pollution of the menstruous, extendeth as farr, as of the man that had an yssue, (spoke of before, v. 4. &c.) & of the woman that hath an yssue, (spoken of after, v. 25. &c.) even the spittle and the urine of every one of them is unclean, (as is before noted on v. 8.) Maimony in Metamei misb-cab, c. 1. sect. 15. And these things figured the pollution of syn, Ezek. 36. 17. & taught to avoid all communion therewith, 2 Cor. 6. 17. And unto a menstruous woman, Ierusalem was likened, when for her syns she was wast'd; and her people captived by the Babylonians, Lam. 1. 17. Her uncleannes was upon her skirts; and she had synned a syn: therefore she was removed: Lam. 1. 8. 9.

24. V. 24. *lying shall lye*] that is, shall at all; or by any occasion lye with her, to weete ignorantly: for if he did it presumptuously, not onely pollution but cutting off was his punishment, Levit. 20. 18. Therefore the Prophets complayn of this syn, Ezek. 22. 10. *her flours*] or (as before) her separation, which the Greek here translateth her uncleannes.

25. V. 25. *many dayes*] Here he passeth from the menstrues, which were natural purgations and healthful for the bodie, (though legally unclean,) unto the yssues, which were diseases that decayed natural strength, if they continued long; as the woman, which had it 12. yeres, and suffered many things of many physicians, but all in vaine, til she came to Christ, Mark 5. 25. 26. These many dayes, must also be, out of the time of her separation, or menstrues, that is, out of the seven dayes forementioned; & by many the Hebrew doctors understand, from three upward. They say, when shee seeth blood first, in the due time of her customs, then is shee in her separation, all the seven dayes. If shee see it in the eight day, the this is the blood of yssue, because it is out of the time of her separation. And so all the blood that is seen in the dayes that are between the times of her customs, is the blood of yssue. [And the space between

(they say) was eleven dayes onely] When a woman seeth blood in the dayes of her yssue, but one day onely, or two dayes one after another, she is sayd to have the lesser yssue; if she see it three dayes one after another, she is sayd to have the greater yssue, or yssue absolutely; as it is written, when the yssue of her blood shall run many dayes (Levit. 15. 25.) a few, are two dayes; many, are three. There is no difference between her that hath the greater yssue, and her that hath the less, but the numbring of seven dayes, and the bringing of a sacrifice (Levit. 15. 28. 29.) For she that hath the greater yssue, is bound to number 7. clean dayes; but she that hath the lesser, numbeth but one onely. And shee which hath the greater, bringeth a sacrifice when she is cleansed. Otherwise as touching uncleannes, & restreint from companying with her husband, they are both alike. Maimony in Issurei biab, c. 6. sect. 2. &c. over] to weete over the time, or after her separation, as the Greek translateth; which the Hebrewes explain thus; that if shee see it three dayes next after her separation (or menstrues): then it is an yssue. As, if shee see it in the eight day of her separation, and in the ninth, & in the tenth; for they are the first, second, and third of the eleven dayes, which are the dayes of the yssue. Maimony in Issurei biab, c. 6. sect. 17. These things taught the care and diligence, that all should have in looking to their life & conversation; both for the judging of themselves, and purging by repentance, 1 Cor. 11. 31. 2 Cor. 7. 11.

V. 26. *every vessel*] any thing for the use and service of man, is called a vessel or instrument. The particulars of these pollutions, are noted before. Observe here, that whereas the woman thus diseased, made every thing unclean that she touched: onely Christ, when he was touched by such a one, was not by her defiled; but she by him, and the vertue that proceeded from him, was cleansed. For he was undefiled, and separated from synners, Heb. 7. 26. and though he bare our infirmities, Esai. 53. 4. yet continued he the Lamb without blemish, and without spot; 1 Pet. 1. 19.

V. 27. *in water*] ordinary clean water: not

26

27

not being restrained to living water onely, which was peculiarly appointed for the man that had an yssue, vers. 13. and for the Leper, Levit. 14. 5. and for the water of sprinkling, Numb. 19. 17.

28 V. 28. [seven dayes] as the man also did; see before on vers. 13. she shall be clean] having performed the rites fore-mentioned of washing and bathing in water. And this time, and the manner of cleansing, figured the time of grace in Christ, and our cleansing from syn by his blood and spirit, wherof it is prophesied, In that day there shall be a fountaine opened to the house of David, and to the inhabitants of Jerusalem, for syn, and for separation for uncleannes; Zach. 13. 1.

30 V. 30. [make atonement] for her Syn-offring was a figure of Christ, to be offered for the forgiveness of synns; Mat. 26. 28. 2. Cor. 5. 21. and her burnt-offring, figured the same Christ, offered to make us acceptable unto God; by whom also we present our bodies and soules as holy and acceptable sacrifices. Heb. 9. 9. 12. 14. Rom. 12. 1. He is the Lord, that hath washed away the filth (or excrements) of the daughters of Sion; and purged the bloods of Jerusalem, from the midst thereof: by the spirit of judgment, and by the spirit of burning; Esai. 4. 4.

31 V. 31. [shall separate] or, shall religiously-separate, and holyly-exempt & sever them; by teaching them to understand, and carefully to keep these ordinances. Levit. 11. 47. The Greek translateth, ye shall make them wary (or, religiously careful:) the originall word is of Nazir, wherupon the Nazirites had their name, who were separated and sanctified unto the Lord: Numb. 6. that they dye not] or, and let them not dye, in their uncleannes, that is, (as Charkuni expoundeth it) for their uncleannes: meaning both these figurative pollutions, of yssues, lepries, and the like, as also their synns, especially idolatrie and corruptions of religion; for which the prophets often reproved the people, under this name of pollution or uncleannes, and making the Lords Sanctuary unclean: as Jer. 2. 23. &c

7. 30. Ezek. 5. 11. & 14. 11. & 22. 3. 4. & 37. 23.

CHAPTER 16.

1. Moses is taught how to direct the high Priest for to doe his service on Atonement day; 3. with what sacrifices he must come into the Holy place, 4. and with what garments. 6. The bullock for the Syn of the Priest himself. 7. The two goats for the people, on which lots were cast, for the one to be killed, and the other sent away. 11. The killing of the high Priests bullock. 12. The burning of incense in the most holy. 15. The killing of the goat for the people, and sprinkling of his blood. 16. The cleansing of the most holy place, 18. and of the holy. 20. The sending away of the scape goat. 29. The yereely Fast on expiation day, the tenth of the seventh moneth.

§ § §

1 **A**ND Iehovah spake unto Moses, after the death, of the two sonns of Aaron: when they offered before Iehovah, and died. And Iehovah sayd unto Moses; Speak, unto Aaron thy brother; that he come not at all time, into the Holy-place; within the veile: before the Covering-mercie-seat, which is upon the Ark, that he dye not; for in the clowd, I will appeare upon the Covering-mercie-seat. With this, shall Aaron come, 2
3 into the Holy-place: with a bullock a yongling of the herd, for a Syn-offring, and a ram for a Burnt-offring. He 4
5 shall put-on, an holy linnen Coat, and linnen Breeches, shall be upon his flesh; and with a linnen Girdle, shall he be girded; and with a linnen Miter, shall he be attired: they are garments of holynes; and he shall wash his flesh in water, and put them-on. And he

R 2

shall

	shall take, of the Congregation of the sonns of Israel, two goat-bucks of the goats, for a Syn-offring: and one ram, for a Burnt-offring. And Aaron shall offer, the bullock of the Syn of- fring, which <i>is</i> for himself: and shall make atonement for himself, and for his house. And he shall take, the two goat-bucks: and present them, before Iehovah; at the dore of the Tent of the congregation. And A- aron shall give lots, upon the two goat-bucks; one lot, for Iehovah; and one lot, for the Scape-goat. And Aaron shall bring-neer, the goat-buck; that upon which, the lot for Iehovah, did ascend: and he shall make him, a Syn-offring. But the goat-buck; that upon, which the lot for the Scape- goat, did ascend; shall be presented a- live, before Iehovah, to make atone- ment with him: to send-away him, for a Scape-goat, into the wildernes. And Aaron shall bring-neer, the bul- lok of the Syn-offring, which <i>is</i> for himself; and shall make atonement for himself, and for his house: and shall kil, the bullok of the Syn-offring, which <i>is</i> for himself. And he shall take a censer full of coales of fyre, from off the altar, before Iehovah; & his hands full, of incense of sweet- spices, beaten-small: and he shall bring <i>it</i> , within the veile. And he shall put the incense, upon the fyre, before Iehovah: that the cloud of the incense, may cover the Covering-mer- cie-seat, which <i>is</i> upon the testimo- nie, that he dye not. And he shall take, of the blood of the bullok; and shall sprinkle with his finger, upon the Covering-mercie-seat, eastward:	and before the Covering-mercie-seat, he shall sprinkle of the blood, with his finger, seven times. And he shall kil the goat-buck of the Syn-offring, which <i>is</i> for the people; and bring his blood, within the veile: and shall doe with his blood, as he did with the blood of the bullok; and sprinkle it, upon the Covering-mercie-seat, and before the Covering-mercie-seat. And he shall make atonement for the Holy-place; because of the unclean- nesses, of the sonns of Israel; and be- cause of their trespasses, and all their synns: and so shall he doe, for the Tent of the congregation; that dwell- eth with them, in the midst of their uncleannesses. And there shall not be any man, in the Tent of the con- gregation; when he goeth in, to make atonement in the Holy place, until he come-out: & he have made atonement for himself, and for his house; and for all the church of Israel. And he shall goe-out, unto the Altar, which <i>is</i> before Iehovah, and make atonement for it: and shall take of the blood of the bullok, and of the blood of the goat-buck; and put <i>it</i> upon the hornes of the altar, round-about. And he shall sprinkle of the blood up- on it, with his finger, seven times: & shall cleanse it and sanctifie it; from the uncleannesses, of the sonns of Israel. And he shall make an end, of making atonement for the Holy place; and the Tent of the congregation, and the Altar: and he shall bring-neer the goat-buck that <i>is</i> alive. And Aaron shall impose, bothe his hands, upon the head of the live goat-buck; and shall confesse over him, all the iniqui- ties,	15 16 17 18 19 20 21
--	---	---	--

22 ries, of the sonns of Israel; and all their
 trespasses, and all their synns: and
 shall put them, upon the head of the
 goat-buck; and shall send him away,
 by the hand of a fit man into the wil-
 dernes. And the goat-buck shall
 23 bear upon him, all their iniquities,
 unto a land of separation; and he shall
 send away the goat-buck, into the
 wildernes. And Aaron shall come,
 into the Tent of the congregation;
 and shall put-off, the linnen gar-
 ments; which he did put-on, when he
 24 went into the Holy place; and shall
 leave them there. And he shall wash
 his flesh with water, in the holy place;
 and shall put-on, his garments; and
 he shall come-forth; and shall make
 his Burnt-offring, and the Burnt of-
 fring of the people; and make atone-
 ment for himself, and for the people.
 25 And the fat of the Syn offering, he shall
 26 burn upon the Altar. And he that
 sent away the goat buck, for the
 Scape-goat; shall wash his clothes; &
 bathe his flesh, in water: and after-
 ward, he shall come into the camp.
 27 And the bullock for the Syn offering, &
 the goat-buck for the Syn offering,
 whose blood was brought-in, to
 make atonement in the Holy-place; he
 shall carie-forth, without the camp:
 and they shall burn in fyre, their
 28 skins and their flesh, and their dung.
 And he that burneth them; shall wash
 his clothes; and bathe his flesh, in wa-
 ter: and afterward, he shall come into
 29 the camp. And this shalbe to you,
 a statute for ever: in the seventh
 moneth, in the tenth (day) of the
 moneth, ye shall afflict your soules;
 and shall not doe, any work; the

home-borne; or the stranger, that
 sojourneth among you. For in this
 day, he shall make atonement for you,
 to cleanse you: from all your synns;
 before Iehovah, shall ye be cleansed.
 A sabbath of sabbathisme, shall it be
 unto you; and ye shall afflict your
 31 soules: (it is) a statute, for ever. And
 32 the Priest whom he shall anoynt, and
 whose hand he shall fyll, to adminis-
 ter the Priests-office in his fathers
 sted; he shall make the atonement:
 and shall put-on, the linnen garments,
 the garments of holynes. And he
 33 shall make atonement, for the Sanc-
 tuarie of holynes; and for the Tent of
 the congregation, and for the Altar,
 shall he make atonement: and for
 the Priests, and for all the people of
 the church, shall he make atonement.
 And this shalbe to you, a statute for
 34 ever; to make atonement for the
 sonns of Israel, for all their synns;
 once, in a yere: And he did, as Ieho-
 vah commanded Moses.

Annotations.

Here beginneth the nine and
 twentieth section or Lecture
 of the Law: see Gen. 6. 9.

T He two sonns] Nadab and Abihu, Lev.
 10. 1. after whose death for trans-
 gressing Gods ordinances, this Law
 here is given, for the purging and recon-
 ciliation of the church unto God, one
 day in the yere. they offered] to weat;
 strange fyre, as the Greeke and Chaldee ver-
 sions here annex; and as Moses shewed
 before, Levit. 10. 1.

V. 2. Speak unto Aaron] God appoin-
 teth Moses to informe the Priest of his
 dutie, and to see that he performed this
 service aright: so in ages following, there
 were appointed with the high priest, el-

ders, of the elders of the Synedrion, which did read before him, and taught him the service of this day, and the order of it: as Maimony recordeth in Misneh in 7om hakippurim (or Day of atonement) chap. 1. sect. 5. that he come not } or, as the Greek translateth it, and let him not come. Of this the Apostle sayth, The Priests went alwayes into the first Tabernacle, accomplishing the services: but into the second, (went) the high priest alone, once in the yere, &c. The holy Ghost thus signifying, that the way into the Holies was not yet manifested, while as the first Tabernacle had yet a standing. Which was a figure for the time then present, in which were offered both gifts & sacrifices, that could not make him that did the service perfect, as pertainyng to the conscience: &c. But Christ being come, an high Priest of the good things to come, by a greater and more perfect Tabernacle, not made with hands, that is, not of this creation (or building;) neyther by the blood of Goats and Bullocks, but by his own blood he entred in once into the Holies, having found an eternal redemption. Heb. 9. 6. 7. 8. 9. 11. 12. But now we have libertie to enter into the Holies, by the blood of Iesus; by a new and living way, which he hath consecrated for us, through the veile, that is, his flesh: Heb. 10. 19. 20. the Holy place } Hebr. the Holynes: which the Greek translateth the Holy: meaning the Holie of holies, or most holy place; which the Apostle therefore calleth Holies, & sheweth it to be a figure of Heave it self, into which Christ our high Priest entred for us, Heb. 9. 12. 24. that he dye not } for presuming to doe that which he is not comanded, as his sonns, Levit. 10. I wil appeare } Targum Iona- than expoundeth it, the glorie of my majestie (or presence) shalbe reveiled. upon the Covering-mercy-seat } Compare this with E- xod. 25. 22. Because Gods majestie dwelled there, between the Cherubims; therefore the Priest might not come there, but by leave from God, and with reverence. And by this cloud, he meaneth the clowd of glorie which should be upon the Mercie seat; sayth R. Menachem; on Levit. 16. It may be understood of the clowd (the smoke) of the

incense, wherof see v. 13.

V. 3. With this } in Greek, Thw. a yongling } Hebr. a son of the herd: this was to be of the second yere, or a two yereling bullock, as is noted on Exo. 29. 1. And of that age, was the Ram, after mentioned. Observe, that on this day, he offered also the two Lambs, for the dayly sacrifice, Numb. 28. 3. and one bullock and seven lambs, for a Burnt-offring; and an hee goat for a Syn-offring, (besides that goat after mentioned, in verse 5.) as is expressed in Numb. 29. 7. 8. 11. all which, (with other services) the high priest himself offered this day; which on other dayes, might be doen by other priests. The Hebrew canons lay them down thus. In the day of the Fast, they offer the dayly sacrifice in the morning and evening, according to the order of every day. And they offer more for that day, a bullock, & a ram, and seven lambs; all of them Burnt-offrings. And a goat for a Syn-offring, which is eaten at evening. Over and besides this, they offer a Bullock for a Syn-offring, and that is burnt; and a Ram for a Burnt-offring: and these bothe, are for the high Priest. And the Ram which is for the Congregation, is spoken of in Levit. 16. and it is the Ram spoken of in the general addition, Numb. 29. and it is called the peoples Ram. And further, they bring for the Congregation, two goat-bucks; the one is offered for Syn, and is burnt: the other is the goat sent away. So all the beasts that are offered this day, are found to be fifteen: the two dayly sacrifices, and a bullock, and two rams, and seven lambs; all of them Burnt offrings: & two goats, for Syn: the one doen without, and eaten at even; the other doen within, and burnt: and the high Priests bullock for Syn, and that is burnt. The service of all these fifteen beasts, offered this day, is not (performed) but by the high Priest onely. And if it fall out to be the Sabbath day; the sacrifice added for the Sabbath, (in Num. 28. 9.) none doe offer it, but the high Priest. And so the other services of this day, as the burning of the dayly incense, and the trimming of the lamps; all is doen by the high Priest &c. Maimony in Iam. hakippurim, c. 1. s. 1. 2. The High priest and his work this day,

figured

figured Christ & his work of reconciling the church unto God, Heb. 9. 7. 8. 11. 12. & in that the high priest performed all the services himself, it signified how Christ should by himself purge our synns, Heb. 1. 3. and shewed the weaknes of the legal priesthood, which served but until the time of reformation, and then should be abolished: Heb. 9. 10. & 8. 4. 5. 6. a burnt offering these bothe, were for the Priest himself, as after in v. 11. 24. Therefore the other sacrifices are not here mentioned.

4 V. 4. holy] Hebr. of holynes, the Greek calleth it a sanctified linnen Coat. This and the rest, were peculiar for this day, and for the service of this day; that is, for making atonement: the other service which was ordinary, he performed this day in his other priestly garments, as appeareth by v. 23. 24. What the high priests eight ornaments were, which he usually ware, are noted on Exod. 28. 4. &c. and the foure that were for this day, are here expressed. These the Hebrewes call his white garments, the other his golden garments, because some were made with gold-threed woven in them. These foure, were made of six double twisted threed; and they were of flax onely, sayth Maimony in the Implements of the Sanctuary, c. 8. f. 3. It figured the base estate of Christ here on earth, & how he should without worldly glory perform the work of our redemption: Esai 53. 2. 3. &c; but with puritie innocencie & holynes. Putting on justice, and it clothed him: his judgement, was as a robe and a Miter; Job. 29. 14. his flesh] in Greek, his skin: the secret parts are her by meant: see Exod. 28. 41. Compare herewith, Ezek. 44. 17. 18. there these four linnen garments are mentioned, and no other: and that is a mysticall prophesie of the state of the church under the gospel: where the Priests have no other attire, then for atonement or expiation day; which mysterie is opened, in 2 Cor. 5. 19. garments of holynes] in Greek, holy garments.

wash his flesh] that is, as the Greek translateth, wash all his bodie. Sol. Iarchi here

noteth, that he was charged to wash himself every time that he changed (his garments;) and he changed them five times &c. This washing signified his cleansing or sanctification, by repentance and faith in Christ, Hebr. 10. 12. the garments, figured the justice and salvation wherewith by faith in Christ he should be clothed, Psal. 132. 9. 16. which they onely that are sanctified, doe put on. When the Priest put off these garments, and put on other, he washed againe, vers. 24. It figured also the holynes and puritie that should be in Christ himself, in whom was no syn, 1. Ioh. 3. 5. and put them on]

This was after the performance of his other morning services, which were due every day, and to be doen in other garments. The order wherof is sayd to be this. About midnight, (for the high Priest might not sleep all that night, lest any accident of uncleannes, such as is spoken of in Deut. 23. 10. should befall him,) they went about the taking away of the ashes (from the altar,) and ordered the wood &c, until at break of the day, they began to kill the dayly sacrifice; then they hanged a fine-linnen cloth, between the high Priest and the people. And he put off his common clothes, and washed himself; and put on the golden clothes, (those eight mentioned in Exod. 28.) and sanctified (that is washed) his hands and his feet, and killed the dayly sacrifice, and took the blood and sprinkled it on the altar. After that, he went into the holy place, and burned the incense of the morning, and trimmed the Lamps; and burned the flesh of the dayly sacrifice, and the meat offering and drink offering of the same, as was doen every day. After the dayly sacrifice, he offered the bullock and the seven lambs, which were appointed more for that day, (Numb. 29. 8.) Afterwards, he sanctified his hands and his feet, and put off his golden garments; and washed himself, and put on his white garments, and sanctified his hands and his feet, and came to his bullock, (spoken of in vers. 6.) &c. Maimony in Iom hakippurim, ch. 1. f. 6. & ch. 4. f. 1. and Thalmud Bab. in Ioma, chapt. 3.

V. 5. a Syn-offring] figuring Christ, who should be a Syn-offring for his church,

church, 2 Cor. 5. 19. 21. and these goats, the one was killed, *vers. 15.* the other sent away alive, *v. 21.* to signifie, how Christ suffering for our synns, should be put to death in the flesh, but quickned by the Spirit, 1. Pet. 3. 18. The Hebrewes write, that these two goats were to be alike to see to, of equal stature, and price; and to be taken both at one time. *Maim. in Iom hakipp. ch. 3. sect. 14.*

Burnt-offring] which was offered after the former Syn-offring, and in other garments, *vers. 24.* and signified (besides reconciliation,) a new & holy life, through the grace of Christ; after the purging us from our synns; *Rom. 12. 1.* See the notes on *Lev. 1.*

6 *V. 6. for himself*] or, which shalbe his owne: and so *Sol. Iarchi* hence teacheth that it was to be of his owne, and not of the congregations: and *Targ. Jonathan* expoundeth it, of his own goods. This was the first sacrifice which was peculiar for this day, and for the work of Reconciliation: which beginning with the Priest himself, sheweth the imperfection of that legal priesthood; and the impossibility thereof to bring men to God. So the Apostle teacheth, that every high Priest, was himself also compassed with infirmities; by reason wherof, he ought as for the people, so for himself to offer for synns. Thus the Law, made men high Priests, which had infirmities; but the word of the oath, which was since the Law, maketh the Son (of God,) who is perfected for ever. *Heb. 5. 1. 2. 3. & 7. 28.* and for his house] in Chaldee, for the men of his house. And hereby the Hebrewes understand all the Priests: see after on *vers. 11.* As in all syn offerings, they layd their hands on the head of the sacrifice, confessed their synns, and then killed it, *Levit. 4.* so was the order of this: which the Hebrewes have declared thus. After that the Priest had washed his body, put on his white garments, and sanctified his hands and his feet; he came to his bullock, which (afterward in Solomons Temple) stood between the porch and the Altar, with the head thereof to the south, and the

face to the west; and the Priest stood eastward, with his face to the west, and layd bothe his hands on the head of the Bullock, and confessed, saying, O God I have synned, doen iniquitie and trespassed before thee, I and my house: I beseech thee O Lord make atonement now, for my synns iniquities and trespasses which I have committed before thee, I and my house; as it is written in the Law of Moses thy servant, For in this day he shall make atonement for you &c, (*Levit. 16. 30.*) *Maim. in Iom hakipp. ch. 4. f. 1. and Talmud in Ioma, chapt. 3.*

V. 7. present them] *Hebr. make them to stand:* After the slaying of his own syn-offring, the Priest came to the North side of the Altar, and two with him, the one called *Sagan* [who was the second chief priest, next in order to the high priest,] on his right hand; and the other called *Rosh beth ab*, [that is the chiefe of the house of the father, or principall household, as *1 Chron. 24. 6.*] on his left hand; and there the two goats were presented, with their faces to the West, and their back parts to the East. *Talmud in Ioma. c. 3. Maim. in Iom. hakipp. c. 3. f. 2.* at the dore] that is, within the court-yard: see the notes on *Levit. 8. 3.*

V. 8. give lots] that is, cast lots; the Greek translateth, impose (or put) lots. The manner is sayd to be thus. The two lots, the one had written upō it, *FOR IEHOVAH*; and on the other was writtē *FOR A SCAPE-GOAT*: and they might be of any matter, eyther of wood, or of stone, or of metall: but the one might not be great, and the other little; the one of silver, and the other of gold; but bothe alike. And they were of wood: But in the second Temple they made them of gold. And they put the two lots in one vessel, which was a common vessel, and of wood; & it was called *Kalphi*. On the east part of the court, on the northside of the altar, there they set the *Kalphi*. The goats were set with their faces towards the West, and their hind parts to the East. The high Priest came, with the *Sagan* (or second Priest) at his right hand, and *Rosh beth ab* at his left: and the two goats stood before him, the one on his right hand, the other on his

his left. He shaked the *Kalphi*, and took out of it the two lots with his two hands, in the name of the two goats: and opened his hand. If the Lords lot were in his right hand, the Sagan sayd to the high priest, hold up thy right hand on high: if it were in his left, then Rosh beth ab, sayd unto him, hold up thy left hand; and he layd the two lots on the two goats; the right, on that which was at his right hand; and the left, on that which was at his left. Maimony in *Iom hakippurim*, c. 3. j. 1. 2. 3. This casting of lots was, that the Lord (of whome the whole disposition of the lot is, *Prov. 16. 33.*) might shew which of the two goats he would have to dye, and which to live: and it figured, how the sufferings of Christ (who was to be put to death in the flesh, but quickned by the Spirit, *1 Pet. 3. 13.*) should be no other then whatsoever Gods hand, and his counsel, determined before to be doen, *Act. 4. 28.* for *Iehovah*] in Chaldee, for the name of the LORD: so after. the Scape-goat] called in Hebrue *Azazel*, that is, the Goat-gone-away; which the Greek translateth *Apopompaion*, Sent-away: the Chaldee, and many interpreters keep the Hebrew name untranslated: and it is thought to be the name both of the Goat, and of the place wherinto he was sent in the wilderness, as *v. 10.* so by *Sol. Iarchi* it is expounded, a strong and hard mountaine, &c.

9 V. 9. did ascend] that is, did light, or fall: which is sayd here to ascend or come up, because it was first taken up out of the vessel, and after was layd upon the beast. So in *v. 10.* and elsewhere, Lots are sayd to ascend or come up, as in *Iosh. 18. 11.* sometimes, to come forth (as out of the vessel,) *Num. 33. 54. Ios. 19. 1.* and sometimes to fall, as *Ios. 1. 7. 1 Chro. 26. 14. Act. 1. 26.* make him] that is, as the Greek explyneth it, offer him, for syn: the manner is after shewed in *v. 15.* by killing him; to figure out the death of Christ, according to the flesh. *Sol. Iarchi* expoundeth it thus, when he layeth the Lot upon him, he shal call him by this name, saying, A Syn-offring for the LORD.

V. 10. presented alive] after that the

Priest hath killed his own bullock, & the other Goat, whose lot was to die: *v. 11. 15. 20.* In the mean time, after the casting of these lots; the Hebrewes say, that the priest boūd a long-peace (they call it a tongue) of scarlet, of two shekels weight, upō the head of the Scape-goat, and set him before the place of his sending away; and the other which was to be killed, before the place of his killing: and then he killed the Syn-offring bullock, which was for himself. Maim. in *Iom. hakip. c. 3. f. 4.* & *Talm. in Ioma, c. 4.* to make atonement; as the Goat which was slayn, was for atonement or expiation, *vers. 16. 17.* so was the live goat, as here, and in *v. 21. 22.* so that both of them were figures of Christ, who is the atonement (or propitiation) for our synns, *1 Joh. 2. 2. & 4. 10.* for a scape-goat] or, to *Azazel*, which is by some thought here to mean the place in the wilderness, where this Goat was let goe.

V. 11. shall make atonement] laying his hands on the head of the beast, confessing and asking pardon of God for his iniquities, trespasses and synns; as is before noted on *v. 6.* This he was to doe for himself first, and for his house: that being reconciled to God, he might be fit (as a figure of Christ,) to make atonement for the people. Of this the Hebrue doctors say; (speaking of the practise in the ages following:) he came to his bullock the second time, and layd both his hands on the head thereof, and confessed a second confession, for himself, and his house, and for the sunns of Aaron (all the Priests,) and asked mercie of God, and then killed the bullock. Maimony, in *Iom. hakipp. c. 4. f. 1.* So elsewhere (in the same treatise, *c. 2. f. 6.*) he mentioneth three confessions which the Priest made this day. One which he made for himself at the first, a second, which he made for himself with the other Priests, and both these were upon the bullock of Syn-offring which was for himself. And the third confession was for all Israel, upon the Scape-goat.

for his house] that is, sayth *Sol. Iarchi*, for his brethren the Priests, for they all are called his house; as it is written; O house of Aaron, blesse ye the Lord. *Psal. 135. 19.*

12

And all their atonement was not, save for the uncleannes of the Sanctuarie, and holy things therof; as in v. 16. That he made atonement for the Priests, is expressly mentioned, in v. 33.

V. 12. *Shal take a censur*] after the bullok was killed, before the blood was sprinkled, this service of burning incense came between, as to prepare the way into the holy place, by the cloud (the smoke) of the incense upon the Mercie seat, v. 13. 14. So Christ before he entred with his own blood into the most holy place of heaven (Heb. 9. 11. 12. 24.) prepared and sanctified himself and his way, by prayer, (which was figured by incense, Rev. 8. 3. 4.) Job. 17. Math. 26. 36. &c. This Censer or Fyre-pan (as the word is Englished in Exod. 27. 3) is called in Greek *Pureion*, that is a Fyre vessel; in the new Testament never so named, but *Libanotos*, an Incense-vessel or Censer, Rev. 8. 3. 5. where mention is made of a golden Censer. Of this here, the Hebrues say; Every (other) day, he whose dutie it is to use the Censer, putteth coles in a censur of silver, &c: but this day the high Priest putteth coles in a censur of gold. *Maim. in Iom bakipp. c. 2. f. 5.*

before Iehovah] this was the burnt-offring altar, in the courtyard, where fyre alwayes burned: but from this manner of speech, the Hebrues say they took the fyre from that part of the Altar, which was next to the west, (that is, towards the Sanctuarie:) *Maim. ibid. c. 4. f. 1.* So Iarchi expoundeth it, from that side (of the outer altar) which is before the dore, & that is the west side. of incense] the making, and signification hereof, is shewed on Exod. 30. 34. &c. It figured the prayers and mediation of Christ: Psal. 141. 2.

beaten - small] it was beaten the evening before this day: see the notes on Exod. 30. 34. 36. This beating of the incense, figured the agonie of Christ in his prayers before his death, which he offered up with strong crying and tears: Luke 22. 44. Heb. 5. 7.

with-in the veile] meaning the second veil, (as the Apostle calleth it, Heb. 9. 3.) & so into the most holy place: a figure of heaven it

self, into which the incense of Christs prayer & mediation should come before God, for his church. Heb. 9. 24. Rev. 8. 3. 4. *Maimony* (in *Iom bakippurim. c. 1. f. 7.*) telleth how the Sadducees, which were in the daies of the second Temple, sayd that the incense for Atonement day, was to be put upon the fyre in the Temple, without the veile; and when the smoke therof ascended, it went in to the Holy of holies; and their reason was this, because it is written (in Lev. 16. 2.) *I wil appeare in the cloud upon the Mercie-seat*; they sayd that was the cloud of the incense: but our wise men (sayth he) have taught, that the incense was not burnt but in the holy of holies before the Ark; as it is written (Lev. 16. 13.) upon the fyre before the LORD. And forasmuch as they were careful, in the second Temple, lest the high Priest should incline to the Sadducees side, they did swear him in the evening of Atonement day: the Messengers of the Synedrion, saying unto him; *Wee adjure thee by him that hath caused his name to dwell in this house, that thou shalt not change (or alter) any thing of all that we doe say unto thee.*

V. 13. *the cloud of the incense*] that is, as the Greek translateth it, the vapour of the incense. This cloud covering the Mercie seat, figured the mediation of Christ, by which Gods wrath is turned from his church; as is after sayd, that he dye not. Compare Rev. 8. 3. 4. The manner of doing this service, they say was thus; the High priest took the Censer with fyre in his right-hand, and the Cup with incense in his left, &c: and went within the veile, til he came at the Ark: there he put the Censer between the two bars. And in the second Temple, where there was no Ark, he put it upon a stone there set: &c. And he filled the palme of his hand with incense, and put it upon the coles in the censur: and stayed there till the house was full of smoke, and went out. And he went out backward by litle and litle, with his face to the holy place, & his back to the Temple, until he came without the veile. Then prayed he there in the Temple, after he was come out, but a short prayer: that the people might not be afraid, and lest they should

13

should say, he is dead in the Temple. Maimony in Iom hakippurim, ch. 4. sect. 1. Chazkuni here sayth, It is sayd before (in vers. 2.) In the cloud I wil appear &c. and to the end that he might not behold the Mayestie of God, as it is written, No man shall see me and live, (Exo. 33. 20.) it was necessarie that he should first darken the house with incense, and after that, he brought the blood in thither. upon] or, over the Testimonie, that is, over the Tables of the Law, which were in the Ark: see Exod. 25. 16. & 31. 18.

14

V. 14. blood of the bullock] which was killed for his own synns, vers. 6. 11. and which had been given (as the Hebrew doctors write) unto one to styrr the same. Hence the Apostle observeth how the high Priest went in, not without blood, which he offered for himself &c: wherein he figured Christ, who should enter heaven, not by the blood of Goats and Bulls, but by his own blood, Heb. 9. 7. 11. 12. though his blood was shed, not for himself, (in whom was no syn,) but for our iniquities. sprinkle

with his finger] this was one sprinkling, as Sol. Iarchi and others doe note; and besides this, he after sprinkled seven times.

upon] Hebr. on the face, that is, the upper parr, which the Greek translateth but upon: and so the Hebrew it self is, in v. 15.

and before] Hebr. and to the face: so in vers. 15.

seven times] a number oft used in the legall services; it signified a full and perfect applying, and purging by the blood of Christ: see Lev. 4. 6. and compare Heb. 9. 14. - 23. 1 Pet. 1. 2. The Hebrewes understand these seven times, to be besides the former, and so to be eight in all: they relate the order of it thus. He killed the bullock of the syn-offring which was for himself, and the goat on the which the Lot fell for the Lord. And he caried their blood into the Temple, and he sprinkled of the blood of them both, in this day, three and fourtie sprinklings. First he sprinkled of the blood of the bullock, eight sprinklings, in the most holy place, between the bars of the Ark; neer the Mercie-seat, within an hand-bredth: as it is sayd, AND BEFORE THE MERCY-SEAT,

HE SHALL SPRINKLE &c. (v. 14.)

And he sprinkled there, one above, and seven beneath. By word of mouth we have been taught, that this which is sayd, SEVEN TIMES, is more then the first sprinkling. And he counted them one, two, three &c. lest he should forget. And afterward, he sprinkled of the goats blood, between the bars of the Ark, eight times; one above, and seven beneath; and counted them, as the former. And he turned and sprinkled in the Temple, upon the veile, of the bullocks blood, eight times, one above and seven beneath; for so it is sayd, OF THE BLOOD OF THE BULLOCK, VPON THE MERCIE-SEAT, AND BEFORE THE MERCIE-SEAT. And he turned and sprinkled of the goats blood likewise, upon the veile, eight times; one above, and seven beneath; (vers. 15.) and counted them as the former. And afterwards, he mixed together the two bloods, the bullocks blood, and the goats blood. And sprinkled of them both, four times, upon the four hornes of the golden altar which was in the Temple, (vers. 18.) and seven times on the midst of the same altar, (v. 19.) And at all these three and fourtie sprinklings, he dipped his finger in the blood, one dipping for every sprinkling; and sprinkled not twice with once dipping. And the rest of the blood, he poured at the westerne bottom of the (brazen) altar that was without. Maimon. in Iom hakippurim, ch 3. sect. 4. 5.

V. 15. he shall kill the goat] after he had sprinkled of the bullocks blood, for himself, he left it in the Temple, upon a base of gold that was there; and afterward went out of the Temple, and killed the goat: sayth Maim. ibidem ch. 4. f. 2.

for the people] that as he had offred for himself, so he might doe, for the ignorances of the people, as the Apostle sayth, Heb. 9. 7. within the veile] into the most holy place, a figure of heaven, whither Christ the fore-runner, entred for us; and whither also our hope, the sure Anchor of our soules, entreth by him: Heb. 6. 19. 20. & 10. 19. - 23.

V. 16. because of] or, from the uncleannesses; that is, purging it from them. Hereby appareth the horreur of syn: for though the people never went into the

S 2

Holy

15

16

Holy place, much less into the Most holy; yet such was the powre of their iniquities, that the holy Altar, Arke and Sanctuarie it self was defiled in the sight of God, and could not be clesed without blood: so our synns doe defile Gods church, -and his most holy ordinances therin, and doe come up into heaven it self; wherinto we can have no entrance but by the blood of Christ, cleansing us and our way, and purging our consciences from dead works, to serve the living God: Heb. 9. 7. 11. 14. &c. and all] or, in all their synns: see after, on vers. 21. that dwelleth] that is, is placed and remaineth; the Greek translateth builded: unto which phrase Paul hath reference, speaking of Christs greater and more perfect tabernacle, not made with hands, that is, not of this building. Hebr. 9. 11. The Temple of his bodie (Ioh. 2. 21.) and veile of his flesh (Hebr. 10. 20.) were by imputation of our synns made as unclean, and sprinkled with his own precious blood; that he might reconcile us unto God. Esai. 53. 2 Cor. 5. 19. 21. It was necessarie that (Moses Tabernacle, and Solomons Temple,) the patternes of things in the heavens, should be purified with these (sacrifices forementioned:) but the heavenly things themselves, with better sacrifices then these. Heb. 9. 23.

V. 17. not be any man] neyther of the people, nor of the Priests: onely the high Priest himself performed this service in the sight of God. Figuring herein our high Priest Christ Iesus, on whom God layd the iniquitie of us all, Esai. 53. 6. who his own self, bare our synns, in his own bodie on the tree, 1 Pet. 2. 24. who hath by himself purged our synns, Heb. 1. 3. and God by him hath reconciled all things unto himself, even by him; whether they be things in earth, or things in heaven, Colos. 1. 20. no creature helping, no nor comprehending the riches of his grace, wherein he hath abounded towards us, in all wisdome and prudence; and hath gathered together in one all things in Christ, both which are in the heavens, & which are on earth, even in him, Eph. 1. 8. 10. These things, the

Angels desire to look into, 1 Pet. 1. 12. and now unto the Principalities and powers in heavenly places, is made known by the church, the manifold wisdom of God, Eph. 3. 10.

V. 18. shall goe out] from the most holy place. to the Altar] of incense, which stood in the holy place. and of the blood of the goat] both bloods mixed together in a basin; as before is noted, and put] Hebr. and give: so this was a striking of his finger with the blood upō the hornes. And he began (they say) at the Northeast horn; so to the North west; then to the southwest, and so to the southeast. Maim. in Iom hakipp. ch. 4. sect. 2. And of this, when God first appointed the Altar to be made, he sayd, Aaron shall make atonement upon the hornes of it, once in the yere: with the blood of the Syn-offring of atonements: Exod. 30. 10. This Altar being for incense, which figured praiers, (Psalm. 141. 2.) and the hornes signifying the power of Christs mediation, (as from which voices or answers to the praiers of the saints were heard, Revel. 9. 13.) the cleasing of them by the blood of the Syn-offring, shewed how the infirmities in the faith and praiers of the Saints, are to be holpen and purified by the death and blood of Christ.

V. 19. blood upon it] After the Priest had put blood upon the four hornes; he removed the coles and ashes which were on the golden altar, so that the gold appeared: then he sprinkled of the mixed blood, on the clean place of the altar, seven times; by the south side, by the place where he had finished the putting thereof upon the hornes. And he went out, and poured the residew of the blood, at the western bottom of the (brazen) altar that was without. Maim. in Iom hakipp. ch. 4. sect. 2. seven times] for a full and perfect purification, as in vers. 14. from the uncleanneses] the imperfections and synns, which the people fell into, in their most holy service & prayers.

V. 21. shall impose] or, shall lay both his hands, which he now did in the name of the people, by this signe discharging them, and laying the burden of all their synns upon

upon the beast, a figure of Christ. See the notes on Lev. 1.4. and all their synns] or, in, or with all their synns: But the Greek translateth it and: and so the Hebrew often signifieth, as is noted on Gen. 2.3. and on Exod. 17.10. These three, comprehended syn of all sorts, which the Priest confessed in general, with the three names here used, (as in the ages following is recorded,) & asked mercie also for them all, saying Oh Lord, thy people the house of Israel, have synned, and doen iniquitie, and trespassed before thee: Oh Lord make atonement now for the synns and for the iniquities & for the trespasses, that thy people the house of Israel, have synned, and unrighteously-doen, and trespassed before thee: as it is written in the law of Moses thy servant, that in this day, he shal make atonement for you &c. Maimony in Iom hakippurim, c. 4. s. 2. shal put] Hebr. shal give, that is, affix or fasten them upon the head of the goat; which being also a figure of Christ, shew- ed how our synns should be imputed un- to him, and God would lay upon him the iniquitie of us all; that he which knew no syn, should be made syn for us, Esa. 53.6. 2 Cor. 5.21.

a fit man] or, a man appointed and prepa- red: Hebr. an opportune (a timely) man: which the Greek translateth a ready man; the Chaldee, a man that is prepared (or appoint- ed) to goe: and Sol. Iarchi expoundeth it, appointed for it from the day before. Of this, the Hebrewes write, that (in the ages af- ter,) the live goat was led away by one of the Priests th. appointed: unto a rock in the wilderness, twelve miles, (that is, ninetie furlongs) distant from Ierusalem. E- very mile (they say) was seven furlongs & an half. They made ten bootes between Ie- rusalem, and that rock in the wilderness; between every booth, there was a miles space: and in every booth one man or moe, that some might accompany him that led the goat, from one booth to the next. So there being a mile (that is two thousand cubits) between booth & booth, that was a Sabbath dayes journey: and so farr they might accompany him. And there remained between the last booth

and the rock in the wilderness, two miles. At every booth, they sayd unto the man, loe here is meat, and here is water: if thy strength failed him, and he had need to eat, he might eat: but there never was man (they say) that need- ed so to doe. [And without necessitie no man might eat, for it was their most so- lemne Fast.] From the last booth, they went not with him to the Rock, but half way (one mile, their sabbath dayes jour- ney,) and stood a farr off, to see what he did with the goat. When he had put the goat down the Rock, they (at the bootes afore sayd) waved with linnen clothes (or white flaggs) to the end that they in Ie- rusalem, might know that the goat was come to the wilderness. Talmud in Ioma, chap. 6. & Maimony in his Comment thereon, and in his Misneh, in Iom hakippurim, c. 3. s. 7. &c. Of their sabbath dayes journey, see the notes on Exod. 16.29.

V. 22. all their iniquities] by this it ap- peareth, that as the killed goat figured Christ killed for the synns of his people: so this living goat, figured him also, who bare our griefs, and caried our sorowes; and on whom God layd the iniquitie of us all: Esa. 53.4.6. And because Christ was not onely to dye for our offenses, but also to rise a- gaine for our justification, Rom. 4. 29. to be crucified through weaknes, yet to live by the power of God, 2 Cor. 13.4. to be put to death in the flesh, but quickned by the Spirit, 1 Per. 3.13. and for that these two things could not fitly be shadowed by any one beast, which the Priest having killed, could not make alive againe; therefore God appoin- ted two; that in the slayn beast, Christs deat, in the live beast, his life and victo- rie might be fore shadowed. Hebr. 9. 23. 24. 28. See the like myserie in the two birds, for the cleansing of the Leper, Lev. 14.6.7. Or, the sending of this goat into the wilderness, (as the former was sacri- ficed in the Sanctuary,) might figure out the salvation of Christ communicated with the gentiles and peoples of the world, as Esa. 42. 1.4.11. & 49.6. For the wilderness is sometime used to signifie peo- ples;

pler; Ezek. 10. 35. The Hebrewes say; The scape goat made atonement for all the transgressions of the Law, both the leighter, and the more heavy transgressions, whether doen presumptuously, or ignorantly, whether they were known unto a man, or unknown; all are expiated by the Scape-goat, if so be the partie doe repent. *Maimony in treat. of Repentance; ch. 1. §. 2.* This goat, was but a shadow of Christ: and unto repentance, must be added faith: for God hath set him forth, to be a propitiation through faith in his blood: Rom. 3. 25.

[land of separation] or a land cut-off, a land separated, to weete, from other lands, or from all people: that is, as the Chaldee translateth it, a land that is not inhabited; which the Greeke call:th *Abaton*, wayless, or inaccessible; where no man goeth: afterward Moses calleth it a wilderness. Or it may mean, a place decreed of and determined whither to send him: for the Hebrew word sometime signifieth a decree, Job. 22. 18. Dan. 4. 17. Hereby was figured the utter abolishing of our synns by Christ; both from the face of God, that they should not appear against us before him, to be imputed unto us: and also from us, that syn should have no more dominion over us, nor we serve it any longer; but having our consciences purged from dead works, should serve the living God. 2 Cor. 5. 19. Hebr. 9. 26. 14. Rom. 6. 6. 12. So the Prophet speaking of the like grace, sayth unto God, *Thou wilt cast all their synns, into the depths of the sea; Mic. 7. 19.* And this word which Moses here useth, is not elsewhere used in like sort for a land, but for cutting off of other things, and in particular is applied to Christ, working our redemption, that he was cut-off out of the land of the living, Esa. 53. 8. which the holy Ghost expoundeth thus, his life was taken from the earth, Act. 8. 33. and whereof himself speaking sayd, whither I goe, ye cannot come: Job. 13. 33. That eternall Spirit through which Christ offered himself without spot unto God, (Heb. 9. 14.) and by which he was made alive after death (1 Pet. 3. 18.) inabled his flesh or manhood,

to suffer such things as no other creature could come neer unto: and thereby Syn is put-away, and the body of syn, abolished. Heb. 9. 26. Rom. 6. 6. The Hebrewes say, of this goat sent away, that the man which caried it, threw it down the rock, and so it dyed: *Talmud in Ioma, ch. 6.*

V. 23. *Saron shall come*] whiles the goat aforesayd was going to the wilderness, these services following began, and other after them in this order as the Hebrewes have recorded; After he hath sent away the goat, by the hand of him that led him, he returneth to the bullock and goat, whose blood he had sprinkled within (the Sanctuary,) and openeth them, and taketh out their fat, which he putteth in a vessel, to burne them upon the Altar. And he cutteth the rest of their flesh into great peices, but one cleaving to another, and not parted asunder: and them he sendeth by the hand of others, to be caried out to the place of burning (without the camp, Lev. 16. 27.) When the (Scape)-goat is come to the wilderness, the high Priest goeth out into the womens court, to read the Law. And whiles he is reading, they burn the bullock & the goat in the place of the ashes (without the citie:) therefore he that seeth the high Priest when he readeth, seeth not the bullock and the goat burnt. When he readeth, all the people stand before him: and the minister of the Congregation taketh up the book of the Law, and giveth it to the Chief of the congregation, and he to the Sagan (or second chief Priest) and the Sagan giveth it to the high Priest, who standeth up when he receiveth it, and standeth and readeth the 16. of Leviticus, and Levit. 23. 27. — 32. &c. And when he readeth, he blesseth (God) before and after, &c. After this he putteth off his white garments, and washeth himself, and putteth on his golden garments, and sanctifieth his hands and his feet, and offereth the goat, which is for the generall addition to this dayes service (Numb. 29. 11.) and offereth his own ram, and the peoples ram, as it is sayd **AND HE SHALL COME FORTH, AND SHALL MAKE HIS BURNT OFFERING, AND THE BURNT-OFFERING OF THE PEOPLE: Lev. 16. 24.** And he burneth (on the altar) the fat of the bullock

lock & of the goat that were burnt (without the camp;) And he offereth the dayly evening sacrific. [the Lamb, Nu. 28.3.] & trimmeth the Lamps, as on other dayes, (Exod. 27.21.) After this, he sanctifieth his hands and his feet, and putteth off the golden garments, and putteth on his own (common) garments, and goeth to his house; and all the people doe accompany him to his house; and he keeps a feast, for that he is come out in peace, out of the Sanctuary. Maimony in Iom hakippurim, ch. 3. sect. 7.—11. & ch. 4. sect. 2.

leave them there] to weet, (as in the ages following,) they left them in some of the holy chambers which were about the Sanctuary, Ezek. 44.19. Of this, the Hebrewes write, The white garments, wherein he served on the fasting day, he never served in them the second time; but they were layd up in the place where he put them off; as it is sayd, HE SHALL LEAVE THEM THERE; and they might not be put to any use. Maim. in Kelei hamikdash (or, Implements of the Sanct.) ch. 8. s. 5.

24 V. 24. wash his flesh] that is, as the Greek translateth, his body: so he washed before he put on the linnen garments, v. 4. & this was an usual rite, so oft as he shifted his clothes; as from this place the Hebrewes teach, saying; Every time that he changeth garments, and putteth off garments, & putteth on other garments, he is charged to wash (or baptise.) And the high Priest washed five times, and sanctified (that is, washed his hands and feet) ten times this day. As, at first he put off his common garments which he wore, and washed [or baptised his whole body,] & came up and wiped himself, and put on the golden garments, and sanctified his hands and his feet. And he killed the dayly sacrifice, and trimmed the Lamps &c. and offered the bullock and 7. lambs. And after that he sanctified his hands and his feet, and put off the golden garments, and washed and wiped himself, and put on the white garments; and sanctified his hands and his feet, and served the service of the day, [as is before shewed] Afterwards, he sanctified his hands and his feet, and put off the white garments, and washed himself and wiped, and put on the golden garments, and sanctified his hands and his feet; and offered the Goat for syn, which

was added to this dayes service, and his owne Ram, and the peoples Ram, which were burnt-offerings and burnt on the altar the fat of the bullock and goat that were burnt without, and offered the dayly evening sacrifice. And after that, he sanctified his hands and feet, and put off the golden garments, and washed and wiped himself and put on the white garments, and sanctified his hands and feet; and went into the most holy place, and brought out from thence the incense-cup and the censor; and after that sanctified his hands and his feet, and put off the white garments; and washed and wiped himself, & put on the golden garments, and sanctified his hands and feet, and burnt the evening incense due for every day, and trimmed the Lamps; and sanctified his hands and feet; and put off the golden garments, and put on his common garments, and went out. All these washings and sanctifyings were in the Sanctuary, except the first washing which he might doe without &c. If the high Priest were an old man, or sick: they took off the cold from the water by yrons made hot in the fyre, or by mixing hot water with the cold. All other dayes, the high Priest sanctifieth his hands and feet from the Laver [of brass] as the other priests doe: but this day, for honours sake, he sanctifieth from a golden vessel. Maimony in Iom. hakipp. c. 2. sect. 2. 3. 4. 5. Of these and the like, the Apostle sayth; their services stood onely in meats and drinks, and diverse baptismes (or washings,) and carnal ordinances imposed on them, until the time of reformation (or bettering;) Heb. 9. 10. which spiritually taught them and us, to draw neer with a true hart, and full-assurance of faith, having our harts sprinkled from an evil conscience, and our bodies washed with pure water; Heb. 10. 22. See the notes on Exo. 30. 19. 20. his garments] his ordinarie high-priests garments, appointed in Exod. 28. wherein he was to perform his dayly service in the sanctuary. Sol. Jarchi expoundeth it, the eight garments wherein he serveth all dayes of the yere.

[shal make] or, shal doe, that is shal offer his burnt offering, that was the Ram, in ver. 3. and the peoples ram, ver. 5. which figured the accomplishment of their atonement, Levit. 1. 4. and the presenting of themselves

themselves unto God, as new creatures, to performe unto him their reasonable service; Rom.12.1.

25 V. 25. *shal burn*] or *shal perfume*: for the burning of the fat upon the altar, and the burning of the body without the camp, v. 27. Moses expresseth here and usually by two diuers words. What the fat signified, is noted on Exod.29.13. Lev.3.3.

upon the Altar] the brazen altar in the courtyard; for on the golde altar it might not be burnt, Exod.30.9.

26 V. 26. *be that sent away*] that is, as the Chaldee explaineth it, *he that led* (or *caried*) away: that fit man forementioned in v. 21.

for the scape goat] Hebr. for (or to) *Azazel*; which some take here to be the place in the wilderness. The Greek translatheth it, *that which was sent away unto dimission*. *his flesh*] in Greek, *his body*: which was a signe that he was unclean, as Levit. 15.5. The like is sayd of the man that burned the red heiffer of whose ashes the water of sprinkling the unclean, was made, in Num.19.8. *afterward*] at evening, for til then he was unclean, Levit.15.5. After he had been with the goat, at the Rock, he came and remayned under the last booth (of the ten before noted on v. 21.) until it was dark: sayth Maimony in *Iom ha-kipp*. c.3.f.7.

27 Vers. 27. *without the Camp*] So the blood of this Sacrifice was caried into the holy and most holy places; the fat was burned on the altar in the courtyard; the body was burned without the Camp. The mysterie is opened by the Apostle, that Christ our Syn-offring and sacrifice of atonement, and also our high priest, entred into the holy place of heaven, not with the blood of others, but by his own blood, and obteyned eternal redemption: Heb.9.11.12.23. And as the bodies of these beasts, were burnt without the camp: so Jesus, that he might sanctify the people with his own blood, suffied without the gate (of Ierusalem:) Let us goe forth therefore unto him, without the camp bearing his reproch; for here have we no continuing citie, but we seek one to come:

Heb.13.11.—14. See the notes on Levit.4. 12. & 6.30.

V. 28. *his flesh*] in Greek, *his bodie*: for the cause foreshewed on v. 26.

V. 29. *a statute for ever*] Hebr. *for a statute of eternitie*: that is, an everlasting ordinance. Meaning from yere to yere, til the ever of the Iubilee (as the Iewes use to speak) that is, til Christ should come, in whome all these figures have an end. So ever is ended at the Iubilee, as is noted on Exod.21.6.

tenth day] This service being doen upon this day, every yere; shewed the inabilityie both of this priesthood and of these sacrifices, to make atonement in deed for the people; as it is written; *For the Law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offred yere by yere continually, make the commers therunto perfect. For then would they not have ceased to be offred, because that the worshipers once purged, should have had no more conscience of synns? But in those, (there is) a remembrance agayne of synns every yere. For it is not possible that the blood of bulls and of goats, should take away synns. Wherefore when [Christ] cometh into the world he sayth: Sacrifice and offring, thou wouldest not; but a body hast thou prepared me. Hebr. 10. 1.—5. The commandment of fasting and sanctifying this tenth day, is againe repeted in Levit. 23.27.—32. the sacrifices which it should have more then other dayes, are expressed in Numb. 29. 7.—11. And the Iubilee (which was every fiftieth yere) began & was solemnly proclaimed with trumpet, upon this tenth day, Lev.25.8.9. a shadow of that acceptable yere of the Lord, the yere of freedom, which Christ hath proclaimed by the trumpet of his Gospell, Luk.4.18.19.21. 2 Cor.6.2. *afflict your soules*] the Greek translatheth, *humble your soules*: by the soule, the body also is comprehended, even the whole person, as is noted on Lev.2.11. Gen.12.5. *Affliction* or *humiliation*, is inwardly by godly sorrow for syn, which worketh repentance, carefulnes, indignation, feare, vehement-desire, zeale and re-*

28

29

venge;

2^{de}, 2^{Cor}. 7. 10. 11. & a judging of our selves, 1^{Cor}. 11. 31. & loathing our selves for the evils which we have committed, Ezek. 6. 9. Outwardly by fasting, and abstinence from all fleshly delytes. By the Hebrew canons, they were to abstaine this day from five things; from meat and drink; from washing themselves, from anointing, from putting on the shoes (and all fine apparell,) and from carnal copulation. Maimony in treat. of the Rest of the tenth day, ch. 1. f. 4. 5. The Scriptures confirme these; as David afflicted his soule with fasting, Psalm. 35. 13. Daniel, by it, and by not anointing; Dan. 10. 3. 12. Israel, by putting of their ornaments; Exod. 33. 4. 6. David, by going barefoot, 2 Sam. 15. 30. and wearing sackcloth, Psal. 35. 13. and not washing nor anointing, 2 Sam. 12. 20. 21. Vrias, by not lying with his wife, 2 Sam. 11. 11. But the chiefest of these was fasting, and the day is called the Fast, in Act. 27. 9. and the time by the law, is from evening to evening, beginning the ninth day of the moneth at even, Levit. 23. 32. by which words the Hebrewes gather, that they were to begin to fast and to afflict themselves in the evening of the ninth day next before to the tenth; and so in the end of it, to tary in their affliction a litle of the night after the tenth day; and therefore that it was necessarie to add somewhat of the working day, unto the holy day, both before and after. But they exempted from this fast, such as were sick, and all children under nine yeres of age. Maimony in treat. of the Rest of the tenth day, ch. 1. sect. 6. & ch. 2. sect. 8. 10. Moreover under this name of afflicting themselves, and fasting, the Lord required the putting away of all syn; and amendment of life; as, to loose the bands of wickednes; to undoe the heavy burdens, and to let the oppressed goe free, and to break every yoke; to deale bread to the hungry, to cover the naked, and the like; Esa. 58. 6. 7. And so it figured our mortification with Christ; that as in the sacrifices killed, his humiliation unto the death, was foreshadowed, Phil. 2. 8. so by the humiliation of the church, our sufferings with him were signified; our baptising into his

death and buriall, & our walking in newnes of life, our old man being crucified with him; that the body of syn might be destroyed. Rom. 6. 3. 4. 6. 1 Pet. 2. 2. Vnles we doe this, we may fast, but the Lord seeth it not; and afflict our soule, but he taketh no knowledge; neyther can we make our voice to be heard on high; Esa. 58. 3. 4. any work] for this was a solemne sabbath, vers. 31. and by ceasing from work, figured that they which would have expiation and atonement by Christs day, must cease from their own works, to doe the work of God; beleeving in him whome he hath sent; Heb. 4. 10. Ioh. 6. 29 stranger] in Greek, Profelyte: by the homeborne, are meant Israelites borne in that land: the stranger, was of the heathens, joynd to the faith and church of Israel: such were bound to all Israels ordinances. See Exod. 12. 19. 48. 49.

V. 30. he shall] that is, God by the Priest (as vers. 32) shall make atonement (or expiation) to cleanse (or purifie) you. Herein was figured the power and efficacie of Christs Priesthood, and sacrifice: that he expiateth and maketh atonement for our synns with God, 1 Ioh. 2. 1. 2. & cleanse us by his blood and spirit from all syn: 1 Iohn. 1. 7. Rom. 8. 9. 10. 11.

V. 31. sabbathisme] or rest: this word the Apostile keepeth in Heb. 4. 9 and being joynd to the word sabbath, it noteth an exact and carefull rest: therefore God threatneth to destroy them that did any work this day, Levit. 23. 30. See also the notes on Exod. 16. 23.

V. 32. whom he] that is, whom God shall anoint; or, which shalbe anointed, as the Greek translateth who they shall anoint. Such words are often used without designing any person; as is noted on Gen. 16. 14. By this anointed, the high Priest is meant, Levit. 21. 10. shall fyll] that is, shall consecrate, see Exod. 29. 9. The Greek translateth, shall perfect (or consecrate) his hands. Herein he also figured the Son of God, who is our high Priest perfected (or consecrated) for evermore, Hebr. 7. 28.

garments of holynes] the four forementioned vers. 4. called in Greek a holy-stole (or robe): which word is used in Rev. 6. 11. & 7. 9. 13. 14. where the Saints that came out of great tribulation, are arrayed in white stoles (or robes,) which they have washed and made white in the blood of the Lamb Christ. The mysterie of these garments is there touched: & by it we may learne, why the high Priest, in the work of Expiation, might have none but white garments this day.

33

V. 33. the Sanctuarie of holynes] that is, as the Greek translateth, the holy of the holy, meaning the most holy place: in'o which he went first with incense and blood: v. 12. 13. 14. 15. 16. the Tent] the Holy place or First Tabernacle; which he secondly expiated, vers. 16. &c. all the people] in Greek all the Congregation. Because the expiation of the whole church depended thus on the high Priest; so that if he were uncleane, or erred in his ministrations, he was in danger of death by the hand of God; (Lev. 10. 1. 2. 3. & 16. 2.) and so the church should want atonement for their synns: therefore the high Council or Magistrates, looked carefully unto him, both for his puritie, & for information of him in his dutie this day. It is sayd, that Seven dayes before the day of atonement, they separated the high Priest from his own house, to his chamber which was in the Sanctuarie: and kept him from his wife all those seven dayes, lest his wife should be in her disease, and so he become uncleane seven dayes, [as Lev. 15. 24.] and might not serve. And they appointed with him, an other high Priest; that if any pollution happened unto him, the other might serve in his sted. Whether the pollution happened unto him before the dayly morning sacrifice, or after he had offered the oblations; this (other) that was taken in his sted, needed no institution (or consecration,) but began his administration where the first did leave off: &c. During these 7. dayes, they sprinkled him with the ashes of the heifer, in the third day after his separation, and in the seventh [according to Num. 19. 10. 12.] which was the evening of Expiation day; lest he should be defiled

by any dead, and not know of it &c. All the seven dayes, they inured him with the services. He sprinkled the blood, and burned the incense, and trimmed the lamps; and burned the dayly sacrifices on the Altar, that he might be acquainted with the service on Expiation day. And they appointed unto him some Elders, of the Elders of the Synedrion (or Councill,) which did read before him, and teach him the service of the day, and the order of it. And they spake to the high Priest to read himself, lest he should have forgotten, or lest he should not have learned this thing. And on the even of Atonement day, in the morning early, they set him at the East gate, and brought before him, bulls and rams and sheep, that he might be acquainted and inured with the service. All the seven dayes, they restrained him not from meat or drink: but in the even of Atonement day, they suffered him not to eat much; because meat bringeth sleep; and they would not suffer him to sleep, lest any accident (of the night, as Deut. 23. 10.) should be seen; &c. Maimony in Iom hakipp. ch. 1. sect. 3. — 6. and Talmud Bab. in Ioma, ch. 1. How ever it were for all these rites; the Lord who required sanctitie and cleannes in all his Priests at all times of their service, Lev. 22. 3. required it most carefully of the High Priest on this day: wherein he most solemnly figured Christ in his office and work, of whom it is sayd, that In all things it behooved him to be made like unto his brethren; that he might be a mercifull and faithfull high Priest, in things pertainyng to God, to make atonement for the synns of the people. For such an high Priest became us, who is holy, harmles, undefiled, separate from synners, and made higher then the heavens; Hebr. 2. 17. & 7. 26.

CHAPTER 17.

A law that all sacrifices must be killed and offered in the Sanctuarie, and no other where, 7. that they might no more sacrifice unto Devils. 8. They that did otherwise, should be cut off. 10. All eating of blood is forbidden upon like penalty. 13. A law for covering the blood of beasts and birds that were slain. 15. Against eating

eating the flesh of any carkeſſ, or of any torn thing; and how they that did it, ſhould cleſe themſelves.

1 **A**ND Iehovah ſayd unto Moſes,
2 ſaying. Speak unto Aaron, and
unto his ſonns, & unto all the ſonns
of Iſrael; and ſay unto them: This *is*
3 the thing, which Iehovah hath com-
manded, ſaying. Every man of the
4 houſe of Iſrael; that killeth an Oxe, or
Lamb, or Goat, in the Camp; or that
killeth *it* out of the Camp: And
bringeth it not, unto the dore of the
Tent of the congregation; to offer an
oblatiō to Iehovah, before the Taber-
nacle of Iehovah: blood ſhalbe impu-
ted unto that man, hee hath ſhed
blood; and that man, ſhalbe cut off,
5 from among his people. To the end
that the ſonns of Iſrael may bring,
their ſacrifices, which they ſacrifice,
on the face of the field; even *that* they
may bring them unto Iehovah, unto
the dore of the Tent of the congrega-
tion, unto the Priſt; & ſacrifice them,
6 for ſacrifices of Peace-offings, unto
Iehovah. And the Priſt ſhall ſprin-
kle the blood, upon the Altar of Ie-
hovah; at the dore, of the Tent of the
congregation: and burne the fat, for
7 a ſavour of reſt, unto Iehovah. And
they ſhall not ſacrifice any more, their
ſacrifices, unto Divils; after whom,
they have gone a-whoring: This ſhal-
be unto the, a ſtatute for ever, through
8 out their generations. And thou
ſhalt ſay unto them; Every man, of the
houſe of Iſrael; or of the ſtranger,
which ſojourneth among you: that
ſhal offer a Burnt-offring, or a ſacri-
9 fice: And ſhal not bring it, unto the
dore of the Tent of the congregatiō;

to doe it, unto Iehovah: even that
man, ſhalbe cut-off, from his peoples.

And every man, of the houſe of 10
Iſrael; or of the ſtranger, that ſojour-
neth among them; that ſhal eat, any
blood: I wil even ſet my face, againſt
the ſoule that eateth blood; and wil
cut it off, from among the people
therof. For the ſoule of the fiſh, it 11
is in the blood: and I have given it to
you, upon the Altar; to make atone-
ment, for your ſoules: for it *is* the
blood, that maketh atonement for
the ſoule. Therefore have I ſayd, un- 12
to the ſonns of Iſrael; no ſoul of you,
ſhal eat blood: and the ſtranger, that
ſojourneth among you, ſhall not eat
blood.

And every man, of the ſonns of 13
Iſrael; or of the ſtranger, that ſojour-
neth among them; which ſhal hunt a
hunting of wild-beaſt, or of ſoule,
that may be eaten: he ſhal even pour-
out, the blood therof; and cover it,
with duſt. For *it is* the ſoule of a 14
fiſh; the blood therof *it is* for the
ſoule therof: and I have ſayd, unto
the ſonns of Iſrael; ye ſhall not eat the
blood of any fiſh: for the ſoule of all
ſheſh, *it is* the blood therof; whoſo-
ever eateth it, ſhalbe cut-off.

And every ſoule, that ſhal eat a 15
carkeſſ, and a torne-thing; whether *it*
be an home-born perſon, or a ſtranger:
he ſhall both waſh his clothes, and
bathe (*his ſheſh*) in water, and be un-
clean until the evening, and *then* hee
ſhalbe clean. And if he waſh *them* 16
not, and bathe nor his ſheſh: then he
ſhal beare, his iniquitie.

Annotations.

T a

Hu

2 **H**is sons] the Priests; for they were the sacrificers for the people; therefore this Law is first directed unto them, then unto all the people. And as the extraordinarie sanctification of the church was appointed in Chap. 16: so the ordinarie and dayly sanctification of all and every one is here taught; and how after their purification from all their synns, they should be carefull to serve the Lord in newnes of life, in that place, and after that manner which he prescribed. *the thing]* Hebr. *the word.* Every man] or Any man, whosoever. Hebr. *man man*, of the house of Israel; wherunto the Greeke addeth, or of the Proselytes that are adjoynd unto you: and so Moses addeth in vers. 8. Targum Jonathan explaineth it, *young man or old*: and so in vers. 10. & 13. *killeth an Oxe]* or a Bull, meaning for sacrifice to God, vers. 4. 5. for this law concerneth holy things, sanctified, and meet for the Altar, which might not be killed, nor offered (as vers. 8.) but in the Lords Court. This is often and instantly commanded, Deut. 12. 5. 6. 13. 14. 26. 27. & 14. 23. 26. & 15. 19. 20. The Hebrew canons say, *He that killeth holy things out of the court (of the Sanctuary) although he offer them not; if he doe it presumptuously, is guiltie of cutting-off.* Lev. 17. 3. 4. *If he kill in ignorance, he is to bring the Syn-offring appointed,* Maimony in *Magnaseh hakorbanoth*, (or treat. of offering sacrifices) ch. 18. sect. 3. Hereby Israel was taught to serve God in Christ onely: for he is the true Tabernacle, Hebr. 9. 11. in whome God dwelleth among men, and by whome all our service and sacrifices are sanctified & made acceptable unto God in his church: so that none can come unto the Father but by him: John 14. 6. and he is the dove of the sheep, Job. 10. 7. 9. The Tabernacle also figured the Church, where God requireth his worship to be performed by all his people: 1 Tim. 3. 15. Rev. 21. 3. Eph. 2. 20. 21. 22. Act. 2. 47. And so it is written, *For in mine holy mountaine, in the mountaine of the height of Israel, sayth the Lord GOD, there shall all the house of Israel, all of them in the*

land serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. Ezek. 20. 40. *in the Camp]* which is describe in Num. 2. answerable whereto, the city Jerusalem was, in the ages following: as is noted on Exod. 40. 33.

V. 4. *blood]* that is murder: for such corruption of Gods worship, is hatefull unto him as bloodshed. So in Esai. 66. 3. he sayth, *He that killeth an ox, is as if he slew a man.* So the Hebrewes; as Sol. Iarchi here sayth, *As if he shed the blood of man, for which he is guiltie of his life. he hath shed blood]* Targum Jonathan explaineth it thus, *And it shall be to him, as if he had shed innocent blood.* *cut-off]* in Chaldee, destroyed: so the Greek, *that soule shall be destroyed.*

V. 5. *the face of the field]* that is, the open field: see the notes on Levit. 14. 7. As the heathens, so the Israelites (before the making of the Sanctuary,) sacrificed every where in the fields, hye places and mountaines. The Hebrewes say, *Before the Tabernacle was set up, the high places were lawfull; and the service was by the Firstborne; after the Tabernacle was erected, high places were unlawfull, and the service (was performed) by the Priests.* Talmud Bab. in Zebachim, chap. 14. Here Israel is restrained to the Tabernacle, but the other nations were not so, but might sacrifice other where, as did Job and his freinds, Job. 1. 5. & 42. 8. 9. And in the Hebrew canons it is sayd; *He that killeth the holy things of the heathens, without (the Sanctuary,) is guiltie: likewise he that offereth them without. But it is lawfull for the heathens to offer burnt-offerings unto God, in every place; and he himself may offer in an hye place which he hath builded. But it is unlawfull (for a Jew) to help him &c; for loe we are forbidden to offer without (the Court.) And it is lawfull to teach them, and to learne them how they may offer unto the name of the Blessed (God).* Maim. in *Masech hakorbanoth*, ch. 19. sect. 14. The same liberty which the nations had before the Law, we have now againe, spiritually under the Gospel, John 4. 21. - 24. which

which God foretold, saying, *My name shall be great among the nations, and in every place incense shall be offered unto my name, and a pure offering.* Mat. 1. 11. *unto the dore*] that is, into the courtyarde: see the notes on Levit. 8. 3. *of the congregation*] or, of assemblie: in Greek, *of the testimonie*: so in vers. 9.

6 V. 6. *a savour of rest*] in Greek, *a savour of sweet-smell*: which the Chaldees expoundeth, *to be accepted with savour before the Lord.* Of these words and rites, see Levit. 1. 9.

7 V. 7. *unto devils*] as all Iewes and Gentiles did, which sacrificed not by faith in Christ; and in such sort and place, as God approved of: *Deut. 32. 17. 1 Cor. 10. 20,* and as they had doen when they made the golden calf, *Exod. 32.* at which time, they sacrificed unto the idol, *Act. 7. 41.* and so unto the devil; as Ieroboams idols are also called *Devils*, *2 Chron. 11. 15.* and Antichrists likewise. *Revel. 9. 20.* Devils are in Hebrew named here *Seghnirim*, that is *yough and rugged as hayry goats*; because in such shape they sometime appeared, like Satyres: *Esa. 34. 14.* or of their *horror & terrour* which they cause unto men: for so the word originally signifieth. The Chaldees calleth them *Shedin* of their *wasting and destroying the creatures*: which name Moses after giveth them in *Deut. 32. 17.* The Greek translateth, *unto Vaine things.* *gone a-whoring*] the Chaldees expoundeth it, *erred, or committed idolatrie*: which syn is often called *whordom* or *fornication*: (see the notes on *Exod. 20. 5. & 34. 15. Levit. 20. 5. 6. Deut. 31. 16.*) because it violateth the covenant between God and his people, which is called *marriage*, *Hos. 2. 2. 19. 20. & 3. 1.*

8 V. 8. *stranger*] or *sojourner*, in Greek *a proselyte*: meaning a hethen joynd to the Iewes religion and church: so after in v. 10. & 13. *shall offer*] as the sacrifice might not be killed, v. 3. so neyther might it be offered out of the Sanctuary, though it were killed therin. Whereupon the Hebrewes say, *He that killeth the holy things,*

and offereth them out of (the Sanctuary), is twice guiltie: once for killing, and once for offering. If he kill within, and offer without, he is guilty for offering: likewise if he kill without, and offer within; he is guilty for killing. *Maim. in Maaseh hakorbanoth, ch. 18. sect. 5.* And Sol. Iarchi (on Lev. 17.) sayth, the Law speakeh of offering a Burnt-offring, to shew that a man is guiltie for burning the peeces (of the Sacrifice) without the camp, as is he that killeth it without: that if one kill, and another offer, both of them are guiltie. *a sacrifice*] to weet, of Peace-offrings, as the Chaldees explaineth it. As by the doctrine of our Saviour, in *Mat. 23. 19.* the Altar sanctified the gift: so the Hebrewes understand this Law, for sacrifices offered by fyre, and upon an altar without, saying: *He that offereth without, is not guilty, til he offer upon an altar which he hath made without: but if he offer on a Rock or on a stone, he is free,* [to weet from the judgment of death;] for it is not called *Korban* (an offering) except it be on an Altar, yet though it be without: as it is written (in *Gen. 8. 20.*) *And Noe built an altar.* *Maim. in Maaseh hakorbanoth ch. 19. sect. 1.*

9 V. 9. *dore of the Tent*] and so in ages following, to the dore of the House or Temple, that is in the courtyard. And if the Tabernacle or Temple should haply be burnt, (as it was by the Babylonians, *2 King. 25. 9.*) yet was it lawfull to offer in the court yard upon the altar, as Ezra did after their returne, *Ezr. 3. 3. 4. 5. 6.* So the Hebrewes say, *Who so killeth holy things at this time, and offereth them out of the Court, is guilty: because it is meet he should offer within.* For loe it is lawfull to offer, although there be no house. Because the first holynes sanctifieth for that time present, and for the time to come. *Maim. in Maaseh hakorb. ch. 19. sect. 15.* It figured, that our service unto God, must be by faith in Christ; and in the communion of his church; as before is shewed on v. 2. *to doe it*] that is, to offer it: see the notes on *Exod. 10. 25.* *cut-off*] in Greek, that soule shall be destroyed; as in v. 4.

V. 10. *every man*] Hebr. *man man*; which Jonathan expoundeth *yong man* or *old man*:

old man: as in v. 3. & 13. the stranger] in Greek, or of the proselytes adjoyned unto you. This Law therefore seemeth not to binde the heathens, any more then the former, of sacrificing, v. 9. so in v. 12. & 13. any blood] to weete, of soule or beast, as is explained in Lev. 7. 26. and this at his common table: for as the former lawes were for sanctifying the people in their holy things; so these which follow are for their civil conversation. *Wheras it is sayd, it maketh atonement for the soule (v. 11.) lest any should think he is not guiltie save for the blood of holy things, the scripture sayth any blood. Chazkuni on Levit. 17. wil set] Hebr. wil give my face; which the Chaldee expoundeth my anger: and so face is often used for anger; which appeareth in the countenance: as, I wil appease his face, Gen. 32. 20. and, the face of the Lord hath divided them, Lam. 4. 16. and, I wil not cause my face to fall upon you, Lev. 3. 12. and the face of the Lord, is upon them that doe evil, 1 Pet. 3. 12. and many the like. the soule] which the Chaldee expoundeth the man. See the notes on Gen. 12. 5. cut it off] that is, destroy him, as the Chaldee and Greek translate. The Hebrewes say, He that eateth so much as an olive of blood, presumptuously, is guilty of cutting-off: if ignorantly, he is to bring the Syn-offring appointed. And the thing is plaine by the law, that he is not guilty, but for all blood of cattel, beasts and birds onely, whether they be unclean or clean, Leviticus 7. 26. But the blood of fishes, and of Locusts, and of creeping things, and the blood of man, they are not guilty for them, by the name of blood. The blood therefore of clean fishes, and locusts, is lawful to be eaten or drunk. And the blood of unclean locusts and fishes is unlawfull, because it is the juice of their bodies. Mans blood is unlawfull, by the doctrine of the scribes, if it separated (from the body:) but one may swallow downe the blood of his teeth, without prohibition. Maimony in treat. of Forbidden meats, c. 6. f. 1. 2.*

11 V. 11. the soule] that is, the life: see Gen. 9. 4. So in Targum Jonathan it is expounded here, and in ver. 13. the life of the

soule. of the flesh] the Greek addeth, of all flesh; and so Moses speaketh in v. 14. is in the blood] the Greek sayth, is the blood thereof; as in v. 14. which blood is figuratively called the life, because the seat thereof is in the blood, as Moses here sheweth: so that if the blood be gone, the life is gone with it, as dayly experience confirmeth. Hereupon David sayth, *What profit is in my blood?* Psal. 30. 10. that is, in my life: and the shedding of blood, is the taking away of ones life, Gen. 9. 6. Chazkuni explaineth it thus, *For the soule of the flesh, i. of every creature it hangeth in the blood; and therefore I have given it to make atonement for the soule of man: the soule cometh and maketh atonement for the soule. have given it] to weete, the blood, and so the life or soule of the beast, to make atonement for your soules; that is, to be the expiation and ransom for your life or soule: in figure of Christ, whose blood was to be shed for the remission of synns, Math. 26. 28. through which he should make peace, Colos. 1. 20. and men have redemption, Eph. 1. 7. who was to give his soule (or life) for a ransom for many, Mat. 20. 28. And this is the cause why God forbiddeth all blood, that men might be kept in faith & reverend expectation of the blood of Christ, which being once shed, should spiritually be given unto his people for to drink by faith, unto the life & salvation of their soules, Ioh. 6. 53. 54. 55. And to teach the people not to ascribe the work of their salvation unto themselves or their owne workes, but unto Christ onely, was this prohibition of blood: and the like was for the fat of all such beasts, as had the fat burned on the Altar, which therefore might not be eaten of men. See the notes on Lev. 3. 17. & 7. 25. 26. it is the blood] not of bulls & goats, (save onely in shadow.) for it is impossible that such blood should take away synns, Heb. 10. 4. but the blood of Christ is it that maketh atonement, and cleanseth from all synn: Heb. 9. 12. & 10. 19. 1 Ioh. 1. 7. And as the Apostle sayth, without shedding of blood is no remission, Heb. 9. 22.*

so the Hebrew doctors, from these words of Moses, say, *There is no remission of synns, but by blood; as it is written, For it is blood that maketh atonement for the soule.* Talmud in Ioma ch. 1.

12 V. 12. *Therefore*] in Greek, *For this cause*. Although other reasons may be rendred of the forbidding of blood, as to restreyn men from crueltie, or from communion with idolaters, (for the *Magi*, or wise men of Chaldaea, used to eat blood, when they conversed with Divils, and by them foretold things to come, whereas otherwise the Chaldeans eschewed blood as an unclean thing, as *Maimony* sheweth in *Morch nebuchim*;) yet the mayn, if not the onely cause is here given of God, to be the use of blood upon the Altar, for their atonement; which was merely figurative, and which had the end & accomplishment in Christ. *Colos. 2. 16. 17.* And besides the former signification; as the not eating of the flesh of such sacrifices as had their blood caried into the holy place, signified that they which cleaved to the rudiments of Moses Law, should have no portion in Christ, (as is shewed on *Lev. 6. 30.* from *Heb. 13. 10. - 13.*) so the not eating of blood, which made atonement for the soules of men, seemeth also to signifie, that they which cleaved unto the legal sacrifices, should not eat, that is, not have cōmunion, benefit or nourishment to their soules: but they which came unto Christ by faith, do eat the flesh & drink the blood (in spirit & trueth,) by which their atonemēt is made with God. *Ioh. 6. Mat. 26.* cōpared with *Heb. 13. 10.* &c. And as the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, *Heb. 9. 8.* so the cōmunion with that blood wherby atonement for syns was made, was not yet fully manifested, while as the outward Tabernacle & figurative sacrifices therein, were in use.

13 V. 13. *hunt a hunting,*] and so take it by hunting. This law for wild-beasts caught by hūting, cōcerneth tame beasts also, as touching the slaying of them: as

is sayd in *Deut. 12. 21.* thou shalt kill of thy herd and of thy flock &c, and thou shalt eat. And as it is sayd in *Deut. 15. 22.* of the blemished firstlings, which were to be eaten in their cities, as the Roe-buck, and as the Hart, From which words the Hebrewes say, *Here thou art taught, that the wild beast and the tame, are alike in this busynes of killing* &c. *Maimony in Shechiah* (or treat. of Killing beasts:) ch. 1. f. 1. that may be eaten] or which is usually eaten: which Targum Jonathan expoundeth, that is lawfut to be eaten. he shal ev n poure-out] or, then shal he shed the blood therof: so that no flesh of beast or bird might be eaten in Israel, unless the blood were orderly let out, and the flesh clesed of it. And when the people in a warre, flying upon the spoile, slew cattel on the ground, and did eat the flesh not purified from the blood, they synned against the Lord; till Saul took order for the more lawtul killing of them, *1 Sam. 14. 32. 33. 34.* Of this point, the Hebrewes have these rules. It is commanded, that who so wil eat the flesh of any cattel, wild beast, or foule; it be slayn, and afterward eaten. He that slayeth, blesseth God first, who sanctifieth us by his commandements, and hath given a charge concerning the slaying. And it is unlawfull to eat of that which is slayn, all the while that it doeth tremble. And who so eateth therof, before the soule (the life) be gone out, transgresseth. Fishes and Locusts, there is no need to slay them: but the catching of them, maketh them lawfull. Behold he sayth (in *Numb. 11. 22.*) Shall the flocks and the herds be slayn for them to suffice them? or shall all the fishes of the sea be gathered for them? The gathering of the fish, is as the slaying of the beasts. So of the Locusts; there is mentioned their gathering onely, *Esa. 33. 4.* that if any of them dye in the water, they may be eaten, yea it is lawfull to eat them alive. The place where the beast must be slayn, is the neck. The instrument to slay it with, may be any knife of metall, or of stone; or of glasse & the like cutting things, which are sharp, and have no gap in them. It is lawfull to slay in all places without the court (of the Sanctuary,) for within the court, they slay but the holy things

things of the altar onely: cōmon beasts or foules, may not be slayn within the court: Deut. 12. 14. 15. So that which is slayn out of the place (which God hath chosen) is lawfull to be eaten in any of the gates: but he that slayeth common things within the court, that flesh is unlawful to be used; but they bury it. Any man may slay, as the deaf, or the fool, or the child &c. if others look that it be slayn lawfully: but if a knife fall of it self, and slay, though it be after the manner of slaying, yet it is unlawfull; for it is sayd **THOU SHALT KILL**, (Deut. 12. 21.) so it must be slayn by mankinde. He that slayeth a beast in the name of a sacrifice for a vow, or a syn-offering which he oweth; it is unlawfull to be eaten: &c. Maimony in Shechitah, ch. 1. & 2. &c. The taking of beasts & birds by hunting, may signify the converting of synners by the preaching of the Gospel; as the catching of fishes, is applied to the catching of men, Luke 5. 9. 10. And as Peter when he was called to preach the word unto, and communicate with the Gentiles, was bidden in a vision to kill beasts, and eat, Act. 10. 12. 13. 28. so this Law for killing of beasts and burying their blood, seemeth to figure out the mortifying of synners by the word of God, and burying of the old man and naturall synfull life; after which, communion with them is lawfull. Rom. 6. 2. 3. 4. cover it with dust] the Greek translateth, earth shall cover it. The covering of blood is in use (they say) both within the land of Israel, and without the land: of common beasts, but not of the sanctified. Talmud in Cholin, ch. 6. This taught a reverend regard which they should have of the soul or life of the beast, which was in the blood: that it should be buried with a kinde of honour; for burial is honourable, Eccles. 6. 3. It also shewed the lawfulness of killing these creatures for food; that their blood being covered, should not be imputed unto them of God: as appeareth by the contrary, Job. 16. 18. O earth, cover not thou my blood; and Exod. 14. 7. 8. Her blood is in the midst of her; she set it upon the top of a Rock, she poured it it not upon the ground, to cover it with dust:

that it might cause hot-wrath to come up to take vengeance, &c. where blood not covered, signifieth a crying to God for vengeance. The Hebrewes performed this charge carefully; for in their canons it is sayd; Wee are commanded to cover the blood of the clean beast or clean foule that is slayn, Levit. 17. 13. Therefore wee are bound to blest before the covering of it; Blessed art thou O Lord our God, King eternal, which hath sanctified us by his commandments, and given us a charge to cover the blood. He that killeth foules and many sorts of wild-beasts in one place: blesteth with one blessing for them all, and maketh one covering of all (their blood.) If the blood be mixt with water, if there be in it the appearance of blood, it ought to be covered; otherwise, it is free: &c. If the blood be sunck into the ground, yet if the signe (or mark) thereof may be discerned; it ought to be covered. Wee are not bound to cover any blood, but of the slayn beast which is lawfull to be eaten; as is sayd (in Lev. 17. 13.) **THAT MAY BE EATEN**: &c. Wherewith must it be covered? With any kind of dust, as earth, lime, chalk, sand or other like rubbish that is small as powder: but not with a basket, or a stone, or thick dung &c, which are no kind of dust. It may be covered with embers, or ashes of any sort. He that slayeth, must lay dust underneath, and after that slay, and after that cover it with dust: and he that slayeth, he must cover it. And if he have not covered it, and seeeth it afterward, he is bound to cover it: for this is a commandment by it self, and dependeth not upon the slaying onely. And he may not cover it with his foot, but with his hand, or with the knife, or with an instrument (or vessel,) lest this rite grow into a contempt, and so the commandment concerning it be contemned. For the honour is not to the commandment it self, but to the blessed (God) which commanded it; who hath delivered us from groping in darknes, and hath ordeyned us a Lamp, to make streight the things that are crooked, and a Light to teach the pathes of righteousness: and so it is sayd, (in Psa. 119. 105.) Thy word is a Lamp unto my foot, and a light unto my path. Maimony in Shechitah, chap. 14. sect. 1. &c.

V. 14. the foule] that is, the life: as Ionathan

nathan expounds it, the life of the soule. for the soule] Heb. in the soule. In is often in sted of For: but some here keep the usual significatiō, & change the order; as Chazkuni interprets it, in the blood therof is the soule therof. But Iarchi thus, the blood is to it in sted of the soule, for the soule hangeth in it. the blood of any flesh] to weete, of beasts or birds, not any of their blood, Lev. 7. 36. So not onely that which cometh out in the slaying of the beast, but that remayneth within in the hart or other parts, is unlawful to be eaten. The blood which is the juice (of the beast) and the blood of the members, as the blood of the milt, and the blood of the kidneies, and the blood of the stones, & the blood that is gathered in the hart, and the blood that is found in the liver; who so eateth of them is not to be cut off, but is beaten: for it is sayd, ye shal not eat, any blood. Of that for which a man is to be cut off, he sayth, **FOR THE SOULE OF THE FLESH IS IN THE BLOOD:** he is not guilty of cutting off, but for the blood wherein the soule (or life) goeth out. Maimony in treat. of Forbidden meats, c. 6. f. 4. is the blood] figuratively spoken, for is in the blood, as v. 11.

15

V. 15. every soule] that is, as the Chaldee translateth, every man: as v. 10. a carkeß] to weete, that which dieth of it self, or is killed by an other thing, and is not orderly slayn: see Levit. 7. 24. Of this the Hebrewes say, He that eateth (presumptuously) so much as an olive of the flesh of any cattel that is dead, or wild beast that is dead, or soule that is dead, is to be beaten. And whatsoever is not killed so as is meet, doe that is a dead-carkeß. Nothing is forbidden by the name of a carkeß, but the sorts of clean things onely, because they are fit to be slayn, and if they be slayne, after a lawfull manner, they are lawfull to be eaten. But unclean things, whose slaying availeth them not, whether they be duly slayn, or dye alone, or the flesh be cut off from them alive, who so eateth of them, is not beaten as for a carkeß, or a torne thing; but as for eating of unclean flesh. Who so eateth a clean bird alive all of it, is beaten as for eating a carkeß. Who so eateth of the flesh of an untimely

ly-birth of a clean beast, is beaten as for eating of a carkeß. And it is unlawful to eat of any beast that is born, until the eight night (after,) Exod. 22. 30. for who so tarieth not eight dayes for a beast, it is as an untimely-birth; though he is not beaten for that. The law forbiddeth a dead thing, & that is a carkeß; & forbiddeth that which inclineth to dye, though it be not already dead; and that is the torne thing. There is no difference in the death, whether it dye of it self alone, or whether it fall and dye, or whether it be strangled until it dye, or that a wild beast hath rent and killed it. Maimony in treat. of Forbidden meats, ch. 4. sect. 1. 2. 3. 4. 8. As the forbidding of unclean meats, Lev. 11. spiritually forbad communion with wicked persons, Act. 10. 12. — 28. so this prohibition of things not duly slayn, forbiddeth in mystery, to have religious communion with such as are dead in their trespasses and synns; and which are not mortified by the work of Gods word & spirit. Eph. 2. 1. 2. 3. 2 Cor. 6. 16. 17. Col. 2. 13. & 3. 5. By the former explanation out of Maimony it appeareth that the strangled thing forbidden by the Apostles unto the Gentiles together with blood, in Act. 15. 20. 29. was the carkeß or dead thing here spoken of, for the Law otherwise mentioneth not the strangled. And this compared with Deut. 14. 21. where the Gentiles are permitted to eat such things, giveth light to the true meaning of that decree in Act. 15. and a torne thing] and is here for or, distinguishing & disjoyning it from the carkeß afore sayd. Any clean beast or bird, which by other beast or soule, or any other way, was torne or maymed but not fully dead, is here meant: as is noted upon Exod. 22. 31. where this law is first given, and shewed to tend also unto sanctification. If it be torne and dead, it is a carkeß (fore mentioned,) but this is a different precept, & so meaneth torn things yet living, as the Hebrewes observe. Maimony in Forbidden meats, ch. 4. f. 6. Again, The torne thing spoken of in the Law, is that which is inclining to die. And it is not called torne, but that the scripture speaketh by an in-

stance; as that a Lion or the like, hath torne it & broken it, and it is not yet dead. And there are other sicknesses (or diseases) which if they happen unto it, it is accounted torne. Maimony in Shechitah, ch. 5. sect. 1. 2. These beasts torne, or inclining to death; figured such persons as th' Apostle likeneth unto naturall brut beasts made to be taken [for a prey] and destroyed, which shal be corrupted (or utterly-perish) in their own corruption: 2 Pet. 2. 12. Where the Greek words *eis halosin*, th. is, for a prey, or to be taken: seem to express the Hebrew *terephah*, the torne thing here mentioned: as in Job 24. 5. the Hebrew *latareph*, for a prey; is turned in Greek *eis halosin*, by Aquila an ancient interpreter. So that the eating of such, that is the communion with them, is by this law forbidden: such flesh was to be cast unto the dog: Exod. 22. 31. *home borne*] the natural Israelite. *or a stranger*] of the Profelytes, as the Greek translateth: that is heathens converted to the faith and church of Israel. For if they were not joynd profelytes, the strangers in Israel might eat these things; as Moses sheweth in Deut. 14. 21. saying of the dead thing (or *karkesh*), thou shalt give it unto the stranger that is in thy gates, (which the Chaldee there expoundeth the uncircumcised inhabitant,) that he may eat it. For the scripture mentioneth three sorts of strangers; open Idolaters, which might not dwell in the land of Israel: others that practised not Idolatrie, but yeilded to some chief grounds of true religion, and such might dwell in the gates or cities of Israel: and the third sort converts or profelytes, which were bound to all the Law, as the Iewes themselves; and such are spoken of throughout this chapter. Of all these three sorts, see the annotations on Exod. 12. 43. 45. 48. *his flesh*] or, as the Greek translateth *his bodie*: which supply is here added from the next verse, where Moses expresseth it. *the evening*] the end of the day, and beginning of a new. This washing and bathing, figured a renewing by repentance and faith in Christ

to remission of synns, with sanctification by the spirit: 1 Cor. 6. 11. Rev. 1. 5. Heb. 10. 22. See the notes on Levit. 15.

V. 16. *his flesh*] his body with water, sayth the Greek version: so Paul speaketh of our bodies washed with pure water, Heb. 10. 22. It figured their cleansing by repentance, as Iohn sayd, & baptise you with water unto repentance, Mat. 3. 11. *his iniquitie*] that is, his guiltines, and his punishment. See the notes on Gen. 19. 15.

16

CHAPTER 18.

1. God forbiddeth his people to doe after the manner of the heathens. 6. Unlawfull mariages and copulations, with neer kinyed. 19. Other unlawfull lusts, 21. Idolatrie, 23. and beastlynes; 24. wherewith the Canaanites were defiled, and for which the land should spew them out. 26. By whose example Israel is warned to keep Gods statutes and judgments, lest the like evils came upon them also.

AND Iehovah spake, unto Moses, saying. Speak, unto the sonns of Israel; and say unto them: I, *am* Iehovah your God. After the doing of the land of Egypt, wherin ye dwelt, shall ye not doe: and after the doing of the land of Canaan, whither I bring you, shal ye not doe: and in their statutes, ye shall not walk. My judgments shall ye doe, and my statutes shall ye keep, to walk in them: I, *am* Iehovah your God. And ye shall keep my statutes, and my judgments; which a man shall doe, and shall live by them: I, *am* Iehovah.

None of you shall approach, unto any neer-kinne of his flesh, to uncover (*their*) nakednes: I, *am* Iehovah.

The nakednes of thy father, and the nakednes of thy mother, shalt thou not uncover: she is thy mother, thou

1

2

3

4

5

6

7

	thou shalt not uncover her nakednes.	ver her nakednes upon her, in her life.	
8	The nakednes of thy fathers wife, shalt thou not uncover: it, <i>is</i> thy fathers nakednes.	And unto a woman, in the separation of her uncleannes: thou shalt not approach, to uncover her nakednes.	19
9	The nakednes of thy sister, the daughter of thy father, or the daughter of thy mother; <i>whether she be borne at home, or borne abroad</i> : thou shalt not uncover, their nakednes.	And unto thy neighbours wife, thou shalt not give thy copulation, for seed, to defile <i>thy self</i> with her.	20
10	The nakednes of thy sonns daughter, or of thy daughters daughter; thou shalt not uncover their nakednes: for they, <i>are</i> thy nakednes.	And of thy seed shalt thou not give, to cause-to-pass-through (<i>the fyre</i>) unto Molech: and thou shalt not profane, the name of thy God; I <i>am</i> Iehovah.	21
11	The nakednes of thy fathers wives daughter, begotten of thy father; she <i>is</i> thy sister: thou shalt not uncover her nakednes.	With a male; thou shalt not lye, <i>like</i> copulation <i>with</i> a woman: it, <i>is</i> abomination.	22
12	The nakednes of thy fathers sister, thou shalt not uncover: she, <i>is</i> thy fathers neer-kinne.	Neyther shalt thou give thy copulation, with any beast, to defile <i>thy self</i> therewith: neyther shall a woman, stand before a beast, to lye-downe therto; it, <i>is</i> confusion.	23
13	The nakednes of thy mothers sister, thou shalt not uncover: for she, <i>is</i> thy mothers neer kinne.	Be not ye defiled, in any of these (<i>things</i>): for in all these, the nations are defiled; which I cast-out, from your faces. And the land is defiled; and I doe visit the iniquitie therof, upon it: and the land spueth out, the inhabitants therof. You shall therefore keep my statutes, and my judgments; and shall not doe, any of these abominations; <i>neither</i> the homeborne, nor the stranger that sojourneth among you. For all these abominations, have the men of the land doen, which <i>were</i> before you: and the land, is defiled. That the land spue not out, you <i>also</i> ; when ye defile it: as it spewed out, the nation, which <i>was</i> before you. For whosoever shall doe, any of these abominations: even the soules that doe <i>them</i> , shall be cut-off,	24
14	The nakednes of thy fathers brother, thou shalt not uncover: unto his wife, thou shalt not approach; she, <i>is</i> thine aunt.		25
15	The nakednes of thy daughter-in-law, thou shalt not uncover: she, <i>is</i> thy sonns wife; thou shalt not uncover her nakednes.		26
16	The nakednes of thy brothers wife, thou shalt not uncover: it, <i>is</i> thy brothers nakednes.		27
17	The nakednes of a woman, and of her daughter, thou shalt not uncover: her sonns daughter, or her daughters daughter, thou shalt not take, to uncover her nakednes; they <i>are</i> neer-kinne, it <i>is</i> wickednes.		28
18	And a woman unto her sister, thou shalt not take; to vex (<i>her</i>), to unco-		29

30 off, frō among their people. Therefore ye shall keep my charge; not to doe, any of the statutes of abominations, which were doen before you; and ye shall not be defiled in them: I, *am* Iehovah your God.

Annotations.

13 **D**oing] that is, doings or actions, as the Greek and Chalde translate: the singular number implieth all and every one of their unlawfull practises.

land] which the Chaldee explaineth, the people of the land. Of Egypt, the scripture testifieth, that it was an Idolatrous land, and there Israel had been defiled, Ezek. 20. 7. 8. & 23. 8. likewise of Canaan, Lev. 20. 23. therefore these two are expressly named, and all other implied.

statutes] or, decrees, ordinances described by their lawes; eyther for religion or otherwise if they were superstitious. The Hebrew doctors expayne it thus; We may not walk in the statutes of the heathens, nor be like unto them, eyther in apparel, or in hayre [Lev. 19. 27.] or any the like, Lev. 18. 3. But Israel must be separated from them and known by their apparel and their other works, as they are separated from them in their knowledge and opinions: and so he sayth, (Lev. 20. 26.) I have separated you from (other) peoples. A man must not apparel himself with the apparel that is peculiar unto them, nor let the locks of his head grow, like the locks of their heads, nor shave off the sides, and leave the haire in the midst, as they doe &c; nor build places, as they build temples for idolatrie &c. Maimony treat. of Idolatrie, chapt. 11. sect. 1.

4 **V. 4.** my statutes] that is, mine onely; as, him thou shalt serve, Deut. 6. 13. is expounded by our Saviour, him onely thou shalt serve: Mat. 4. 10. It meaneth also all my statutes, Deut. 12. 32. & so The words of this law, Deut. 27. 26. is expayned by the Apostle, all things which are written in the book of the Law, Gal. 3. 10. therefore in the next verse here, the Greek version addeth, And ye

shall keep all my statutes. Of this it is sayd; Iehovah who brought you up out of the land of Egypt, with great power, and a stretched out arme, him shall ye feare, and him shall ye worship, and to him shall ye doe sacrifice, and the Statutes, and the judgments, and the Law, and the Commandement which he wrote for you, ye shall observe to doe for evermore; and ye shall not feare other Gods; and the Coveant which I have made with you ye shall not forget, &c. 2 King. 17. 36. 37. 38. By this therefore God forbidderh them all mens inventions, Eccles. 7. 29. the works of their own hands, Jer. 25. 6. and the statutes of the Kings of Israel, which they after made without the commandement of the Lord, 2 King. 17. 8. Mic. 6. 16.

V. 5. shall live by them] or, in them: that is, shall have eternal life of God, for doing them: and so the Chaldee paraphraseth, he shall live by them to life eternal: and as Solomon Iarchi sayth, in the world that is to come. This and the like promises elsewhere, as in Ezek. 20. 13. are legall, & differ from the promises of the gospel; as the Apostle observeth saying; The just shall live by faith: and the Law is not of faith, but the man that doeth them, shall live by them, Gal. 3. 11. 12. and againe, For Moses describeth the justice which is of the Law, that the man which doeth them, shall live by them, (alleging the very words of this text, according to the Greek version;) but the justice which is of faith, speaketh on this wise; Say not in thine hart, who shall goe up to heaven, &c. That, if thou shalt confesse with thy mouth, that Iesus is the LORD; and shalt beleve in thine hart, that God hath raised him from the dead, thou shalt be saved: Rom. 10. 5. -- 9.

V. 6. None of you] Hebr. Man man ye shall not approach: that is, not any man. To approach or (come neere) is used for carnal copulation, as in Gen. 20. 4. Abimelech had not come neere unto her. So in Ezek. 18. 6. & Esai. 8. 3. I approached unto the Prophets, and she conceived &c. Moreover from this word approach, the Hebrewes (comparing herewith the 30. verse) doe say, Who so cometh to any of these nakednesses (the unlawful copulations following,) eyther by way of copulation or that,

or that imbraceth or kisseth by way of lust, any of his kin, to be beaten by the Law. For the meaning is ye shall not approach unto the things which may bring you unto the uncovering of their nakednes. And it is unlawfull for a man to make signes with hand foot or eye (as Proverb. 6. 13.) to any of these, or to sport with her, or to gaze on her bewtie &c. *Maimony in Issure biab, ch. 2. f. 1. 2.* neer-kin] The Hebrew Sheer signifieth flesh, Psal. 73. 26. Prov. 5. 11. & 11. 17. And as *Bisfar*, flesh, is sometime used for kinned, Gen. 29. 14. so is Sheer, in this case of mariage and copulation; and so by the Chaldee and Greek it is translated neer, & neer-of-kin. nakednes] that is, the secrets, or ihameful part of the body, wherof since syn came on man kinde, we are most ashamed: therefore the Greek translateth it shame or uncomelynes; which also the holy Ghost alloweth in Reve. 16. 15. & in Rev. 3. 18 it is called the shame of nakednes. To uncover nakednes here, meaneth carnal copulation, and incest; not onely out of married estate, but also unlawful and incestuous mariages. The Hebrewes say, *Whasfoever copulation is forbidden in the Law; for which one is guilty of cutting-off, and which are spoken of in Levit. 18. they are called Nakednesses, and every one of them is called incest (or nakednes;) as with mother, or sister, or daughter and the like.* *Maimony, treat. of Wives, chap. 1. f. 5.*

V. 7. of thy father, and the nakednes of thy mother] This is one fact, but a double syn: for by uncovering the fathers nakednes, is meant the lying with his wife; as Levit. 20. 11. and as after in vers 8. and in vers 14. the uncovering of the uncles nakednes, is expounded the approaching unto his wife. The Hebrewes say, *He that lieth with his mother, and she his fathers wife, is double guiltie; (whether it be while his father is living, or after his death;) once for that she is his mother, and againe for that she is his fathers wife.* *Maimony in Issurei biab, ch. 2. sect. 2.* It may also be thus spoken, to imply the woman with her father, as the man with his mother: and so Jonathan in his Tar-

gum here paraphraseth, *The woman shall not lye with her father, and the man shall not lye with his mother.*

V. 8. thy fathers wife] though she be not thine own mother, but mother in law. This was Reubens syn, who lay with Bilhah his fathers concubine, Gen. 35. 22. It was a syn infamous among the heathens, 1 Cor. 5. 1. The Hebrew canons say; *A mans fathers wife, and his sonns wife, and his brothers wife, and his fathers brothers wife, these foure are a nakednes unto him [that is, unlawfull for him] for ever: whether they be of the betrothed, or of the married, be they divorced or not divorced, be their husbands alive or dead; except it be his brothers wife who hath left no child (at his death, Deut. 25. 5.) And if he lye with any one of them, whiles her husband is alive, he is double guilty: in respect that she is of his neer kinne, and againe for that she is an other mans wife.* *Maimony in Issurei biab, ch. 2. sect. 1.* it is thy fathers nakednes] that is, it belongeth to him onely to uncover the same.

V. 9. whether she be borne at home &c.] Hebr. of the birth (or kinned) of the house (or home;) or of the birth abroad: which the Chaldee expoundeth thus, which is begotten by thy father, of an other woman; or of thy mother, by an other man. The Hebrew canons further explaine it, thus; whether she be his sister by his father, or by his mother, either in married estate, or by fornication; as if his mother or his father have committed whordom with others, and he hath a sister from fornication; loe this is a nakednes [that is forbidden] unto him; as it is written, *Borne at home, or borne abroad.* *Maimony in Issurei biab, ch. 2. sect. 2.* So in Targum Jonathan it is expounded, *whom thy father hath begotten of an other woman, or of thy mother; or whome thy mother hath borne by thy father, or by an other man.*

V. 10. daughters daughter] and so other of further descent: how much more then his next daughter, though she be not named. The Hebrewes say; *Who so companieth with a woman by way of fornication, and begetteth a daughter of her, that daugh-*

ter is a nakednes (forbidden) him , in the name of his daughter . And although it be not sayd in the Law, Thou shalt not uncover thy daughters nakednes; for asmuch as it forbiddeh the daughters daughter, it keepeth silence concerning the daughter, which yet is forbidden by the Law, and not by the Scribes onely. Maimony in Issure biab chap. 2. sect. 6. thy nakednes] that is, borne of thy nakednes.

11 V. 11. begotten] or, the generation, or kin of thy father. This some doe understand, a kin to thy father by mariage with her mother, and not begotten of his body: but the Greek translateth it Homopatris, begotten of the same father; and the Chaldee expoundeth it likewise. The Hebrew doctors also explaine it, The daughter of his fathers wife, which is his sister by his father: she is a nakednes (unlawfull) for him. But if his father marry a wife, and she hath a daughter by an other man, that daughter is lawfull for him, for she is not (Moledeth) begotten of his father. But is he not guilty concerning her, by the name of his sister? And why is it sayd, the daughter of thy fathers wife? to make him guilty concerning her, in this respect also. Therefore he that companieth with his sister, which is his fathers daughter in mariage, is double guilty; once by the name of Thy sisters nakednes; and againe by the name of The nakednes of thy fathers wives daughter. But if his father have forced a woman, or entised her, and begotten a daughter of her, and (the son) company with her, he is not guilty but by the name of his sister onely: for the daughter of a forced woman, is not the daughter of his fathers wife. Maimony in Issurei biab, ch. 2. sect. 3. 4.

12 V. 12. fathers sister] thy aunt, by thy fathers side.

13 V. 13. mothers sister] thy aunt, by the mothers side. Of these the Hebrewes say; His mothers sister, whether it be her sister by her father, or her sister by her mother; whether in married estate, or in fornication; loe she is a nakednes (forbidden) unto him, by the name of his mothers sister. And so the fathers sister, whether by mother or father, in mariage or in fornication; shee is forbidden him by the name of his fathers sister. Maim. in Issurei biab, c. 2. s. 5.

V. 14. fathers brother] meaning his wife (as the next words shew,) called his nakednes, because man & wife are one flesh, Mat. 19. 6. So in verse 15. See the notes on verse 8. not approach] in Greek, not goe in: that is, not lye with her: see the notes on v. 6. thine aunt] the Chaldee explaineth it, thy fathers brothers wife.

V. 15. daughter-in-law] that is, thy sonns wife, as it is after explained. The Hebrew name Callah, elsewhere signifieth a spouse or bride: here it is, the sonns wife; touching whom, see what is noted on verse 8.

V. 16. brothers wife] except when the brother deceaseth without children; then the next brother marieth her, Deut. 25. 5. See the notes on v. 8.

V. 17. or her] Hebr. and her: but and is often used for or; as is noted on Genes. 13. 8. Of these lawes, the Hebrewes write thus; When a man marieth a woman, there are six women of her kinn, unlawful for him for ever, whether his wife live with him, or be divorced, whether she be alive or after her death: and they are these; her mother, and her mothers mother, and her fathers mother, and her daughter, and her daughters daughter, and her sonns daughter. And if he lie with any one of them, whiles his wife liveth; both of them are to be burned, (Levit. 20. 14) Maimony in Issurei biab, ch. 2. s. 7. wickednes] in Hebrew Zimmah, which properly signifieth a wicked thought or purpose; but is applyed also to wicked acts, and particularly in unlawfull copulations; the Chaldee here translateth it counsel (or, purpose) of synns: the Greek, an impietie (or impious-act,) and in Levit. 20. 14. an unlawfull-act.

V. 18. a woman] or, a wife unto her sister, which the Chaldee traslateth with her sister. Which word sister, may be understood of any other woman; (as brother is often used for any other man Gen. 26. 31. & 19. 7.) & then the law here forbiddeh to take any moe wives then one; which the reason following seemeth to confirme. The Hebrewes understand it of her next sister in blood, whether she be her sister by the mother, or her sister

14

15

16

17

18

sister by the father; whether in way of marriage, or in fornication. *Maim. in Issurei biab. c. 2. f. 9.*

to vex her] or, vexing her, or for an adversarie, as Peninnah is called the adversarie (or vexer) of Anna, the other wife of Elkanah, 1 Sam. 1. 6. wherby it is probable, that the sister forementioned, is any other wife; & the Greek here & there translateth a like *Antizelos* an emulator or envier. For when one man hath two wives, they are readie to envie and vex one another: see Genes. 4. 19. 23. & 30. 15. in her life] or, whiles she is alive, as the Greek explaineth it.

19 V. 19. a woman] or, a wife: even from his own wife, every man was to absteyn, during this her uncleannes. See Levit. 12. & 15. chapters. separation] that is, so long as she is separated for the uncleannes of her monethly fluors; wherof see Levit. 15. 19. They that transgressed this Law presumptuously, were to be cut-off, Levit. 20. 18. and for transgression thereof in Israel, the prophet proclaimeth, Ezek. 22. 10. And by the Hebrew doctors, this uncleannes was as the residue of all the nakednesses forementioned; who so uncovereth her nakednes so, deserveth to be cut off. *Maim. in Issurei biab. c. 4. f. 1.*

20 V. 20. not give thy copulation, for seed] or, of seed; that is, not lye fleshly with her; not commit adulterie: which the Hebrew expresseth here by the lying (or bed) unto seed; & in Levit. 19. 20. the lying (or bed) of seed; & so the Greek translateth it here. The phrase meaneth carnal copulation: and not onely when it is unto effusion of seed, but any other uncleannes. The Hebrew canons distinguish between the beginning of this act, (which they call the uncovering of nakednes;) and the accomplishment thereof. And in all these copulations spoken of, whether he hath uncovered her nakednes, (beginning the act with his bodie,) or hath accomplished it, yea though it be not to the effusion of seed &c. when he hath begun the act with his body, they are both of them guiltie of death by the Magistrate, or of cutting off, or of beating, or of chastisement, *Maimony in Issurei biab. ch. 1. sect. 10.*

V. 21. of thy seed] that is, of any of thy children, thy son or thy daughter, as Moses expoundeth it in Deut. 18. 10. See also Levit. 20. 2. through the fyre] this word fyre, is after expressed in Deut. 18. 10. and in 2 King. 16. 3. which an other Prophet expoundeth burn in the fyre, 2 Chron. 28. 3. which was the abominable custome of the heathens, so dedicating their children unto idols and Divils: and the like abomination, the Israelites committed in a vally neer to Jerusalem, 2 Chron. 33. 6. Jer. 32. 35. which K. Josias abolished, when he defiled Topheth, which was in the vally of the sonns of Hinnom; that no man might make his son or his daughter, to pass through the fyre to Molech, 2 King. 23. 10. This syn is here forbidden amongst whordomes and incests, because even it is spirituall whordome; as in Lev. 20. 5. it is called a going a-whoring after Molech. The manner of doing this wickednes, is not now certainly known: but is thought to be doen two wayes, some being burned to death, other some made to pass onely between two fyres, for a signe of consecration. So of Achaz king of Iudah, it is sayd, he burnt his sonns in the fyre, 2 Chron. 28. 3. and of the Iewes, that they burnt their sonns and their daughters in the fyre, Jer. 7. 31. and that they burnt their sonns with fyre, for burnt-offryngs unto Baal, Jer. 19. 5. yea they sacrificed their sonns and their daughters unto Divils; and shed innocent blood, the blood of their sonns and of their daughters, whom they sacrificed unto the idols of Canaan. Psalm. 106. 37. 38. R. Bethai (on Lev. 18.) sayth, that the parents were perswaded, that by this sacrifice, the rest of their children should be delivered from death, and that they themselves should prosper for it, all dayes of their life. Of the manner of consecrating and not killing their children, the Hebrewes write thus; There was a great fyre kindled, and (the father) took some of his seed, to deliver the same unto the Priests that served the fyre, and the same priests gave the son unto his father, after that he was delivered into their hand, to cause him to pass through the fyre, by his leave: and

and the father of the son, was he that made his son pass through the fyre, by the leave of the priests, and he led him through on his feet, from one side to an other, in the midst of the flame; but burned him not to Molech, after the manner that they burned their sonns and their daughters to other Idols; but this service named Molech, was by passing through onely. Maimony treat. of Idolatrie chap. 6. f. 3. And for the manner of killing their children, in the honour of Molech, it is thus recorded in an Hebrew commentary called Ialkut, upon Ier. 7. fol. 61. col. 4. Though all (other) houses of Idolatrie were in Ierusalem, yet Molechs house was without the citie, in a place a part. How was Molech made? It was an Image having the face of a Bullock, and hands spread abroad, like a man that openeth his hands, to receive somewhat. Within, it was hollow: and for it there were seven chappels builded, before which this image was set. Who so offred a foule or dove, went into the first chappel; if he brought a Lamb, he went into the second; if a Ram, into the third; if a calf, into the fourth; if a bullock, into the fifth; if an Oxe, into the sixth; and if he offred his son, he went into the seventh. He kissed Molech, as (in Hof. 13. 2.) Let the sacrificers of men, kiss the calves. The son was set before Molech, and Molech having fyre put under it, was made burning hot. Then the Priests taking the child, put him into Molechs burning hands: and to the end that the father might not hear the crie of the child, they did beat upon Tabers: therupon was the place called Tophet; of Toph, which is a Taber. But of these things, wee have no certaintie, save that the Scriptures witness such impiety to have been in Israel.

Molech] the name of an Idol, or Starr, which the Ammonites and other hethens worshiped, called also Moloch, Amos 5. 26. and Milcom, 1 King. 11. 5. 7. and was so named, as being Melech, King; wherefore the Greek translateth it, Archon a Prince: and is thought of some to be the starr Saturne the highest of all the Planets, unto which the Carthaginians are sayd to have sacrificed the best of their sonns, Diodor. Sicul. l. 20. and likewise the Phœnicians, Euseb. præp. Evang. lib. 4. Others think it

was the Sun, which is as king and chief of all the Planets, & whom the Phœnicians worshiped by the name of Bel-samen, that is, Lord of heaven, as Sanchonjatho testifieth, in Euseb. Evang. præp. lib. 1. called in the holy Scriptures Baal. And this seemeth probable, for whereas in Tophet in the vally of the son of Hinnom, they used to make their children pass through the fyre to Molech, 2 King. 23. 10. Ieremie sayth they offred them unto Baal, Ier. 19. 5. compared with Ier. 7. 31. & Iere. 32. 35. So eyther it was a starr, as the Prophet sayth, the starr of your God, Amos 5. 26. or, the multitude of starrs, as Stephen sayth, God gave them up to worship the host of heaven, Act. 7. 42. which an other Prophet confirmeth, saying, They shall spread them before the Sun, and the Moon, and all the host of heaven, whom they have loved, and whom they have served: Ier. 8. 2. Of like sort were Adram melech, and Anam-melech the Gods of Sepharvaim, unto whom that people, burnt their children in fyre, 2 King. 17. 31. Of this Idol Molech, R. Solomon (on Ier. 7. 31.) sayth; there was an Image of brass, set up in the vally of Hinnom neere Ierusalem, after the forme before noted out of Ialkut.

not profane] or, not pollute, not prostitute: it is contrary to hallowing or sanctifying, Levit. 22. 32. And as Gods name is profaned sundry wayes, Levit. 21. 6. & 19. 12. so in special by idolatrie; as when they applied Gods name or word, to the service of Molech forementioned, or the like. The Hebrew doctors among other things, doe apply this unto the giving of ones life for the trueth and religion of God; saying: Who so ever ought rather to be killed, then to transgress (Gods law:) if he be killed, for that he will not transgress, loe he sanctifieth the name (of God;) and if it be before ten men of Israeli, loe he sanctifieth the Name publicly, as did Daniel, Ananias, Misael, Azarias &c. Dan. 3. & 6. And of such it is sayd (in Psal. 44.) for thy sake we are killed all the day &c. But who so ever ought to be killed rather then to transgress; and he transgresseth rather then he wil be killed, loe he profaneth the Name (of God,) & if it be before

before ten of Israel, he profaneth it publicly; & he disanulleth the affirmative precept, for sanctifying Gods name; and transgresseth against the prohibition of profaning his name. Maimony, tom. 1. in Iesudei hatoyah, c. 5. f. 4.

22 V. 22. with a male] or, with man-kinde: this was the syn of Sodome, Gen. 19. 5. and of other heathens, Rom. 1. 27. called the going after other flesh, Jude v. 7. They that thus synned, were by Moses Law to be stoned to death, Lev. 20. 13. by the law of Christ, they shalbe shut out of the kingdom of God, 1. Cor. 6. 9. 10. like copulation with a woman] Hebr. with the lyings (or copulations) of a woman.

23 V. 23. to lye-down thereto] or, that it may lye with her, which sense the Greek version also affordeth. So in Lev. 20. 16. where such beastlynes, is punished with death. And whether it be tame-beast, or wild-beast, or foule; all are to be stoned to death: Maim. in Ifsurei biyah, chap. 1. sect. 16. confusion] in Greek, a detestable thing.

24 V. 24. in any of these] or, in all these; which Targum Jonathan expoundeth, in any-one of all these: every of which, the Hebrewes call Nakednes, after the scripture phrase: and they say, There are also other women, which are forbidden by tradition, and the doctrine of the Scribes; these they call Secondaries, as being second (or next) to the foresayd nakednesses; and of them there be twentie women, and they are these.

1. The mothers mother, and this is infinite, as the mothers mothers mothers mother, and so all upward, are unlawfull.

2. The mother of his mothers father, onely: and no further are forbidden.

3. His fathers mother, infinite: as the fathers mothers mothers mother, and all upward, are unlawfull.

4. The mother of his fathers father, and no further.

5. The wife of his fathers father, infinite. Though she were the wife of our father Jakob [or Noe] she is unlawfull for every of us.

6. The wife of his mothers father, and no further.

7. The wife of his fathers brother by the mother.

8. The wife of his mothers brother, whether by the mother or by the father.

9. His sonns daughter in law [that is, his sonns sonns wife] infinite: though it should be his sonns sonns sonns sonns wife, even to the worlds end. [So that Noe if he were now living, might never marie with any widow, that had been wife to any of his sonns.]

10. His daughters daughter in law (or sonns wife,) and no further.

11. The daughter of his sonns daughter, & no further.

12. The daughter of his sonns son, and no further.

13. The daughter of his daughters daughter, onely.

14. The daughter of his daughters son, onely.

15. The daughter of his wives sonns son, onely.

16. The daughter of his wives daughters daughter, onely.

17. The mother, of his wives fathers mother, onely.

18. The mother of his wives mothers father, onely.

19. The mother of his wives mothers mother, onely.

20. The mother of his wives fathers father, onely. So there are found of these which are secondarily unlawfull, foure which are infinite, The mothers mother, and all upward. The fathers mother, and all upward. The grandfathers wife, and all upward. The sonns sonns wife, and all downward. Maimony in Ifboth (or treat. of Wives,) ch. 1. sect. 6.

V. 25. doe visit] or, have visited, that is punished, or (as the Greek translateth) recompensed: the time past being used for the more certainty, as if the thing were already doen. [spueth] or, vomiteth out, with loathsomnes and indignation, as the Greek explayneth it. So after, and in Lev. 20. 12.

V. 26. any of these] or, any of all these abominations. So in vers. 29. [stranger] or sojourner; in Greek, proselyte.

V. 28. the nation] in Greek, the nations; in Chal-

25

26

28

- 29 in Chaldee: the peoples.
 V. 29. the soules] that is, the persons.
 cut-off] rooted out, or destroyed, as the
 Greek and Chaldee explaine it. Of this
 judgment, see Lev. 20. 7. Gen. 17. 14.
- 30 V. 30. my charge] Hebr. my keeping
 (or custodie,) that is, which I command to
 be kept. In Greek, my ordinances: in Chal-
 dee, the custodie of my word. statutes of
 abominations] that is, most abominable sta-
 tutes: meaning their synfull practises,
 which thorow custome grew to be as a
 Law amongst them.

CHAPTER 19.

Sundry lawes, teaching 2. holynes, 3. obe-
 dience, 4. and true religion: 9. To leave some of
 the fruits of the land for the poore. 11. Against
 lying, swearing, de fraud, cursing and unrighte-
 ousnes. 16. Against talebearing, hate, re-
 venge, 19. unlawful mixtures, and fornication.
 23. The law for uncircumcised fruits. 26. Against
 observing heathenish manners, 29. whoredome,
 31. familiar spirits. 32. To honour the anci-
 ents, 34. to love strangers, 36. to have just bal-
 lances, 37. and to observe all Gods statutes.



- 1 **A**ND Iehovah spake, unto Moses,
 2 saying. Speak unto all the
 Congregation of the sonns of Israel,
 & say unto them, Ye shalbe holy: for
 I Iehovah your God, *am* holy.
- 3 Ye shall feare, every-man his mo-
 ther and his father, and keep, my
 Sabbaths: I, *am* Iehovah your God.
- 4 Turne ye not, unto Idols; and
 make not to your-selves, moltē gods:
 I, *am* Iehovah your God.
- 5 And when ye sacrifice, a sacrifice
 of Peace-offrings, unto Iehovah: ye
 shal sacrifice it, for your favourable-
 6 acceptance. In the day that ye sacri-
 fice it, it shalbe eaten, and on the
 morrow: and that which remaineth,

until the third day; shalbe burnt in
 the fyre. And if, it be eaten at all, in
 the third day: ~~it is~~ a polluted-thing,
 it shal not be favourably-accepted.

And they that eat it, every one shal bear
 his iniquitie; because he hath profa-
 ned, the holy thing of Iehovah: and
 that soule, shalbe cut-off, from his
 peoples.

And when ye reap, the harvest of
 your land; thou shalt not wholly rid,
 the corner of thy field, in reaping:
 neyther shalt thou glean, the glean-
 ing of thy harvest. And thou shalt
 not gather the single-grapes, of thy
 vinyard; nor glean, the grapes that-
 are broken off of thy vinyard: thou
 shalt leave them, for the poore & for
 the stranger; I, *am* Iehovah your
 God.

Ye shal not steale: neyther falsly-
 deny, nor deal-falsly, any-man with
 his neighbour.

And ye shal not swear by my name,
 to falshood: and thou shalt not pro-
 fane, the name of thy God, I *am* Ie-
 hovah.

Thou shalt not fraudulently-op-
 press thy neighbour, neither rob him:
 the work of him that is hired, shal not
 abide all-night with thee, until the
 morning.

Thou shalt not curse the deaf; and
 before the blinde, thou shalt not put
 a stumbling-block: but thou shalt
 feare thy God; I *am* Iehovah.

Ye shal not doe unrighteousnes,
 in judgment; thou shalt not respect
 the person of the poore; nor honour,
 the person of the great man: in ius-
 tice, shalt thou judge thy neighbour.

Thou shalt not walk a talebearer,
 among

- among thy people ; thou shalt not stand, against the blood of thy neighbour: I, *am* Iehovah.
- 17 Thou shalt not hate thy brother, in thine hart: rebuking thou shalt rebuke thy neighbour ; and not beare syn, for him.
- 18 Thou shalt not avenge ; nor keep grudge, against the sonns of thy people; but thou shalt love thy neighbour, as thy self: I, *am* Iehovah.
- 19 Yee shall keep, my statutes; Thou shalt not let thy cattel gender, *with* divers-kindes: Thou shalt not sow thy field, *with* divers-kindes : and a garment of divers-kindes, of linsie-wool-sie; shall not come upon thee.
- 20 And a man, when he shall lye with a woman, *to* copulation of seed; and shee a bond-woman, betrothed to a man; & redeming she is not redeemed; or freedom, is not given her: a scourging shall be, they shall not be put-to-death, because she was not free.
- 21 And he shal bring his Trespas-offring, unto Iehovah; unto the dore, of the Tent of the congregation: a ram, *for* a Trespas-offring. And the Priest shall make-atonement for him, with the ram of the Trespas-offring, before Iehovah; for his syn, which he hath synned: and the syn, which he hath synned, shalbe forgiven him.
- 22 And when ye shall come into the land, and shall have planted any tree *for* food; then ye shall count-as-uncircumcised the uncircumcision therof, the fruit therof: three yeres, shall it be unto you, *as* uncircumcised, it shall not be eaten. And in the fourth
- 24 yere, all the fruit therof shalbe, holyness of praises, unto Iehovah. And
- 25 in the fift yere, ye shall eat the fruit therof; to adde unto you, the revenue therof: I, *am* Iehovah your God.
- 26 Yee shall not eat, with the blood: ye shall not observe-fortunes, nor observe-times. Yee shall not round,
- 27 the corner of your head: neyther shalt thou marre, a corner of thy beard.
- 28 And ye shall not make, in your flesh, *any* cutting for a soule; neyther shall ye make upon you, the print of *any* mark; I, *am* Iehovah.
- 29 Profane not thy daughter, to cause her-to-be-an-whore: that the land fall-not-to-whordome; and the land become-full, of wickednes.
- 30 Yee shall keep my Sabbaths; and reverence my Sanctuarie; I, *am* Iehovah.
- 31 Turn not unto *them that have* familiar-spirits, and unto wizards; seek not, to be defiled by them: I, *am* Iehovah your God.
- 32 Thou shalt rise-up, before the hoary-head; and honour, the face of the old-man: and fear thy God, I *am* Iehovah.
- 33 And when a stranger, shall sojourne with thee, in your land: ye shall not vexe him. The stranger,
- 34 that sojourneth with you, shalbe unto you, as one homeborne amongst you; and thou shalt love him, as thy self; for ye were strangers, in the land of Egypt: I, *am* Iehovah your God.
- 35 Ye shall not doe unrighteousnes, in judgment: in meteyard, in weight, or in mesure. Iust ballances, just
- 36 stones, a just Ephah, and a just Hin, shal ye have: I *am* Iehovah your God, which brought you out, from the

37 land of Egypt. And ye shall keep all my statutes, and all my judgments; and shall doe them: I, am Iehovah.

Annotations.

Here beginneth the thirtieth section, or lecture of the Law. See Gen. 6. 9.

2 **B**E holy] that is, separated from syn, and dedicated unto God, and his obedience; which is the summ of the first Table, yea of all the Law. The Apostle openeth it thus; *As obedient children, not fashioning your selves, according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy.* 1 Pet. 1. 14. 15. 16. See also Levit. 11. 44.

3 **V. 3. fear]** or reverence. This openeth the fifth commandment, Honour &c. Exod. 20. 12. shewing that it implieth inward reverence, as all the Law is spirituall. Rom. 7. 14. And here the mother is named before the father, which is not usuall. See the notes on Exod. 20. 12. The Hebrewes say, *It is written, Honour thy father & thy mother, Exod. 20. 12. it is also written, Honour the Lord with thy substance, Prov. 3. 9. Again it is written, Ye shall fear every man his mother and his father, Lev. 19. 3. it is also written, Thou shalt fear the Lord thy God, Deut. 6. 13. as he commandeth the honour of Gods great name and his fear, so he commandeth the honour and fear of parents. He that curseth his father or mother, is stoned; and he that blasphemeth (God) is stoned: loe he maketh them equall in punishment. For honour, the father is set before the mother; and for feare, the mother before the father: to teach that they are both alike for honour or for feare. What is this Fear? It is, not to stand in his place, nor sit in his place, nor to oppose his words, nor to carp at his words, nor to call him by his name either living or dead; but to say Sir, or my Lord my Father. Maimony in Misneh tom. 4. treat. of Rebels, ch. 6. sect. 1. &c. Sabbath]*

in Chaldee, Sabbath dayes: both the seventh day, and all other dayes of rest, which

were likewise called *Sabbaths*, as Lev. 23. 32. See the annotations on Exod. 20. 8. — 11.

I am Iehovah] This is a ground & reason of these, and almost all the other precepts following; as it was prefixed before the ten Commandements: see Exod. 20. 2.

V. 4. Turne ye not] to weete your faces: or Look not, Regard not: in Greek Follow not. It implieth also the turning-away of the hart, Deut. 30. 17. & 29. 18. But from this word, the Hebrewes say, that it is forbidden even to look attentively on the similitude of an image. Maimony treat. of Idolatrie, ch. 2. f. 2.

Idols] called in Hebrew *Elilim*, which properly signifieth things of nought, nothing, vaine, and nought worth: according to the nature of which name, Paul sayth, we know that an Idol is nothing in the world, and that there is none other God but one, 1 Cor. 8. 4. *Elim*, signifieth, Gods; and *Elilim*, no-Gods; which the Greek here nameth *Eidola*, wherof our English *Idols* is derived: in the Chaldee they are called *Errours*, or *Aberrations*. And *Elilim* is applied to other things also, which are of no value; as in Job 13. 4. *Physicians Elil*, that is vaine, or of no value: and in Jer. 14. 14. false prophets prophesied *Elil*, a thing of nought. And as *Images*, are the same that *Idols*, in signification, so *Images* of silver and gold, are called *Elilim Idols*, Esai. 2. 20. So that hereby God forbiddeth the transgression of the first & second commandements. And the Hebrew doctors say, *It is not idolatrie onely which a man is forbidden to turne after it in his thought; but every thought which occasioneth a man to deny any of the fundamental points of the Law, we are warned that it come not into our hart, &c.* Maimony treat. of Idolatrie, ch. 2. f. 3.

molten Gods] Hebr. gods of melting: meaning *Images*, Gods of silver and of gold, as Exod. 20. 23. such as was the molten calf, Exod. 32. 8. 31. The Prophet calleth them teachers of lyes, Habak. 2. 18. yet unto such, Idolaters sayd, ye are our Gods, Esai. 42. 17.

V. 5. of Peace-offerings] or of payments, wherof see Lev. 3. 1. for your favourable-acceptation] that it may be acceptable

to God for you: see the notes on Lev. 1.3. This sense Sol. Iarchi giveth of these words here. Some doe understand it, at your own wil, such as you like best to offer: but the 7. verse following, sheweth the former interpretatiō rather to be meant. Though this latter also is good, and may be implied; and is so expounded by Chazkuni, that they should give their good will therein, and not grudge or have an evil eye in that which they offered before the Lord. For some men (sayth he) doe not offer with the hart, but because they see other men doe so, and it were a shame for them, if they should not doe likewise. But an other meaning (sayth he) may be this, Doe the thing that may be for your favourable-acceptation, as that it be eaten on that day or on the morrow.

6 V. 6. burnt] as being polluted by over long keeping it. See these things opened in Lev. 7. 18. 19.

7 V. 7. eaten at all] or, any of it eaten: Hebr. eating eaten. a polluted-thing] or, abominable, in Greek, unsacrificeable; but Aquila turneth it here in Greek Apobleton, a thing to be rejected, which word Paul useth, in 1 Tim. 4. 4. See the notes on Lev. 7. 18.

8 V. 8. his iniquitie] in Greek, syn; meaning punishment for his iniquitie: see the notes on Levit. 7. 18. the holy thing] Hebr. the holynes; in Greek, the holy things. that soule] that is, as the Chaldee translate, that man shalbe destroyed: see Lev. 7. 18. In Greek, the soules that eat it, shalbe destroyed out of their people.

9 V. 9. not wholly-rid] or not make-a full-end, not make-clean-riddance, of the corner of thy field, to reap the same. The like is after, in Levit. 23. 22. corner] that is, the out side, or utmost part: the corner may also be understood for many corners. The Hebrew canons declare it thus; He that reapeth his field, must not reap all the field wholly; but must leave a litle standing-corne for the poore, in the end of the feild, (Lev. 23. 22.) whether he cut it, or pluck it up: and that which is left, is called the Corner [Peab.] And as he must leave of the field; so of the trees, when he gathereth their

fruits, he must leave a litle for the poore. If he transgress, and doe reap all the field, or gather all the fruits of the trees: he must take a lule of that which he hath reaped, or of that which he hath gathered, & give it to the poore; for the giving of it is a commandement. Yea though he have ground it, or baked it into bread, yet he must give therof a corner to the poore. If all which he hath reaped, be lost or burnt, before he hath given the corner, then is he to be beaten: because he hath transgressed a prohibition, and can not confirme the commandement therof, which unto him is broken-off. Maimony in M-such tom. 3. in Mattanoth gnanim, ch. 1. sect. 1. 2. 3. What is the mesure of the Corner? By the Law, there is no mesure set for it; if he leave but one eare of corne, he is discharged. But by the words of the Scribes, it must be no less then one of sixtie. And a man may adde more then one of sixtie, according to the greatnes of the field, or multitude of the poore, or blessing of the seed. As if the field be very small, so that if he leave therof the sixtieth part, it wil not benefit a poore man; then is he to adde unto the mesure: and so if there be many poore, he addeth. And if he did sow litle, and reapeth much, because it is blessed: he addeth according to the blessing. And who so addeth more unto the corner, he shall have his reward encreased, and there is no mesure limited of this addition. They leave no corner, but in the end of the field; to the end that the poore may know the place whither to come, &c. At three times in the day, they part the corner for the poore; at morning, and at midday, and at the evening sacrifice, (that is, 3. of the clock in the after noon;) and the poore that comes not at one of these times, they suffer him not to take any away; that there may be a set time for the poore to come together all of them, to take it. If a man have two fields, he may not reap the one wholly, and leave in the other a corner meet for them bothe; for it is written, the corner OF THY FIELD: but he must leave in every one, a corner meet for the same. He that soweth his field with one kind (of seed;) though he make therein two threshing-floores, he leaveth but one corner. If he sow two kinds of seed, though he make but one floore; he must give a corner for the one sort, by it self; & a corner for the other sort, by it self.

If he sow it with two kinds of wheat, or two kinds of barley; then, if he make but one store, he giveth but one corner; if two stores, he giveth two corners. Maimony in Mattanoth gnanijm, (or treat. of Gifts to the poore) chapt. 1. sect. 1. 2. 3. 15. & ch. 2. sect. 12. 17. & ch. 3. sect. 1. 14.

in reaping] or, to reap the same: which in Lev. 23. 22. Moses explaineth thus, when thou reapest. glean] or gather. the

gleaning] or gathering; that is, the ears of corne which fall off, as the Greek version explaineth it. So the Hebrewes say; the gleaning is that which falleth out of the sickle in the time of reaping, or that falleth out of the hand, when he gathereth the ears and reapeth; if so be that which falleth be but an ear, or two. But if there fall three together, those three are the owners of the field. And that which falleth from after the sickle, or from after the hand, though it be but one ear, is not for gleaning. He that plucketh up things which are to be plucked; that which falleth from under his hand, is for gleaning. If he reap, and there be left an ear unreaped; if the top of it reach to the other standing corne which is thereby, so that he may reap it with the other standing corn, it is the owners of the field; if not, it is for the poore. If the winde scatter the corne, so that the harvest of the owner of the field, is mixed with that which is to be gleaned, then they measure the field, how much gleaning it is meet for to afford, and they give (so much) to the poore. If (the owner) have transgressed, and gathered the gleanings; though he have ground it, and baked it, he must give it to the poore. If it be lost or burnt, after it is gathered, before it be given to the poore; he is to be beaten. Maimony in Mattanoth gnanijm, chap. 4. sect. 1. -- 5. & ch. 1. sect. 4.

10

V. 10. not gather the single grapes] that is, the grapes which grow single, and not in clusters; such the owner of the vineyard might not gather, but leave them for the poore. Gnoleloth are single-grapes, Esai. 24. 13. Hobad. v. 5. differing from the clusters of grapes, Mic. 7. 1. So the Hebrewes explain this law, saying, Gnoleloth are little clusters which are not thick, as clusters which are not compact together, and whose grapes are not joyned one upon an other, but dissevered. And

it is called Gnolel, because it is to the other clusters as (gnolel that is) a child to a man, &c. and single berries, they are gnoleloth. A branch wheron there is a cluster, and single grapes on the twig of the branch, if the single grapes be cut off with the cluster, they are the owners of the vineyard; if not, they are for the poore. If a vineyard have all single grapes it is for the poore, as it is written, THOU SHALT NOT GATHER THE SINGLE GRAPES OF THY VINEYARD, although it be all single grapes. And no single grapes or particular berries are due (to the poore,) but in the vineyard only. Maim. in Mattanoth gnan. ch. 4. f. 17. &c.

the grapes-that-are-broken-off] or, the particular-berries. The Hebrew Peret, which hath the signification of parting, breaking, and falling-off, meaneth here such particular grapes as are broken and fall off from the clusters in the vintage. That as in the field, the corner was that which was left growing, and the gleaning was of the ears that fell away in the reaping: so the single grapes, were such as grew not in clusters; and the Peret, are grapes broken and fallen off in the gathering. So the Greek translateth it Rhogas, that is berries-broken-off; & the Chaldees Nithra, is of like meaning; and the Hebrewes expound it to be particular berries one or two, that are broken off from the cluster, in the time of the grape-gathering: but if there be three berries together, or more; they are not Peret, nor left for gleaning, but are the owners. Yet that which is throwen to the earth, in the grape gathering, they count for Peret, though it be half a cluster, or an whole one: so that he that putteth a basket under the vine, in the time when he gathereth grapes (to save for himself those which so fall off,) he robbeth the poore: Maim. in Mattanoth gnan. ch. 4. f. 15. 16. Besides the fruit of the vine, other fruits that are for food, are implied in this law; therefore in Deut. 24. 20. Moses mentioneth the like of the Olive tree: and there in v. 19. he addeth another branch of this law, touching a sheaf forgotten in the field, which must not be fetched againe, but left for the poore. So the

Hebrew

Hebrew doctors understand this precept largely; for by harvest and reaping, they say is implied whatsoever is like unto harvest, that it is bound to yield a corner for the poore; as all kinde of graine in the field, and all pulse, as rise, millet, lentiles, almonds, pomegranats, grapes, olives, dates, and all such like; whatsoever is for meat, and groweth out of the earth, and is gathered as an harvest. Therefore herbs are free from paying this dutie, because they are not gathered and layd up for mens livelihood; but garlick, and onions, must pay the corner, because they are dried & brought into house for provision. So they say, there are foure gifts for the poore, in the vineyard; the grapes that are broken off, & the single-grapes, and the corner, and that which is forgotten. Three gifts, are from the revenues of the field; the gleanings, and that which is forgotten, and the corner. And two, from trees; that which is forgotten, and the corner. Maimony in Mattanoth gnanijim, ch. 2. sect. 1. 2. and ch. 1. sect. 7. thou shalt leave them.] Hence the Hebrewes gather, that the poore have nothing to doe with these gifts, until the good-man of the house have separated them purposely. Therefore a poore man, that seeth a corner in the end of a field, may not touch the same, (upon paine of robbrie,) until he know that the master of the house knoweth therof. After they are thus left, the master of the house hath no right in them, but the poore may come and take them, yea though it be against the masters will. Maim. ibidem, c. 2. f. 14. & c. 1. f. 8. And whereas the master of the familie was to give the first fruits to the preists, Num. 18. 12. and the tithes to the Levites, Numb. 18. 24. and a second tithe, for him & his to eat before the Lord, Deut. 12. 17. 18. these gifts, were to be left for the poore, before any of the others: & every third yere, that 2. tithe, was also given to the poore, Deut. 14. 28. 29. besides other relief, Deut. 7. 8. so merciful was God, to the poore of his people. Neyther might they be defrauded of these gifts, under colour of religion: If a man sanctified his vineyard (to the Lord,)

after that single-grapes were known to be in it; the poore had those single-grapes notwithstanding; and if the tithe were given to a Levite, and single-grapes were found therein, he was to give them to the poore. Maim. in Matt. gnan. ch. 4. f. 23. 26. Now who those poore were, to whome these gleanings, single grapes, corners &c. did belong; the Hebrew canons declare thus; Who so hath two hundred Zuzims (that is, fiftie shekels of silver, for a zuz is the fourth part of a shekel, and what the shekel is, see the notes on Gen. 20. 16.) let him not take of the gleanings, or of that which is forgot, or of the corner, or of the tithe of the poore. If he have 200. lacking one, he may take. If they be pawned to his creditour, or be for his wives dowrie; then also he taketh. And they can not binde him to sell his house or stuff. Talmud Bab. in Peab, ch. 8. sect. 8. for the stranger] and for the fatherless, and for the widow, Deut. 24. 19. By the stranger is chiefly meant the proselyte (as the Greek here translateth,) converted to the faith, though others are not forbidden, because in these gifts, was no holynes at all, as in other things that were sanctified. The Hebrewes say, every stranger spoken of, in the gifts to the poore, is not meant but of the righteous stranger. For loe he sayth of the second tithe, And the Levite shal come, and the stranger, (Deut. 14. 29.) the Levite is within the covenant, so the stranger is within the covenant. Norwithstanding they withhold not the poore heathens from these gifts. It is sayd, thou shalt leave them for the poore &c: all the while that there are poore men to require them. If the poore cease to seek, or come again for them, that which is left, is free for any man to take. And he is not bound to give (the poor) the price of them; for it is not sayd, he shal give them to the poore, but he shal leave them. And it is not meet to leave them for beasts & birds, but for the poore: & loe there are no poore. After that the poore are gone into a vineyard, and come away; the grapes which remain afterward, are free for any man; &c. Maimony in Mattanoth gnan. ch. 1. sect. 9. 10. 11. I am Jehovah, by whose commandment, this law was stablished in Israel, to the end that they

they might remember their own poverty and bondage which they indured in Egypt; and that by doing these works of mercie, the Lord might bless them, in all the work of their hands. Which reasons, Moses rendreth of this precept, in Deut. 24. 19. 22.

11

V. 11. *not steale*] see the notes on Exod. 20. 15. In that he speaketh as to many ye *shal not*, Chazkuni here gathereth, that he that seeth one steale, and holdeth his peace, he also stealeth as doth the principal in the theft. *falsly-deny*] in Greek, *not lye*; it is a generall word for lying, or deneying of things in respect eyther of God, as Prover. 30. 9. or of men, as Levit. 6. 2. And unto this latter, of denying other mens goods that are in their hand, doe the Hebrewes referr this prohibition. *Maimony tom. 3. treat. of Oathes, ch. 1. f. 8.* *deal-falsly*] or *lye*, in violating covenants, as Gen. 21. 23. Psal. 44. 18. or swearing falsly, or any other way.

12

V. 12. *to falsbood*] or *falsly*; in Greek, *to an unjust thing*. The contrary is required, *Thou shalt swear, the Lord liveth; in Truth, in Iudgment, and in Iustice*, Ier. 4. 2. And Gods Name is of large signification, as is noted on Exod. 20. 7. so that whether one use any of Gods proper names, or describe him by other words, as he that liveth for ever, he that created heaven and earth &c, (as Rev. 10. 6.) or any the like, it is a full oath. And by swearing, is understood cursing also which is of the same nature, as in Gen. 24. 8. 41. the same thing, is called an oath, and a curse, (or execration). So the Hebrew canons say: *Whether one swear by (Gods) proper name, or by any of his sur-names; as by him whose name is Gracious, or whose name is Mercifull, or any the like, in any language: loe it is a full oath. And so an execration, and a curse, is an oath. As when a man sayth, Cursed be he of the Lord, or of him whose name is Gracious, or Mercifull, whosoever hath eaten this thing, and himselfe hath eaten it: loe he hath sworn falsly. Likewise he that sayth nay, nay, twise, by way of oath; or yea, yea; and mentioneth Gods name or sur-name, loe it is as if he had*

sworne. And so he that promisseth I will not doe this or that, and mentioneth Gods name or sur-name: it is an oath. *Maimony in Misneh, tom. 3. treat. of Oathes, ch. 2. sect. 2. &c.*

not profane] or *pollute*; but contrariwise shalt sanctifie it; as Lev. 22. 32. The word *not*, in the former branch, is here againe necessarily understood, as often in the scripture: and so the Greek version addeth it, *ye shal not profane*: By this, not onely false but rash, vaine, unadvised, needles oathes, and all other abuses of Gods name are forbidden: as is noted on Exod. 20. 7. The Hebrewes say, *Although he that sweareth vainly or falsly, be beaten (by the Magistrate,) and bring a sacrifice (to the Priest,) yet is there not atonement made thereby, for all the iniquitie of his oath; for it is written, (in Exod. 20. 7.) the Lord wil not hold him innocent: he is not freed from the judgment of (the God of) heaven, until he have his payment fro him, for the great Name which he hath profaned, as it is written, Thou shalt not profane the name of the Lord thy God: I am the Lord. Therefore a man must beware of this iniquity, more then of all transgressiōs. This is one of the heavy iniquities; although for it there be no cutting off, nor death by the Magistrates; yet is there in it a profanatiō of the holy Name, which is greater then all iniquities. It is necessarie to warne children much, and to teach their tongues the words of truth, without swearing; that they fall not into a custome to swear continually, as doe the heathens. And this thing lieth as a duty upon their parents, & upon scholemasters. And it is a great good thing, for a man not to swear at all. Maimony treat. of Oathes, ch. 12. f. 1. 2. 8. 12. Accordingly are we to understand the doctrine of our Saviour, when he sayth Swear not at all; Mat. 5. 34. Whereby he forbidderth not the lawful use of oathes commanded of God, Deut. 6. 13. but all abuse in comon speech, which was and is accustomed most synfully, to the high dishonour of God.*

V. 13. *fraudulently-oppress*] in Greek, *doe-wrong or injurie*. This word signifieth to oppress by fraud; the next, to oppress by violence: see the notes on Levit. 6. 2. Both these,

13

these, did Iohn the Baptist forbid unto the soldiers, Luke 3. 14. *rob] or, violently-oppress, and pluck by-force, as it is sayd of Benajah, he plucked the spear out of the Egyptians hand, 2 Sam. 23. 21. For these synns fraudulent oppression, and robbery, the prophets doe often blame Israel, Exek. 22. 29. Ier. 22. 3. Esa. 3. 14. Eccles. 4. 1. Psal. 62. 11. It cometh from covetousnes, as is sayd; they covet fields, and take them by rapine: Mic. 2. 2. and proceedeth unto murder, as he that is greedy-of-gaine, taketh away the life of the owners therof: Prov. 1. 19. The Hebrewes say, Who so desireth his neighbours house, wife, goods, or any other thing which it is possible for him to get of him: when he hath thought in his hart how he might get that thing, and his hart is allured with the thing; he transgresseth this Law, Thou shalt not desire, Deut. 5. 21. and Desire is not but in the hart onely. Desire bringeth a man to Coveting, and Covetize bringeth him to Robberie. For if the owners wil not sell the thing, though he would give a great price, then falleth he to Rapine, Mic. 2. 2. And if the owners stand up against him to rescue their goods, or to forbid him to rob, then he falleth to shedding of blood. Goe and leavue by the fact of Achab and Naboth. Loe thou mayst learn that he which Desireth, transgresseth one prohibition; and he that getteth the thing which he desireth, by importuning the owners, or requesting it of them, transgresseth two prohibitions; therefore it is written, Thou shalt not Covet, and Thou shalt not Desire. And if he take it by robbery, he transgresseth three prohibitions. And who so robbeth his neighbour of the worth of a farthing, is as if he took his life from him, Prov. 1. 19. Maimony in treat. of Robbery, ch. 1. sect. 10. &c. If a man find and keep back a thing which his neighbour hath lost, he transgresseth also this Law; as is noted on Deut. 22. 1. *the work] that is, the wages for the work: as the Greek translateth it wages. So in Iob. 7. 2. an hireling looketh for his work, that is, for the reward of his work: and in Ier. 22. 13. Woe unto him &c, that useth his neighbours service for nought, and giveth him not his work; that is, his wages. So Christ sayth, My work is**

with my God, Esa. 49. 4. that is, my reward: and these two are joyned, as belonging to the same, as the Lords reward is with him, and his work before him, Esa. 40. 10. that is, his recompense for work. This is a particular instance, of the foresayd oppression, as Moses after sheweth, saying, Thou shalt not fraudulently-oppress an hired servant &c. at his day thou shalt give him his hire: Deut. 24. 14. 15. So in Mat. 3. 5. where God threatneth judgment for this syn. See more, in the notes on Deut. 24.

V. 14. *not curse] or, as the Greek translateth, not speak evil of the deaf: or, not revile, as in Exod. 22. 28. is spoken of the Magistrates; here it is spoken of the deaf who cannot hear, nor therat be offended: so by proportion it is meant of all other; even of enemies, as Bless your persecutors; bless and curse not; Rom. 12. 14. By the Hebrew canons, if a man cursed, not a ruler onely, but any one of Israel, he was to be beaten: which they grounded upon this Law, Thou shalt not curse the deaf: and wherfore mentioneth he the deaf? For that, though it be one that heareth not, neither is greived for the curse, yet is he to be beaten for his cursing. He that curseth any of Israel, man or woman, great or small, he is once beaten; & if he curse a Iudge, he is twise beaten; and if he curse the Ruler (or Prince) he is thrise beaten. He that curseth himself, is beaten, as he that curseth others; for it is written (in Deut. 4. 9.) Take heed to thy self, and keep thy soule. Maimony in Sanhedrin chap. 26. sect. 1. 2. 3. *not put] Hebr. not give a stumbling-block, or (as the Greek translateth it) a scandal: which as it should not be before the blinde, so neyther before any, as it is written, let no man put a stumbling-block, or a scandal in his brothers way, Rom. 14. 13. and Woe unto the world, because of scandals, Mat. 18. 7. Generally this forbiddeth all occasion of errour or fall unto any, especially to the blind and ignorant; for Cursed is he that maketh the blind to err out of the way, Deut. 27. 18. And as the soule is more precious then the body, so the syn is greater to put a scandal, or syn, or stumbling block of iniquitie, before the consciences**

15

consciences of the weak or ignorant. Rom. 14.13. & 16.17. 1 Cor. 8.9. 13. Rev. 2. 14. Sol. Iarchi expoundeth Moles thus, *B fore him that is blinde in a matter, doe not give such counfel as is unmeet for him.*

V. 15. *unrighteousnes*] or *injurious*-evil: it is a general word for all injustice either in hart, as Psalm. 58.3. or with mouth, as Mal. 2.6. Job 27. 4. Esa. 59.3. or with hand and act, Psalm. 7. 4. Ezek. 18. 8. and applied sometime in speciall to unrighteousnes in judgment; as here, and in Psalm. 82.2. All that doe this, are an abomination to the Lord, Deut. 25.16.

respect the person] or, *lift-up* (or *accept*) the face; which is to shew favour, and to graunt ones request: which sometime is taken in the good part, as is noted on Gen. 19.21. and may be observed in 2 King. 3.14. Lam. 4.16. but in cases of judgment, it usually denoteth partiall cariage, and respect of one mans face or person, more then of anothers, which God forbiddeth here, and in Deut. 16.19. Prov. 18.5. Job 13. 10. Psalm. 58. 3. Lam. 2.1.9.

of the poore] though in respect of his povertie he may seem to be pittied, yet God would have all partiality in judgment to be avoyded.

honour the person] or, *countenance the person* (or face) of the great: as in Exod. 23. 3. we are forbidden to countenance (or honour) the poore. The Greek translateth *Thaumases*, which properly is to admire, but used for *honourable-respect*, as is noted on Gen. 19. 21.

in justice] or, *with righteousness*. Of this, see the annotations on Deut. 16.18.

16

V. 16. *not walk a talebearer*] or, *calumniator*, or *not walk with talebearing*, and *crimination*. The Hebrew *Rakil*, properly signifieth, a merchant, or traffiquer up & down with spices, or other things, 1 King. 10.15. Ezek. 27.15, 17.22.23. Wherupō *Rakil* (the word here used) is a talebearer or accuser, that maketh merchandise as it were of words, uttering them as wares, going frō place to place, to heare, and to spread-a-broad criminations of other men. His propertie is described to be a *reveiler of secrets*, Prov. 11.13. & 20.19. his end, to shed

blood, Ezek. 22.9. yet pretending friendship and good neighbourhood, Jer. 9.4.5. Wherefore the Greek translateth it here, *Thou shalt not walk with guile*, and in Prov. 11.13. & 20.19. he is called in Greek double-tongued. The Holy Ghost in the new Testament seemeth to call him in Greek *Diabolos*, that is, a false-accuser, calumniator, or make-bate, 2 Tim. 3.3. 1 Tim. 3.11. and so *Aquila* (an ancient Greek interpreter) translateth *Rakil*, *Diabolos*, in Prov. 11.13. And to this the Chaldee version agreeth, saying *Thou shalt not divulge accusations*, (or *criminations*,) *among thy people*. Which phrase is used in Dan. 6.24. of those men which made accusations against Daniel, (there translated in Greek *Diabollontes*.) Hereupon *Diabolos* the Devil hath his name of calumniating & accusing the brethren, Rev. 12.9, 10. whom the Syriak in Mat. 4. and other places, calleth a *Divulger of accusations*, or *criminations*. So that the Hebrew *Rakil*, is in Greek *Diabolos*, in English, a *Calumniator*, a *Make-bate*, a *Devil*: (as Judas is called a *Devil*, Joh. 6.70.) Therefore this syn is great, and when it spred in Israel, that they (with their other syns) walked as talebearers; they were called *reprobate silver*, because the Lord had rejected them, Iere. 6.28.30. The Hebrew doctors explaine it thus: *He that backbiteth his neighbour, transgresseth against this Law, Thou shalt not walke a talebearer among thy people*, (Levit. 19.) and though they be not beaten for this thing, yet is it a great iniquitie, and occasioned the killing of many soules of Israel; therefore this is joyned next unto it, *Thou shalt not stand against the blood of thy neighbour*, (Levit. 19.16.) *Goe and learn what besel unto Doeg the Edomite*. (Psalm. 52. 1 Sam. 22. 9. 19.) *Who is a Talebearer (Rakil)? He that is loden with words, and goeth from one to another, and sayth, Thus sayd such a one; or, Thus have I heard of such a one: although the thing be true, yet such a man marreth the whole world.* Maimony in *Misneh*, tom. 1. in *Degnoth* ch. 7. §. 1.2. And as this Law, immediately foloweth the former about the Iudges; so the Hebrewes apply this precept unto them, saying,

saying, It is unlawfull for any of the Judges, when he goeth out from the judgment hall, to say, I am he that doth acquitt, or condemne; & my fellows are against me: but what can I doe, seeing they are more then I. And if he thus speak, he is within the compass of this, **HE THAT WALKETH as A TALEBEARER, REVEILETH SECRETS:** (Proverb. 11. 13.) Maimony in Sawhedrin, ch. 22. sect. 7. Wherto the Greek version of that place agreeth; A double-tongued man, revealeth counsels (or secrets) in the Synedrion (or Council.) And so in Prov. 20. 19. The Ierusalem Targum followeth the former exposition, but with an other phrase, expounding this Law thus: My people the house of Israel, ye shall not follow the third (or the threefold) tongue, against your neighbours: meaning hereby, the slanderous or calumniating tongue. So in Psal. 101. 5. He that slandereth (or hurteth with the tongue,) is translated there by the Chaldee, He that speaketh with a third tongue: and in Psal. 140. 12. A man of tongue, that is, an evil tongued, or evil speaker, the Chaldee expounds it, A man which speaketh with a third tongue. And hence is that phrase of Iesus ben Syrach, in Ecclef. 28. 14. A third tongue hath disquieted many: and in vers. 15. A third tongue, hath cast out vertuous women; meaning, calumniators & backbiters. These are called of the Hebrewes treble tongued, for the much hurt which they doe, to their neighbours whome they caluminate, and to whome they tell it, and to themselves. Our wise men have sayd, the evil tongue killeth three; the speaker, and the receiver, and him that is spoken against: but the receiver more then the speaker. Maimony in Degnoth, ch. 7. sect. 3. not stand against the blood] that is. not stand & see thy neighbours blood spile, and thou withdraw thy help from him, eyther by word or deed. So the Hebrewes explaine this Law, saying; He that pursueth his neighbour to kill him, all Israel are commanded to deliver the pursued from the hand of the pursuer, yea though it be by the life of the pursuer. As, if he hath been warned to leave off, and yet he pursueth him &c, he may be killed. And if they

can deliver him with the loss of some of the pursuers limms, as by striking off his hand, or breaking his leg, or striking out his eye, let them doe it. Who so can deliver him, by bereaving the pursuer of a lim, and doeth not, but killeth the pursuer: that man sheddeth blood, and is guiltie of death; howbe it, the Magistrates may not put him to death. Who so can deliver, and doeth not; transgresseth this Law, Thou shalt not stand against thy neighbours blood. And so he that seeth his neighbour sinking in the sea; or theeves, or some wild beasts coming upon him; and can deliver him, eyther by himself, or by hiring of others to deliver him, and doeth not: or that hath heard, that infidels or other wicked have purposed his evil, or hid a snare for his neighbour, and he discloseth it not unto him, and the like: he that thus doeth, breaketh this Law, Thou shalt not stand against the blood of thy neighbour. Maimony, tom. 4. treat. of Murder, ch. 1. sect. 6. 7. 13. 14. It implieth also all other wayes whereby a man may keep himself or others from spilling innocent blood, as in case of judgment, or the like. So Targum Ierusalem expoundeth it, Thou shalt not keep-silent the blood of thy neighbour, in the time that thou knowest the truth in judgment. And this Law is joyned with the former of talebearing, as that which often causeth blood-shed: and the Prophet complaineth, In thee are men that carry tales, to shed blood, Ezek. 22. 9.

V. 17. not hate thy brother] by brother, is meant here any other man: therefore Christ blamed the Pharisees gloss, Thou shalt love thy neighbour, and hate thine enemy; and hath sayd unto us; Love your enemies: Mat. 5. 43. 44. And this Law foloweth the former about blood, because Whosoever hateth his brother, is a murderer, 1 Ioh. 3. 15. And because hatred often riseth of offenses, he commandeth to rebuke, and not to hate for such things: which the Hebrewes explaine thus; When one man synneth against an other, he must not inwardly hate him, and keep silence, as it is sayd of the wicked, And Absalom spake unto his brother Amnon, neyther good nor bad, for Absalom hated Am-

nor, 1 Sam. 13. 22. but he is commanded to make it known unto him, and to say, why hast thou doen thus unto me. Maimony in Degnoth chapt. 6. sect. 6. in thy hart] the Greek translateth, in thy minde (or thought,) which is an effect of the hart, as in Luke 1. 51. there is mentioned the thought (or imagination) of their hart. So in Coloss. 1. 21. the Apostle speaketh of enemies in their minde: and, I will write (my Law) in their hart, Ier. 31. 33. is expounded in their mindes, Hebr. 10. 16. rebuking thou shalt rebuke] that is, thou shalt in any wise rebuke, or, freely, plainly, soundly reprove. The originall signifieth to rebuke with conviction or argument; by words to shew what is right, and to refell the contrary: as to reason, Iob 13. 3. Esai. 1. 18. to convince, Iob 32. 12. to reprove, Esai. 11. 4. And it is opposed both unto hatred nourished in silence, as here, and 1 Sam. 13. 21. and unto flattery, Prov. 28. 23. The same Law is given by Christ, in Luke 17. 3. If thy brother syn against thee, rebuke him: and if he repent, forgive him. This dutie David desired, saying, Let the just smite me &c. and let him rebuke me, Psal. 141. 5. and it is the means, both to nourish love among the wise, Prov. 9. 8. and to encrease knowledge among the prudent, Prov. 19. 25. and to procure a good blessing, Prov. 24. 25. The Hebrew doctors say; He that seeth his neighbour syn, or walk in a way not good; is commanded to admonish him to doe better, and to certify him that he synneth against himself by his evil deeds, as it is written, Rebuking thou shalt rebuke thy neighbour. He that rebuketh his neighbour, whether it be for things between him and him, or between him and God; he must rebuke him between him and himself (alone); & speak unto him gently, & with a soft tongue, and let him know, that he speaketh not unto him but for his good, to bring him to the life of the world to come. If he receive it of him, it is well; if not, let him rebuke him the second and third time: and so continually a man is bound to rebuke him, until the synner resist him, and say I will not hear thee. Maimony in Degnoth ch. 6. sect. 7. not bear syn for him] This is the usual and proper meaning of the Hebrew

words, as after in Levit. 22. 9. Numb. 18. 32. and the Greek and Chaldee versions so explaine it: and Chazkuni confirmeth it by the like: Gnalaui (sayth he, is) for his sake, as (in Psal. 44) for thy sake are wee killed all the day, &c. It teacheth that he who rebuketh not his brother for syn, shall bear syn, (that is punishment) for his sake, because he seeketh not to save a soule from death, as Iam. 5. 20. therefore God wil require his blood at his hand; as Ezek. 3. 18. I may also be Englished, suffer not syn upon him, that is, leave him not in his syn, unreprieved. And as a man may bear syn for his brother, by leaving him unrebuked; so for not reprovng him in good sort and in love, but in bitterness and to his reproch. And thus the Hebrewes apply it, saying. He that rebuketh his neighbour, first let him not speak unto him hard words, to make him ashamed; for it is written, AND BEAR NOT SYN FOR HIM; &c. Hereby a man is forbidden to shame an Israelite, how much more if it be in publik. Or wise men have sayd, he that maketh his neighbours face ashamed publikly, shall have no inheritance in the world to come. Therefore a man must be warned, that he put not his neighbour to shame publikly, be he small or great; nor call him by a name wherof he is ashamed &c: wherby is meant, in matters that are between a man and his neighbour. But in matters of the God of heaven, if he convert not in secret, they are to make him ashamed publikly, and divulge his syn, and put him to reproch openly, and despise and set him at nought, until he return unto well doing: as all the Prophets in Israel did (unto such.) Maimony in Degnoth, ch. 6. sect. 8.

V. 18. not avenge] The Greek translateth, Let not thy hand revenge. The Apostle openeth it thus, Beloved, avenge not your selves, but give place unto wrath: for it is written, Vengeance is mine, I wil repay, sayth the Lord: Rom. 12. 19. Hereupon David sayd to Saul, The Lord avenge me of thee, but mine hand shall not be upon thee, 1 Sam. 24. 12. so Ier. 15. 15. And Solomon sayth, Say not thou, I wil recöpenfe evil: wait on the LORD, and he wil save thee. Pr. 20. 22. What vengeance is, is shewed

shewed in *Ier. 50. 15.* Take vengeance on her; as she hath doen, doe unto her. The Hebrewes say, He that avengeth himself on his neighbour, transgresseth the Law, *Lev. 19. 18.* and although he is not to be beaten (by the Magistrate) for it, yet it is a very great evil. Avenging is thus; as when a man would borrow an axe of his neighbour, or the like; and he refuseth to lend it him: on the morrow his neighbour hath need to borrow an axe of him, and he sayth, I wil not lend it thee, because thou wouldst not lend me when I would have borrowed of thee; this is vengeance. But when he cometh to borrow, he should give it him with a perfect hart, and not reward him, as he hath doen to him: and so in all like cases. And so David with a good minde sayd (in *Psal. 7. 5.*) If I have rewarded evil to him that had peace with me; yea I have released my distreffer without cause. *Maim. in Degnoth, ch. 7. sect. 7.* nor keep] to weet injurie in minde, that is, not bear grudge: or, not observe the fowles of thy people; which is spoken of such as would seem to forgive, but will not forget wrong, or unkindnes. The Greek translateth, thou shalt not be angry (or bear inveterate displeasure;) the Chaldees, thou shalt not keep enmitie. So God is sayd to take vengeance on his adversaries, and to keep (wrath) for his enemies; *Nahum, 1. 2.* but to his people, not so, *Ier. 3. 12.* *Psal. 103. 9.* whose example herein, we are to follow, *Mat. 5. 48.* The Hebrewes explaine it by a similitude thus; As if Reuben say to Simeon, hire me this house, or lend me this ox, and Simeon will not. After a time, Simeon cometh to Reuben, to borrow or hire of him; and Reuben sayth, Loe I lend it thee, and I wil not doe as thou didst, I wil not repay thee according to thy deeds. He that doeth thus, transgresseth this Law, **THOU SHALT NOT KEEP;** but he should blot the thing out of his hart, and not keep it. For all the while that he keepeth the thing, and remembreth it; he is in danger to fall unto revenging. Therefore the Law cutteth off this keeping (in minde); until he put the injurie out of his hart, and remember it not at all. *Maimony in Degnoth, ch. 7. sect. 8.* Chazkuni also explaineth it thus, Thou shalt not avenge, in work; thou shalt not keep, in thought.

as thy self] This is the Second of the two great commandements, which our Saviour sayth is like unto the first, Thou shalt love the Lord thy God; with all thine hart &c. and on these two commandements, hang all the Law and the Prophets, *Mat. 22. 37. 40.* For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; &c. if there be any other commandement, it is briefly comprehended in this word, namely, Thou shalt love thy neighbour as thy self. *Rom. 13. 9.* To this we may adde the Hebrewes testimony, **LOVE THY NEIGHBOUR AS THY SELF;** this is the great universal (precept) in the Law. *R. Akai* sayd unto him, **IN THE IMAGE OF GOD MADE HE HIM:** this is an universal (rule) greater then is; that a man should not say, forasmuch as I am despised; my neighbour shall be despised with me. *R. Tranchuma* answered, if thou dost so, know whom thou despisest; for loe, he that loveth his neighbour, who is made in the Image of God, loveth the blessed God himself, and honoureth him. *R. Menachem, on Lev. 19.* Another writeth thus, Every man is commanded to love every one of Israel, as his own body. *Lev. 19. 18.* Therefore he must speak in his commendation, and spare his goods, as he would spare his own goods, and as he would his own honour. And he that honoureth himself, by the dishonour of his neighbour, he hath no inheritance in the world to come. *Maimony in Degnoth, ch. 6. sect. 3.* **V. 19. my statutes]** in Greek, my law. This is here repeated, lest the ordinances following which may seem to be small, should be neglected. Or, as this word *Statute* (or, Decree) is sometime used for Gods ordinances in nature, bounding and limiting things, *Psal. 148. 6.* *Jeb. 26. 10.* & *38. 33.* *Pro. 8. 29.* so here he may intend the same, that his naturall ordinances for the distinct kinds of things, should not be violated. let thy cattel] or, cause thy beast, of any sort. The Hebrewes say, He that causeth the male to engender with the female which is not of the same kinde, whether it be of cattel, or wild-beast, or fowle; yea though it be

of the kinds of wild beasts that are in the sea; he is to be beaten [of the Magistrates] by the Law, in every place ; whether it be within the land [of Israel,] or without the same , Lev. 19. 19. and whether it be a beast or foule of his own, or of his neighbours . Who so transgresseth, & causeth his beast to engender with another kinde, that which is bred of them, is lawful for use. And if it be one kinde of clean beasts, with another kinde of clean beasts; it is lawful to be eaten. Two kinds of beasts that are one like another, though they be mixed together, and one like another; yet forasmuch as they are of two kinds, it is unlawful to cause them to gender together: as a wolf, with a dog; a Roe buck with a Goat; an horse, with a mule, &c. Beasts that are bred of divers kinds, if their damms be of one kinde, it is lawful to let them gender together; but if they be of two kinds, it is unlawful. As, a mule, whose damme is an ass, it is lawful to let him gender with a shee-mule, if her damme be an ass. But if the damme of the mule, be a mare; it is unlawful to let him gender, with a shee-mule, whose damme is an ass; and so in all other like cases. Maimony in Misneh, tom. 3. in Kilajim (or treat. of diverse-kinds) chap. 9. f. 13. &c. The reason of this law, may be partly to conserve the nature of things, as God first created them, and blessed them to increase and multiply, every one after his kinde, Gen. 1. 11. 12. 21. 24. 25. & 6. 20. which order he would have his people to keep and not in vanitie or curiositie of minde, to alter the shape and nature of the creatures, or seeme to make more then God created. Therefore Anah (one of the wicked;) is noted as the first that found out Males, by the gendring of diverse kinds: see the Annotations on Gen. 36. 24. And partly it might lead Israel to the simplicitie and sinceritie of religion, and of all the parts and doctrines of the Law and Gospel, in their distinct kinds: as Faith is necessarie, Good works are necessarie, but to mingle these together in the cause of our justification before God, is forbidden, Gal. 2. 16. & 3. 9. 10. 11. 12. The same is to be minded for the things of this nature, following. See also

Deut. 22. 9. 10. 11. where in repeating this Law, the ploughing with an Oxe and an Ass together, is forbidden. The Hebrew doctors say, He that causeth gendring of two kinds, it is as if he thought that the holy blessed God had not perfected whatsoever is needfull, but himself would adde more creatures, and help in the creation of the world. And in the mixture of seeds, a man altereth the order of the creation, for it is written concerning them, AFTER HIS KINDE, (Gen. 1. 11.) And this is that which is sayd (in Lev. 19. 19.) YE SHALL KEEP MY STATUTES; our Rabbines have sayd, these statutes [or boundes] are those by which he hath bounded the world &c. Also they say, whersoever a STATUTE is spoken of, it is a Kings decree, &c. And the intendment is, that man should not alter the statutes of the LORD most high, for he then doeth as one that changeth the Kings coin: he that changeth the kinds, & maketh mixtures of divers sorts in any thing, is as a falsifier of the Kings come. R. Menach. on Levit. 19. fol. 148. With a diverse-kinde] The Hebrew Kilajim, is a general word for all mixed things, as the Chaldee translateth it, as in beasts, seeds, garments, and the like. And it hath the name of Restreynnt or Prohibition, because such mixtures are forbidden. not sow thy field] nor thy vineyard, Deut. 22. 9. and so by proportion, other the like, as trees, &c. The Hebrewes explaine it thus. He that soweth two kinds of seeds together, in the land of Israel, is to be beaten: Lev. 19. 19. As he that mixeth wheat and barley, or beanes and lentiles together, and layeth them on the earth, and covereth them with mould; whether it be with his hand, or with his foot, or with an instrument; he is to be beaten. And it is unlawful for a man to let diverse-kinds of seeds grow in his feild; but he must pull them up; though if he let them grow, he is not beaten. By tradition we have learned, that it is lawful for an Israelite to sow diverse kinds of seeds, out of the land (of Israel). None are forbidden by the name of diverse-kinds; but such seeds as are meet for mans meat: bitter herbs and other such like, meet for medicine or like uses; there is in them no respect of diverse-kinds of seeds. Diverse

LEVITICS, Ch. XIX.

verse-kindes of trees, they are comprehended with in this general rule, **THOU SHALT NOT SOW THY FEILD &c.** As he that graffeth one tree in an other, as the griff of an apple tree, in a pome-citron tree, or a citron in an apple-tree; Loe such are to be beaten by the Law, whether within the land, or without the land; & so he that planteth an herb in a tree &c. And it is unlawful for an Israelite to let an heathen graff trees with diverse-kindcs for him. But it is lawful to sow seeds of graine, and seeds of trees together; and lawful likewise to mixe the seeds of ees, and to sow them together; for there is no mixture of diverse kindcs in trees, save graffing onely. Though hee that soweth diverse kindcs is to be beaten, yet those fruits are lawful to be eaten &c, for the sowing onely is forbidden. And it is lawful to plant a branch of that tree, which hath been graffed with diverse-kindcs, and to sow of the seed of that herb, which was sown with diverse-kindcs. One seed that is mixed with an other, if it be one of foure and twentie, (that is, the foure and twentieth part,) as one peck of wheat, with three and twentie pecks of barley, loe it is unlawfull to sow this mixture; until eyther the wheat be left, or the barley more: otherwise he that soweth it, is to be beaten. A feild that hath been sown and reaped, and the roots remaine in the earth; although they spring up but after some yeres: they may not sow other seed in that field, untill the roots be plucked up. In the first day of Adar (that is Februarie) they make proclamation against diverse-kindcs of seeds; and every man goeth out to his garden and field; and purgeth it of diverse-kindcs [if they grow there.] And in the fiftenth day therof, the Magistrates send messengers forth, and they goe about to search. Maimony in Kilajim. ch. 1. sect. 1. &c, and ch. 2. sect. 1. 12. 15. The reason of this Law, is the same with the former: see more on Deut. 22. 9. of linsie-wolfie] in Hebrew Shagnatnez, a word used onely here, and in Deut. 22. 11. where Moses after explaineth it, of wollen and linnen together: but the word it self is like to be of some other language, which used (as seemeth) to call such garments by that name. The Chaldees keepeth the Hebrew word: but the

Greek translateeth it *Kibdelos*, which is used of things adulterate, or impurely-mixt. According to which interpretation, it should be a figure of corruption and hypocrisie. Among the Hebrewes *R. Menachem* (upon this place,) applaudeth an exposition of this word which he found in the Doctors of the Kabbala, that it is Satan one of the high rulers, [he meaneth the Ruler of the power of the aier, spoken of in Ephe. 2. 2.] which is clad with Shagnatnez, and is able to doe hurt, and is **טו טו**

[Satan the Idolater,] by transposition of letters **טו טו** [Shagnatnez:] and the

Gentiles which knew not the meaning of the word, called him *Satanas*: [So the Divil is called in the Greek tongue, Rev. 12. 9.] But their Canonists explaine the thing thus; Nothing is forbidden concerning diverse-kindcs in garments, but wooll and flax onely, Deut. 22. 11. And there is a thing like wool that groweth on stones in the salt sea &c, which is forbidden with flax, because to the eye sight it is like sheeps wool. When wool and flax are mixed together, as when they are tozed together, or spun together, and so wovven into a garment; this is the diverse-kindcs forbidden in the Law. To sowe a wwoollen garment wwith flaxen threed, or a flaxen garment with woollen threed &c, is diverse-kindcs. Of these diverse-kindcs there is no stinted-measure; though it be but a threed of wooll in a flaxen garment, or a flaxen threed in a woollen garment, it is unlawfull. If the wool of sheep and of camels or the like, be tozed and spun together; and if the half be sheeps wwooll, loe it is all as sheeps wwooll, and being wwith flax, it is of diverse-kindcs. But if the most part be of camels wooll, it is lawfull to mixe it with flax; for it hath all the forme of camels wooll. Likewise hemp and flax tozed together, if the most part be hemp, it is lawfull to wweave the threeds therof, wwith the threeds of wwooll: but if they be half to half, it is unlawfull. Maimony in Kilajim, ch. 10. sect. 1. &c. So in Thalmud Bab. in Kilajim, chap. 9. they say, Nothing is forbidden by the name of diverse-kindcs (in garments) but wwooll and flaxe together.

not come upon thee] in Greek, thou shalt not put upon thee: and so Moses explaineth it in Deut. 22.11. Thou shalt not vveare (or clad thy self.) And this the Hebrewes understand strictly, that nothing is forbidden but the wearing of it in garments: therefore they say; Garments of divers kinds, it is lawfull to make them, and to sell them; and nothing is forbidden but to vveare them onely, Deut. 22.11. It is lawfull to dwell in a Tent made all of linsie-vwoolse; and to sit upon carpets, bedds &c. made therof. Also to make shroovds of such, to vwrap the dead in; for unto the dead there is no commandement. Who so vveareth linsie-vwoolse, or putteth it on; is to be beaten. Who so putteth it upon his neighbour, if he that hath it upon him, doe it presumptuously, then he is beaten that hath it on him; & he that put it upō him, transgresseth this rule, Thou shalt not put a stumbling-block before the blind. But if he that hath the garment on him, knoweth not that it is linsie-woolse, but he that put it on him did it presumptuously; he that put it on him is beaten, and he that hath it on, is free. Maimony in Kilajim c.10. sect.12.25.30.31.

20 V. 20. a man] in Greek, if any (man) lye with a woman. betrothed] so the Chaldee expoundeth the Hebrue Necherepheth, which coming of Charaph that is to publish and to reproch, is diversly here understood; of some, for a womā in reproch and publick contempt: of others, publicly betrothed. The Greek translateth it, kept (or reserved) to a man. The Hebrew doctors explaine it thus. The bondwoman (charuphah) betrothed, spoken of in the Law, is one that is half a bondwoman and half a free woman, and betrothed to an Hebrew servant. Talmud Bab. in Cherethoth ch.2. & Maimony in Issure biab, ch. 3. sect. 13. But this betrothing is not complete, as elsewhere he sayth, He that is espoused to a woman that is half bond and half free, shee is not espoused with complete espowals until shee be made free: and when she is free they accomplish the espowals, as the espowals of a girl, which is grown great, and he needeth no other espowals. Maim. treat. of Wives, c.4. sect.16.

not redeemed] the Chaldee explaineth it

thus, not redeemed with money, or freedom is not given her by a bill-of-dismission.

a scourging] The Hebrew Bikkoreth signifieth first a carefull-inquisition or visitation, and by consequence a scourging or beating; and this is meant of her onely, as the Chaldee version sheweth; and the Greek sayth, there shall be a visitation of her: and so the Hebrew Canons explaine it, She is to be beaten; and he is to bring a sacrifice. Maimony in Shegagoth, ch. 9. sect. 1. and elsewhere (in Issure biab, ch.3. s.14.) he sayth, The lying with this bondwomā, differeth from all other unlawfull copulations; for loe she is to be beaten, (Lev. 19.20.) and he is bound to bring a trespass offering, (Lev. 19.21.) So in the Talmud, in Cherethoth, ch.2. it is sayd, In all unlawfull-copulations, whether it be man or woman, they are alike in stripes and in sacrifice: but in (the case of) the bondwoman, the man is not like to the woman in stripes, nor the woman to the man in sacrifice. not free] for if she were free, the punishment of them bothe should be death: Deut. 22.24.

V. 21. his trespass-offring] wherof see 21 Levit. 5.

V. 23. into the land] of Canaan: the 23 Greek addeth, which the Lord your God, giveth unto you. This Law was peculiar for the Land of Canaan, not for other countries. tree for food] or, tree of food, that is, whose fruit serveth for mans meat. So this law concerneth not other trees that are for timber: and (as the Hebrewes think) not fruit trees which are not intended by the owner for food. They say, He that planteth a tree for food, and he intendeth it to be a fense for a garden, or that he hath planted it for timber, not for fruit: it is free from the (Law of the) uncircumcised (fruits.) If he plant it for fense, and after changeth his minde, and reputeth it for food; or planteth it for food, and after reputeth it for fense: as he shall please to intend, so is he bound concerning it. If he planted it three yeres for fense, & thenceforth for food, it is not the fourth yere sanctified: for whatsoever hath not been (3. yeres) uncircumcised, cannot be the fourth yere sanctified. He that planteth, for (to observe) a commandement, as

when

when he planteth a Citron tree, for branches at the feast of Tabernacles; or an Olive tree for (oile for) the Candlestick (in the Sanctuarie,) it is bound to (this law of) the uncircumcision. That which the heathens planted before (Israel) came into the land, was free from it; but after they came into the land, though the heathens planted it, it was bound hereunto. Whether a man plant a slip or branch of a tree, or pull up the whole tree out of his place and plant it in another place, it is bound to the uncircumcision; & they are to reckon from the houre of the planting therof. Whether he plant it, or slip it, or graff it, it is bound hereunto. Maimony in Magnafer sheni, (or treat. of the second Tithe) ch. 10. f. 2. 3. 7. 9. 11. 13. And elsewhere they say, Our fathers came into the land; whatsoever they found planted, was free (from this law of uncircumcision:) what they themselves planted, though before the land was conquered, was bound hereunto. Thalmud in Gnorlah ch. 1. f. 2.

count as uncircumcised] or, cut-off the uncircumcision thereof, to weet, the fruit thereof. The Greek translateth, ye shal purifie the impurity thereof. three yeres] By the Hebrew canons, The first (day) of Tisri (that is the moneth which we call September,) was the beginning of the yeare for uncircumcised fruits, & for the fourth (yere.) Maim. in Magnafer sheni ch. 9. f. 8. as uncircumcised] in Greek, unpurified (or unclean:) the Chaldee expounds it, abhorred (or put-away) unto destruction. not be eaten] nor sold to infidels, nor any use or profit made of them, but beaten off and destroyed. The fruits that the tree yeildeth, for three yeares after the planting, are unlawfull to be eaten, or put to any profitable-use: and who so eateth of them so much as an olive, is to be beaten by the Law. Maimony treat. of Forbidden meats, ch. 10. f. 9.

24 V. 24. holines of praises] that is, fruit of holines, or an holy thing, to be consecrated unto the Lord for his praise, & eaten with mirth before him: as in Iudg. 9. 27. they made praises; that is songs & mirth, and as the Greek there translateth dances. This was doen, either by giving them to the Preists, as Num. 18. 12. 13. &c. (and so Aben Ezra on Lev. 19. sayth the Preists

did eat it:) Or the owners did eat them before the Lord, as they did their second tithes. Deut. 12. 17. 17. This latter is the Hebrewes common opinion, who say; The fruits of the fourth (yere) after the plantation, are holy, Lev. 19. 24. and their right is, to be eaten in Ierusalem, by the owners of them, as the second tithe. He that would redeem these fruits, may redeem them as the second tithe; and if he redeem them for himself, he must adde the fift part, [as Levit. 27. 30. 31.] A vineyard of the fourth (yere) is not bound to that law [forementioned in Levit. 19. 9. 10.] to leave a corner, or the single-grapes, or the grapes broken off &c. neyther doe they separate out of it first fruits or tithes, or second tithes: but all the fruits are caried up to Ierusalem, or redeemed & their price caried up, and eaten in Ierusalem as the tithes. The grapes of vineyards of the fourth yere, the Iudges ordeyned that they should be brought up to Ierusalem, a dayes journey on every side, to dick the streetes of Ierusalem with the fruits; all other fruits might be redeemed, though (they grew) neer to the walls (of Ierusalem.) Who so had trees plante! of the fourth yere, in the yere of release [which was every seventh yere, Lev. 25. 4. -- 6.] when every mans hand was alike (free to gather the:) he must set up a signe of clods of earth, whereby they might be knowen; that they might not be eaten of, untill they were redeemed. And if it was within the yeres of the uncircumcised-fruits, he made signes of potters claye, that they might be kept from (eating of) them; for the prohibition of uncircumcised fruits was weighty, for all use of them was forbidden. Maimony in Magnafer sheni, chapt. 9. sect. 1. 2. 4. 7. & Thalmud Bab. in Magnafer sheni, ch. 1.

V. 25. ye shall eat] to weet, as other common meats; freely without redeming them. And hereupon is that phraze of making a vinyard common, in Deut. 20. 6. which was in the fift yere from the plantation, when they were free to be eaten.

to adde] that is, that the tree may adde, or abundantly yeild unto you, the revenue (or increase) therof; whiles you obey these my commandements; for upon obedience, such blessings are promised, Lev.

26. 3. 4. So Targum Jonathan explaineth it, that they may add unto you from heaven: i. by the blessing of God. By this Law of uncircumcised or unclean fruits, God taught his people the contagion of their synns, since first man did eat of the forbidden tree: for which the earth was cursed, Gen. 3. 17. and men have no right to eat of the encrease therof, (for to them that are defiled and unbeleeving nothing is pure, Tit. 1. 15.) untill it be sanctified by the word of God and prayer, 1 Tim. 4. 5. So by the fourth yeres fruits, which were holy to the Lord, he taught them sanctimonie & thankfulness; as by their first-fruits, tithes &c. which they gave unto the Lord, every yere; he taught them to honour him, with their substance, and with the first of all their increase, that so their barnes might be fylled with plentie, and their presses burst-out with new wine; Prov. 3. 9. 10.

26

V. 26. with the blood] that is, any flesh that is not fully dead, or whose blood is not orderly let out, and the flesh purged of the blood: as in 1 Sam. 14. 33. (where this phrase is used,) they sayd, Behold the people syn against the Lord, in that they eat with the blood: &c. See the annotations on Levit. 17. The Hebrewes understand hereby two things, Not to eat the flesh of holy things, before the blood be sprinkled (on the altar;) nor to eat of common-beasts, until their soule (their life) be gone out. Sol. Iarchi on Lev. 19. In Targum Jonathan it is thus explained; ye shall not eat of the flesh of any sacrifice, whiles the blood is in the basin, (unsprinkled.) But Maimony (tom. 2. in Shechitah ch. 1. sect 2.) sayth, It is unlawfull to eat of a slayn beast, so long as it trembleth: and he that eateth therof before the soule of it be gone out, transgresseth against a prohibition. And it is comprised in this generall rul., YE SHALL NOT EAT WITH THE BLOOD. Chazkuni also sayth, With the blood, i. without slaying it; and so it is written (in 1 Sam. 14. 34.) and slay them here, and eat, and syn not against the LORD, in eating with the blood. The Greek translateth, ye shall not eat upon the moun-

taines: (reading Harim, mountaines, for Hadam, the blood: mistaking † R. for † D. as they doe sundry other times,) meaning it against Idolatrie; which though the thing be true, as Ezek. 18 6. yet is it not the intendment of this place: and the Chaldee translateth it aright, with the blood. Some of the Hebrewes (as Baal hatturim on this place,) because in the next words is forbidden observing of fortunes & of times &c, which were hethenish customes, think this also to be the like, and understand it of not eating upō or over blood of a man slayn; that they should not observe fortunes (or use inchantment) by eating after the manner of murderers, which eat bread over him that is slayn, that the avengers of blood may not execute vengeance on them. Chazkuni also citeth the like exposition: but the former, by comparing it with 1 Sam. 14. is the best.

not observe-fortunes] or, not conjecture by signes of good or evil luck; an heathenish practise, who marked signes for good or evil, as by seing of beasts or birds which they counted lucky or unlucky; by the falling of a staff out of their hands, by stumbling when they went out of dores, and many such like. So that which followeth, not observe-times; is to count one day lucky, an other unlucky to take a journey in hand, or beginn any work, & the like. Of these, see the annotations on Deut. 18. 10. 11. where Moses more fully layeth down this Law, and mentioneth sundry other particulars of this kind: calling Israel from all false prophets, soothsayers, forcerers, unto Gods word & unto Christ alone, the Prophet whom he promiseth to raise up unto them.

V. 27. not round] not compass, that is, not cut round; which the Greek translateth, ye shall not make a roundnes of the hayre of your head. This is likely to be a manner of the heathens, especially in their mourning, as these lawes, compared with Lev. 21. 5. seem to implie. a corner] or the corners, (the singular being put for the plural,) which are the forehead, temples, and behind the ears: these God would not

7^t
7ⁱ

27

not have rounded or cut as with a dish, like an half globe, because idolaters used that fashon, as appeareth also by *Ier. 9. 26. & 25. 23. & 49. 32.* And the Arabians used so to poll their heads, as *Herodotus* in his *Historie* b. 3. testifieth. The Hebrew canons say, *None may shave the corners of their head, as the Idolaters have doen, Lev. 19. 27.* and he (that so doeth) is guiltie for every corner: therefore he that shaveth his two temples, though at once, is to be beaten twise. *Maimony in treat. of Idolatrie, ch. 12. sect. 1.*

marre] or, corrupt a corner of thy beard, that is, any of the corners therof: which the Greek translateth the sight (or fashon) of your beard. This Law is againe repeted for the Priests, *Lev. 21. 5.* where for marring, he useth the word shaving: and *Maimony* (in treat. of Idolatrie, ch. 12. sect. 7.) sayth, *It was the manner of Idolatrous priests, to marre their beards, therefore the Law forbiddeth to marre the beard.* And he maketh 5. corners, two on the upper lip, and 3. beneath; and for marring any one, he was to be beaten, and for marring all five, to be beaten as for five transgressions. But this is not (as he sayth) meant for trimming them with fizers, but for shaving them off onely, for it must be such cutting as is the marring (or corrupting) of them. Such shaving the heathens also used in signe of sorow; as in *Esa. 15. 2.* it is sayd of Moab, *on all their heads baldnes, every beard cut-off.* So in *Ier. 48. 37.*

28 V. 28. not make] Hebr. not give in your flesh: which the Greek translateth, not make in your bodie. cutting] or incision; in Greek, incisions; in the Chaldee, hurt, or corruption: so in *Levit. 21. 5.* Compare also *Deut. 14. 1. Ier. 48. 37.* for a soule] meaning for a dead soule or person, as *Num. 6. 6.* and as in *Targum Jonathan* it is here explained; that is, in sorow or mourning for a soule departed: which the Chaldee translateth for the dead; (as *Moses* himself explaineth it, in *Deut. 14. 1.*) but the Greek keepeth the word soule. Among the Latines also *Anima*, the soule, was used for a dead bodie: as in *Virgil Aeneid. 3. Animamq*

sepulchro Condimus. Hereby God calleth them from the heathenish manners, and would have them not to sorow, as others which have no hope, *1 Thes. 4. 13.* for among the nations, when their friends died, they lamented, and cut themselves, and made themselves balde for them, *Ier. 16. 6.* By the Hebrew canons, He that did cut one gash for the dead, was to be beaten: and whether he were a priest, or an (other) Israelite, if he cut one gash for five dead persons, or five for one dead person, he was to be beaten five times. *Maimony treat. of Idolatrie, ch. 12. sect. 12.* the print of a mark] or, the writing of an impression; which the Chaldee translateth ingraven marks; the Greek, letters printed (or marked.) The Hebrewes open it thus. The print of a mark spoken of in the Law, was when one did cut upon his flesh, and filled the cut place with stibium, or with inke, or some other colour. And this was the custome of the heathens, that they marked themselves unto Idolatrie &c. *Maimony treat. of Idolat. ch. 12. sect. 11.* From all these and other like heathenish rites, wherby they spared not, but unnaturally mangled their own bodies, God would keep his people, whose bodies should be the members of Christ, and the Temple of the holy Ghost, *1 Cor. 6. 15. 19.* who therefore should bear in their bodie, no other then the marks of the Lord Jesus, *Gal. 6. 17.* See the notes on *Deut. 14. 1. 2.*

V. 29. to be as whore] or, to commit-fornication. This word is used both for carnal whordome, and spiritual, which is idolatrie, as *Exod. 34. 15.* and to this latter, the Chaldee seemeth to referr it, saying, *Profane not thy daughter to cause her to erre: wherby Idolatrie is usually meant.* What an whore was in Israel, is noted on *Levit. 21. 7.* the land] that is, the people of the land, following her evil example.

wickednes] or wicked-thoughts: in Chaldee, counsel (or purpose) of synns: but *Targum Jonathan* expoundeth it whoredome. See the notes on *Lev. 18. 17.*

V. 30. Sabbathes] in Caldee, sabbath dayes; as before in v. 3. So after in *Lev. 26. 2.* reverence] or fear my sanctuary, unto which

which they were to come on the Sabbathes, Ezek. 46.3. which Sanctuarie was now the Tabernacle, afterwards the Temple. This fear was for the presence of God therein: wherupon Iakob feared and sayd, *How fearfull is this place? this is no other but the house of God &c. Gen. 28. 16. 17.* And Solomon sayth, *Take heed to thy foot; when thou goest into the house of God: Eccles. 5. 1.* And in Targum Jonathan this Law is explained thus, *ye shall goe to the house of my Sanctuarie in fear.* From hence the Iewes had many rites, for comming into the Sanctuarie, & behaving themselves in it, which Maimony in tom. 3. in Beth habchirah (or treat. of the Temple) chap. 7. sheweth thus. It is comanded to reverence the Sanctuarie, Lev. 19. 30. and thou reverencest not the Sanctuarie it self, but him who commanded the reverence therof. And what is this reverence of it? *A man may not come into the mountaine of the house (of God) with his staff, or with his shoes on his feet, or in his working-garment, or with dust on his feet, or with bagges of money about him. And I need not speak how it is unlawfull to spit in any part of the mountaine of the House; but he must wrap up his excrements in his handkerchief. And he may not make the mount of the house a thorow-way, to goe in at one dore and out at an other, to shorten his way: but must goe round about, and not come in there save for the thing that is commanded. And all that went in to the mount of the House, went in by the way of the right hand, and turned and went out by the way of the left: except he unto whom some thing had befallen, for which he turned towards the left hand. Therefore they asked him, what is befallen thee, that thou turnest towards the left hand? (If he sayd) because I am a mourner: (they answered,) He that dwelleth in this House, comfort thee. (If he sayd) Because I have the Niddui [that is the lesser excommunication] upon me: (they answered) He that dwelleth in this House, give into thine hart, that thou mayst hearken unto the words of thy neighbours. Whosoever had accomplished his service, and went his way; did not goe out with his back to the Temple, but went backward by little and litle, and went soft-*

*ly sidelong, till he was out of the courtyard; and so did the men that kept the watch, and their courses, and the Levites &c. all this was for reverence of the Sanctuarie. And who so ever assembled into the Courtyard, went softly unto the place whither it was lawful for him to come; & he was to consider that he stood before the Lord; as he hath sayd, Mine eyes and mine hart shall be there, all dayes, (2 Chron. 7. 16.) And he was to goe with dread, & with feare and trembling. And it was unlawful for any man to sit in all the Courtyard: neyther was there any seat in the Courtyard, save for the Kings of Davids house onely; as it is written, And King David went in, and sate before the LORD; (2 Sam. 7. 18.) And it is unlawful for a man to make an house, after the fashion of the Temple, or a portch like the portch therof, or a courtyard like the court therof; or a Table like the Table there, or a Candlestick like the Candlestick therof &c. With these rites which were in Israel, wee may compare the zeale of our Saviour, who for reverence of the Sanctuarie, drove out the merchants from thence, & the sheep and the oxen, and poured out the changers money, and overthrew the Tables, and sayd, *Make not my fathers house, an house of merchandise: Ioh. 2. 14. 15. 16.* And he would not suffer that any man should carry any vessel through the Temple: Mark. 11. 16. And for turning their backs towards the Sanctuarie, see Ezek. 46. 9. & 8. 16. But as the Sanctuarie of God, was chiefly a figure of the body of our Lord Iesus, Ioh. 2. 19. 21. Heb. 9. 11. so this precept hath chiefest respect unto him, whom all ought to reverence, and to honour the Son, even as they honour the Father; Ioh. 5. 23. Who when he bringeth in the first begotten into the world, he sayth; And let all the Angels of God worship him: Heb. 1. 6.*

V. 31. Turne not unto them] the Chaldees sayth, after them: and so the Greek, ye shall not follow. So in Levit. 20. 6. Hereby is forbidden, consulting with or enquiring of them: as Deut. 18. 11. that have familiar-spirits] called in Hebrew Oboth, (of Ob which is a bottle, Job 32. 19.) in Greek Eggastrumuthoi, as speaking with an hollow voice

voice out of the belly, or as out of a bottle: in Chaldee *Biddin*, *Pithons*. These were spirits of divination, as *Act. 16. 16*. Of which, see the annotations on *Deut. 18. 11*. And *Oboth* is here for *Basle oboth*, such as have familiar-spirits; as is expressed in *1 Sam. 28. 7*. So *Spirits*, are used for spiritual gifts, and men that have them; in *1 Cor. 14. 12. 32. 1 Ioh. 4. 1*. *wizards*] or cunning persons, so named of their knowledge which they pretended to have. These are joyned to the familiar spirits aforesayd, as like unto them in syn; and both of them were to be killed by the magistrate, *Lev. 20. 27*. See the notes on *Deut. 18. 11*. This precept is added next the former of reverencing Gods Sanctuarie, which figured Christ: even as in *Deut. 18*. when God calleth them fro all such familiar spirits, wizards &c, he promiseth the Prophet (Christ) unto his people. So here Chazkuni observeth, ye shal reverence my Sanctuarie; therefore turn not to them that have familiar spirits, and to wizards; for what have you to doe with such: behold you have a Sanctuarie, wherein is *Vrim* and *Tummim*.

32 V. 32. rise up] in signe of honour, *1 King. 2. 19*. the hoary-head] that is, the man which hath an hoary head; or gray-hayres; which as it is the honour of old-men, *Prov. 20. 29*. so God would have such to be honoured. The Greek translateth it, the hoary-headed: the Chaldee, him that is skilful in the Law. And so it is holden by the Hebrewes, that learned men are by this law to be revered, as the aged: and that when such came within foure cubits, the yongers were to rise up, & so soon as they were past, to sit down againe. of the old-man] or, of the elder; which was a comon name, for aged persons, and for Magistrates, usually called *Elders*, *Deut. 22. 18. & 25. 7*. both are to be honoured, the one for their age, the other for their office. But for their synns, the Lord threatned the contrary, *Deut. 28. 50*. which *Jeremy* saw fulfilled; and lamented that the faces of *Elders* were not honoured, *Lam. 5. 12*. By the Hebrewes account a

man at sixtie yeres, was Old; & at seventie, Hoarie, or gray-headed. The old man here, is in Targū *Ionathā* expounded the wise man.

V. 33. a stranger] in Greek a proselyte: this Law is here repeted from *Exo. 22. 21*. see the annotations there. vex him] in Greek, afflict him: and Targū *Ionathan* addeth, with hard words. So it is explained by *Sol. Iarchi*, vexations of words, as, thou shalt not say unto him; yesterday thou wast an idolater, and now thou comest to learne the Law, which was given from the mouth of the Power (of God.)

V. 34. as one homeborne] that is, as a natural Israelite; for affection towards him, & for comunion in the holy things of God: see the notes on *Exod. 12. 48. 49*.

as thy self] the same which was commanded before touching the Israelites, v. 18. The Hebrewes write hereof thus: The love of the stranger, which cometh and gathereth himself under the wings of the Divine-majesty, is a two-fold commandement, first because he is among our general neighbours; and again because he is a stranger: and the law sayth, YE SHALL LOVE THE STRANGER. (*Deut. 10. 19*.) He hath comanded the love of the stranger, evē as he hath comaded the love of himself; for it is written, AND THOU SHALT LOVE THE LORD THY GOD (*Deut. 6. 5*.) And the holy blessed God himself, loveth strangers, (*Deut. 10. 18*.) Maimony in *Degnoth*, c. 6. f. 4.

V. 35. unrighteousnes] or injurious-evil: see v. 15. in mete-yard] the Greek translateth it in mesures. The Hebrew *Middah* is properly such mesure or dimension, as concerneth the greatnes of things, or length of them, by the yard, elle, inch, rod, or the like: the next two concern the multitude of things, by weights as in skoles, or by mesure, as in vessels. Hereof the Hebrewes say, He that weigheth to his neighbour, by lesser weights, then the people of that countrie are wont to doe; or meteth by a lesser mete-yard, then they are wont, transgresseth the Law in *Levit. 19. 35*. Although he that meteth or weigheth less, is a thief; yet he payeth not the double, [as in *Exo. 22. 4*.] but payeth him his mesure or his weight. Neyther is he beaten for this tres-

pass, because he is bound to make restitution. Who so hath in his house or in his shop a lesser meteyard or weight, transgresseth the Law, in Deut. 25. 13. 14. For though he himself doe not sell thereby, yet another may come, who knoweth it not, and may measure by it. Whether he buy and sell with an Israelite, or with an Infidel, if he mete or weigh by too little a weight, he transgresseth, and is bound to restore. And so it is unlawfull to let an infidel erre in accompts; but he must exactly reckon with him: yea though he be one that is subdued under thy hand; how much more then with others that are not subdued. Maimony treat. of Theft, chapt. 7.

36 V. 36. just stones] Hebr. stones of justice; which the Chaldee well explaineth true weights; and the Greek, just weights. So stones are often used for weights, Deut. 25. 13. Prov. 11. 1. & 16. 11. & 20. 10. 23. where double and deceytfull weights, are shewed to be an abomination to the Lord. The reason of this name is, for that they used weights of stone, rather then of other things. They make no weights eyther of yron, or of lead, or of other like metall, because they will canker and waxe too leight: but they make them of the clear stony-rock, or of glasse, or the like. Maim. treat. of Theft. ch. 8. sect. 4.

Ephah] put for all measures, as the Greek and Chaldee here translate: though the Ephah was one certaine measure, like our Bushel; conteyning ten Omers: see the annotations on Exod. 16. 36. just Hin] Hebr. Hin of justice: the Hin was a mesure of liquid things, (as the Ephah was for drie,) and it conteyned as much as seven-tie two henns eggs: see the notes on Exod. 30. 14. And under these two names, all other mesures are comprehended, which God requireth to be just and true, condemning all falshood and deceyt: as Exek. 45. 10. 11. 12. Amos 8. 5. -- 8. In Israel, the Magistrates looked unto these, as in the Hebrew canons it is sayd, The Iudges are bound to appoint Officers in every citie, and in everie shire, that they may goe about into shops, and look that their ballances and measures be just, and determine the stinted-mesure of them. And with whomsoever they finde any weight or

mesure too leight or short, or ballances that goe awry; they have authoritie to smite him, and to mulct him, as the Iudges shall see meet. &c. Maimony treat. of Theft, ch. 8. sect. 20. These ordinances, as they taught men justice in all their civil affaires, so especially in spirituall: that all things perteyning to religion, be faithfully and equally weighed in the ballance of the hart, by the mesures and weights of the Lords sanctuarie; that is by his lawes, and words of truerh, conteyned in the holy Scriptures. Act. 17. 11. 1 Thes. 5. 21. 2 Tim. 3. 16. 17. compared with Hos. 12. 7. As also that all persons be tried and judged, according to their works, by the word of God: Mat. 7. 1. 2. 3. Iob. 7. 24. compared with Iob 31. 6. Dan. 5. 27. Psalm. 58. 2. 3.

CHAPTER 20.

1. Lawes, for the punishment of him that giveth of his seed to Molech, 6. of him that goeth to Wizards, 9. of him that curseth his parents, 10. of adulterers, 11. 14. 17. 19. of incestuous persons, 13. of them that lye with mankinde, 15. or with beasts, 18. or with a woman in her separation. 7. 22. 26. Holynes and obedience is required: 23. the manners of the heathens to be avoyded: 25. difference to be put between beasts cleane and unclean. 27. Wizards must be stoned to death.

AND Iehovah spake, unto Moses, saying. And thou shalt say, unto the sonns of Israel; Every man of the sonns of Israel, or of the stranger that sojourneth in Israel, that giveth of his seed, unto Molech, he shall surely be put to death: the people of the land, shall stone him with stones. And I, will set my face, against that man; & will cut him off, from among his people: because he hath given, of his seed unto Molech; that he might defyle my sanctuarie; & to prophane, the name of my holynes. And if

the

	the people of the land, hiding shall hide their eyes from that man, when he giveth of his seed unto Molech; that they put him not to death:	man, that taketh a wife, and her mother, it is wickednes: they shall burne him and them, with fyre: that there be no wickednes, among you.	
5	Then I, will set my face, against that man, and against his familie: and will cut-off him, and all that goe-a-whoring after him, to goe-a-whoring after Molech, from among their people.	And the man, that giveth his copulation, with a beast, he shal surely be put to death: & ye shal kill the beast.	15
6	And the soul, that turneth unto (<i>them that have</i>) familiar-spirits, and unto wizards; to goe-a-whoring after them: I will also set my face, against that soule; and will cut him off, from among his people.	And the woman, that approacheth unto any beast, to lye down therto; thou shalt even kil the woman, & the beast: they shal surely be put to death, their bloods <i>shalbe</i> upon them.	16
7	And ye shall sanctifie your selves; and be holy: for I <i>am</i> Iehovah, your God.	And the man that taketh his sister, his fathers daughter or his mothers daughter, and seeth her nakednes, & she see his nakednes, it is impietie; & they shalbe cut off, in the eyes of the sons of their people; he hath uncovered, his sisters nakednes, he shal bear his iniquity.	17
8	And ye shall keep, my statutes; and doe them: I <i>am</i> Iehovah, that sanctifieth you.	And the man, that lyeth with a woman having-her-sicknes, and uncovereth her nakednes, discovereth her fountaine; and she, uncovereth the fountaine of her bloods: even bothe of them shal be cut-off, from among their people.	18
9	For every man, that curseth his father, or his mother, shal be surely put to death: he hath cursed, his father or his mother, his bloods <i>shalbe</i> upon him.	And thou shalt not uncover the nakednes of thy mothers sister, or of thy fathers sister: for he discovereth his neer-kinn, they shal bear their iniquitie.	19
10	And the man, that committeth-adulterie with a mans wife; that committeth-adulterie, with his neighbours wife: the adulterer, and the adulteress, shal surely be put to death.	And the man, that lyeth with his aunt; he hath uncovered, his uncles nakednes: they shall bear their syn, they shall dye childless.	20
11	And the man, that lyeth with his fathers wife, hath uncovered his fathers nakednes: bothe of them shalbe surely put to death, their bloods <i>shalbe</i> upon them.	And the man, that taketh his brothers wife, it is uncleannes: he hath uncovered his brothers nakednes, they shalbe childless.	21
12	And the man, that lyeth with his daughter-in-law; bothe of them shalbe surely put to death: they have wrought confusion, their bloods <i>shalbe</i> upon them.	And ye shall keep all my statutes, and all my judgments, and doe them: that the land spue you not out; which I bring you thither, to dwell therein.	22
13	And the man, that lyeth with a male, like copulation <i>with</i> a woman, they have doen abomination, bothe of them: they shalbe surely put to death, their bloods <i>shalbe</i> upon them.	And ye shall not walk, in the statutes of the	23
14	And the		

of the nation; which I send out, from before you: for all these things, have they doen; and I am yrked with them.

24 And I have sayd unto you; you, shall inherit their land; and I, wil give it unto you, to inherit it; a land that floweth with milk, and honey: I, am Iehovah your God; which have separated you, from the peoples.

25 And yee shall separate, between the clean beast and the unclean, and between the unclean fowle, and the clean: and ye shall not make your soules abominable, by beast or by fowle; or by any thing that creepeth on the ground; which I have separated unto you, for unclean.

26 And ye shalbe holy unto me, for I Iehovah, am holy: and have separated you, from the peoples, to be mine.

27 And man or woman, when there is in them a familiar-spirit, or (that is) a wizard, they shall surely be put to death: they shall stone them with stones, their bloods shalbe upon them.

Annotations.

2 Every man] or Any man whosoever. Hebr. man-man; as Levit. 17.3. Targū Jonathan explaineth it, yong man or old man; the Greek hath If any. Here God appointeth punishments for the transgression of such Lawes, as were given in the two former chapters. that sojourneth] or, that is a stranger: in Greek proselytes. of his seed] that is, any of his children.

Molech] an Idol to which the hethens offered their children; wherof see Lev. 18. 21. he shall surely be put to death] or, he shall be put to dye the death: Hebr. dying he shalbe made to dye. So after in vers. 9. 10. 11. 12. &c. the people of the land] the Chaldee expounds it, the people of the house of Israel. stone him] his syn being pro-

ved before the Iudges by witnesses, the hands of the witnesses were first to be upon him, and afterward the hands of all the people, Deut. 17.6.7. Foure manner of deaths were in Israel for malefactors, Stoning, Burning, Killing with the sword, and Strangling: And the Hebrewes reckon eighteen evil doers which were to be stoned, (an I that was the forest death;) sundry of them are mentioned in this chapter: of all the rest, see the notes on Exod. 21.12. The manner of stoning, is sayd to be thus; when the malefactor came within foure cubits of the place of execution, they stript him out of his clothes, but covered his nakednes before; and a woman was not stoned naked, but in one linnen garment. The place of stoning was high; unto which the malefactor with his witnesses went up, his hands being tyed. One of the witnesses stroke him behind upon his loines; if that kild him not, the other witness threw a great stone upon his hart; if he dyed not with it, all Israel threw stones upon him. Thalmud Bab. in Sanhedrin, ch. 6. and Maimony in Sanhedrin, chapt. 15. sect. 1.

V. 3. And I will set] Heb. wil give; that is, will oppose and set firmly: for which in v. 5. Moses useth the word set. This is meant, if the syn were not known, or could not be proved by witnesses sufficiently before me, that God himself would cut off the synner, which the Chaldee and Greek doe interpret destroy, or make to perishe. So Chazkuni expoundeth it, I wil set my face, when he transgresseth without witnesser and evident-proof. The Hebrewes reckon six and thirtie which for their synns are threatened by the law to be cut off; and they are these, 1. He that lyeth with his mother; 2. or with his fathers wife; 3. or with his daughter-in-law; 4. or with mankinde; 5. or with a beast; 6. and the woman that lyeth down to a beast; 7. he that lyeth with a woman and her daughter; 8. or with an other mans wife; 9. or with his sister; 10. or with his fathers sister; 11. or with his mothers sister; 12. or with his wives sister; 13. or with the wife of his fathers brother; 14. or with

with the wife of his mothers brother; 15. or with a woman that hath her sicknes. 16. The blasphemer; 17. the Idol server; 18. he that giveth of his seed to Molech; 19. he that foloweth him that hath a familiar spirit; 20. he that prophaneth the Sabbath; 21. the unclean person that eateth the holy thing; 22. the unclean person that commeth into the Sanctuarie. 23. He that eateth fat, 24. or blood; 25. or that eateth that which remaineth of the sacrifices, when it is a polluted thing; 26. or that eateth unclean meats; 27. He that slayeth sacrifices without the sanctuarie; 28. and he that offreth them without. 29. He that eateth Leaven at the Passover; 30. he that eateth any thing on Atonement day; 31. or that worketh on that day. 32. He that maketh an Oile, like the holy oile of the Sanctuarie; 33. or maketh an incense like the holy incense; 34. or that anointeth mans flesh with the holy oile of the Sanctuarie. 35. He that observeth not the Passover; 36. or that observeth not the Law of Circumcision. For these they are guiltie to be cut off; if they transgress presumptuously; if ignorantly, they must bring a Syn-offring &c. *Thalmud Bab. in Cherithuth. chapt. 1.* All these are expressed in Moses Law, and yet he that gathered these in the *Thalmud*, (as *Maimony* in his Annotations upon the same place observeth,) reckoneth but the generals, and leaveth the particulars. For where he sayth, He that lyeth with a woman and her daughter; he implicth also, a woman with her son: so a woman and her sons daughter, a woman and her daughters daughter: and his mother, and his mothers mother, and his fathers mother, and his daughter, and his sons daughter, and his daughters daughter. And under the name of the Idol server, is implied he that poureth out a drink-offring, or that burneth incense, or that boweth down, or that sacrificeth, and such like. So he speaketh of him that hath a Familiar-spirit, and not of the Wizard [who is in the same estate, Lev. 10. 6.] Of these forementioned, some are to dye by the hand of the magistrate, some are to be beaten, but not put to death; as elsewhere is observed. *defyle my Sanctuarie* } that is, the Tabernacle, (Exod. 25. 8.) or Temple: which was defyled, when God was sacri-

ficed unto other where, or by other wayes then he commanded, (Lev. 17. 4. 5.) or when they sacrificed to Idols, and yet would come into the Sanctuarie to serve God also; whereas the Temple of God, hath no agreement with Idols, 2 Cor. 6. 16. And thus the Prophet reproveth them, for that they burned incense to Baal, and walked after other Gods; and yet came and stood before him in the house wherupon his name was called, Lev. 7. 9. 10. and to prophane] that is, as the Greek explaineth it, and that he might prophane. Of prophaning Gods name, see Lev. 18. 21.

V. 4. the people of the land] which the Chaldee expoundeth the people of the house of Israel: and so the Greek sayth, the home-borne of the land. *hiding shall hide*] that is, shall any wayes hide; the Greek explaineth it, with winking shall wink at; that is neglect, or not regard to punish. That word Paul useth, in Act. 17. 30. the times of this ignorance, God winked at.

V. 5. my face] the Chaldee expoundeth it, mine anger: and so face often signifieth, Psal. 21. 10. & 34. 17. Lam. 4. 16. See the notes on Gen. 32. 20. *his familie*] in Greek, his kindred; and so the word familie signifieth, in Gen. 14. 38. the Chaldee translateth it, his helpers; that is, such as took part with him; as the next words doe declare. *that goe a-whoring after him*] that is, committ idolatrie, as the Chaldee explaineth it, that erre: so in v. 6. the Greek translateth, all that consent unto him. This judgment God executed upon the Iewes; for this idolatrie, and their other synns: as he signified by his Prophet, that he would give their city Ierusalem into the hand of the Chaldeans, who should set fyre upon it, and burne it with the houses, upon whose roofs they had burnt incense unto Baal &c. Because they, their Kings, their Princes, their Priests, & their Prophets, and the men of Iudah, and the inhabitants of Ierusalem, had set their abominations in the house which was called by his Name, to defile it; and built the high places of Baal, to cause their sons and their daughters to pass through (the fyre)

the fire) unto Molech; &c. therefore it should be delivered into the hand of the King of Babylon; by the sword & by the famine, & by the pestilence. *Lev. 32. 28. 29. 32. 34. 35. 36.*

6 V. 6. the soule] that is, as the Chaldee expoundeth, the man. that turneth unto] or, looketh after; in Greek followeth: meaning that consulteth with them, as *Deut. 18. 11. familiar spirits*] Targum Jonathan expoundeth it, them that ask of familiar spirits. Of these, and the wizards following (whom the Greek calleth *Inchanters*,) see the annotations on *Lev. 19. 31. & Deut. 18. 11.*

set my face] Hebr. give my face: in Chaldee, give mine anger against that man, and destroy him. This judgment was executed upon K. Saul, who dyed, for asking counsel of one that had a familiar spirit. *1. Chron. 10. 13. 1. Sam. 28.*

7 V. 7. And] This may be a reason of the former, Therefore ye shall sanctifie your selves; by absteyning from all evil, & doing good. be holy] or be saints: for I am Jehovah to weet, that sanctifieth you, as *v. 8.* or, for I am holy, as the Greek addeth, & as Moses wrote before, in *Lev. 19. 2.*

9 V. 9. For every man] or any man: Hebr. man man. meaning any whosoever, as *v. 2.* And this is inferred upon the former precept, be holy: For, otherwise judgments abide you. curseth] or revileth; speaketh evil, as the Greek traslateth; which the holy ghost approveth in *Act. 23. 5.* See the notes on *Exod. 21. 17.* or] Hebr. and, which the Greek traslateth or; and so in *Mat. 15. 4.* For death was his due, if he cursed eyther of them, & they are distinguished, to make him guilty for the one without the other, as Chazkuni here explaineth it, and as Iarchi addeth, though it be after his parents death. Who so curseth his father; or his mother; his Lamp shalbe put-out, in obscure darknes. *Pro. 20. 20.* his bloods shalbe upon him] that is his death shalbe upon his own head; for he hath caused it by his syn. So the Greek traslateth, he shalbe guilty; and the Chaldee, he is guilty (or worthy,) to be killed: so after often in this chapter. The manner of his death, was

stoning; as is noted, upon *Exod. 21. 10. &* as Moses after sheweth for the rebellious son, *Deut. 21. 21.* And it is observed as a general rule, by the Hebrew doctors, Every place where it is said in the Law, they shal be put to death, *THEIR BLOODS VPON THEM*, it is meant, by stoning. Maimony in *Issurei biab, ch. 1. f. 6. & Sol. Iarchi on Lev. 20. 9.*

V. 10. that comitteth adultery] the Greek addeth in the second place, or that comitteth adultery with his neighbours wife. It is expounded in *Deut. 22. 22.* a woman married to an husband. dye the death] the manner of their death, is not set down, eyther here, or in *Deut. 22. 22.* unless by that which is before and after, (for other unlawfull copulations) we say it is meant stoning to death: as the man that lyeth with a beast, *v. 15.* is to be stoned, because the woman for like beastlynes is to be stoned, *v. 16.* The Pharisees which brought unto Christ a woman taken in adulterie, sayd, Moses commanded that such should be stoned, *Ioh. 8. 4. 5.* but whether that were this very case, is to be considered. Also to lye with a betrothed woman, the punishment was stoning, as for humbling his neighbours wife. *Deut. 22. 24.* Howbeit the later Pharisees, say the adulterers death was Strangling: Maimony in *Sanhedrin ch. 15. f. 13.* And in an other place, he openeth this & the other like lawes more fully, thus. Who so presumptuously committeth any of all the unlawfull copulations spoken of in the law, is guiltie of cutting off, *Lev. 18. 29.* & if they doe it ignorantly, they are bound to bring the Syn vsfring appointed. And there be some of the Nakednesses [that is the unlawful copulations] which deserve death by the Iudges; more then the cutting-off, which is meet for them all. Of those which have to be put to death by the Iudges, some are to dye by stoning, and some by burning, and some by strangling. And these are they that are put to death by stoning: He that lyeth with his mother; or with his fathers wife; or with his sons wife, which is called his daughter-in-law; he that lyeth with mankinde; or with a beast; and the woman that lyeth down to a beast

beast. And these are burnt to death; He that lyeth with his wives daughter, whiles his wife liveth; or with her daughters daughter; or with her sonns daughter; or with his wives mother; or with her mothers mother; or with her fathers mother. He that lyeth with his daughter; or with his daughters daughter, or with his sonns daughter. Thou hast no unlawfull copulation punished with Strangling, but for lying with a mans wife onely, Levit. 20. 10. And the death which the Law speaketh of absolutely, [that is without naming what kinde of death it shalbe,] is Strangling. And if she be a Priests daughter, she is burned, Lev. 21. 9. and he that lay with her, is strangled: and if she be a betrothed mayd, they are both of them stoned, Deut. 22. 24. and wheresoever the Law sayth, Their bloods upon them; that is by Stoning. For all other unlawfull copulations, ther is cutting-off onely; and not death by the Magistrate. Therefore if there be witnesses and evidence, the Iudges are to beat them: for all that deserve cutting-off, are to be beaten. Maimony in Issurei biab ch. 1. sect. 1. - 7. Thus by their own grant, this case is singular: and there is no other reason of the adulterers strangling, then the commanding of their death absolutely. Among the heathens also, adulterie was punished with death, as the King of Babylon roasted Zedekiah & Ahab in the fyre, because they committed adultery with their neighbours wives &c, Jer. 29. 22. 23. This syn is a fyre that consumeth to destruction, and will root out all a mans increase; Job 31. 12. He that doeth it, destroyeth his own soule, Prov. 6. 32.

11 V. 11. their bloods upon them] that is, they shalbe stoned: in Greek, bothe of them are guiltie; and the Chaldee sayth, worthy to be killed. So in the rest that follow.

12 V. 12. wrought] or doen confusion, which the Greek translateth, have doen-impiously.

13 V. 13. like copulation with a woman] Hebr. with the lyings (or copulations) of a woman: see Lev. 18. 22.

14 V. 14. wickednes] or, a wicked-purpose: in Chaldee counsel of synns: in Greek, an unlawfull act. See Lev. 18. 17.

17 V. 17. impietie] or, reproch, ignominie,

as the Greek & Chaldee doe translate it. cut-off] in Greek, destroyed before the sonns of their kinne: that is, soon and openly; to weete by the hand of God: and to be beaten by the Magistrate, as the Hebrues say. See the notes on vers. 10. his iniquitie] that is, the punishment due therunto: as Gen. 19. 15.

V. 18. having her sicknes] her menstrual-infirmittie, for which she was separated as unclean, even from her husband: therefore the Greek translateth it put-apart, & the Chaldee, unclean. See the annotations on Lev. 12. 2. & 15. 19. - 24. the fountaine] or well, figuratively so called, because of the yssue, as in Levit. 12. 7. The Greek here in the first place, keepeth the metaphore, he hath uncovered her fountaine, the Chaldee sayth, her ignominie: in the second place, the Greek translateth, she hath uncovered the yssue of her blood, where the Chaldee sayth, the uncleannes of her blood. The Holy Ghost also explaineth it so; for where it is sayd, in Mark. 5. 29. the fountaine of her blood was dried up: an other Evangelist sayth, her yssue of blood stanchd, Luke 8. 44. By the Hebrew doctors, the womb wherein the child is formed, is called the Fountaine. Maimony in Issurei biab, chapt. 5. sect. 3. Therefore also they exempt virgins from this pollution; as is noted on Levit. 15. 19.

cut-off] in the Greek and Chaldee, destroyed; to weete by the hand of God, for presumptuous doing against this Law: Lev. 15. 31. and by the Magistrates, (if it were knowen,) she was beaten. Maim. in Issurei biab, ch. 1. sect. 22. And from the Law for washing her in Levit. 15. they teach, that the woman which hath her sicknes, or hath an yssue, or hath born a child, if she wash not her self in water; who so lyeth with any one of them, though it be after many yerres, is guiltie of cutting-off. Maim. ibidem chapt. 4. sect. 3. But those legall washings, figured our better cleansing by the blood of Christ, Eps. 4. 4. 1 Joh. 1. 7.

V. 20. his ains] which the Chaldee expoundeth his uncles (or fathers-brothers) wife: see Lev. 18. 14. childles meaning cyther

eyther that God wil give them no children, or soon take the away if he doe give them. For, by the Hebrew canons, the Magistrates might not put them to death, but beat them onely for this syn. See the notes on *v. 10.*

21 V. 21. *shalbe childleß*] the Greek translateth, *shal dye childleß*; as *v. 20.* Sol. Iarchi hereupon noteth, *Childleß*, meaneth, if he have children, he shall bury them; if he have no children, he shal dye without children: therefore the scripture differeth, saying (in *v. 20.*) they shal dye childleß; and (in *v. 21.*) they shalbe childleß. They shal dye childleß, it ho have any at the time of transgression, he shall have none at his death, for he shal bury them whiles he liveth: they shalbe childleß, for if he have none when he transgresseth, he shalbe all his dayes, as he now is.

22 V. 22. *And*] or *Therefore ye shal keep.* *spue*] or, vomit you not out; which the Greek and Chaldee turn, loath, or abhorre you. See *Lev. 18. 25. 26. 28.*

23 V. 23. *nation*] in Greek, *nations*, in Chaldee, *peoples*. *am yrked*] or, *am greivd with*, & consequently doe abhorre them, as the Greek translateth it: and the Chaldee, *my Word abhorreth them*. Thus also God was affected with Israel and complayned, *Fourtie yeres I was yrked with that generation*, *Psal. 95. 10.*

24 V. 24. *milk and honey*] that is, all good and comfortable blessings; which were also figures of heavenly graces: see the notes on *Exod. 3. 8.* *separated*] in Greek *disparted* (or *disbounded*) you from all the nations. Gods lawes are as a wall and hedge to keep his people from the statutes and manners of the wicked. So Solomon sayd, *Thou didst separate them to thy self for an inheritance; fro all the peoples of the earth: 1 Kin. 8. 53.*

25 V. 25. *separate between the clean beast*] that is, put difference, by eating the clean and refreyning from the unclean: according to the Law in *Lev. 11.* which thing is here spoken of upon their separation fro the peoples, because their abstinence fro unclean beasts, figured their absteyning

from the communiõ of unclean peoples; as *Act. 10. 12. — 28.* and as is shewed on *Lev. 11.* The Hebrewes say, this is mentioned after the unlawful copulations aforesayd, because who so defileth himself with them, degenerateth and is as it were transformed into the nature of unclean beasts &c. R. Menachem on *Levit. fol. 151.* *for unclean*] that is, that you should count them unclean; and absteyn from them. The Greek translateth, in *uncleanes.*

V. 26. *from the peoples*] in Greek, *from all the nations*; as in *v. 24.* *to be mine*] or, *to be unto me*: which the Chaldee interpreteth, *to serve before me.*

V. 27. *familiar spirit*] or *spirit of divination*; see *Levit. 19. 31.* *their bloods upon them*] in Greek, *they are guiltie*: in Chaldee, *worthy to be killed*. See before on *v. 9.*

CHAPTER 21.

1. Lawes concerning the Priests mourning for the dead: 6. Of their holynes, 7. and marriage. 9. The Priests daughter that playeth the whore, is to be burnt. 10. Lawes concerning the high priests mourning, 13. and his marriage. 16. The Priests that have blamishes, must not minister in the Sanctuary.



1 **A**Nd Iehovah sayd, unto Moses; Say unto the Priests, the sonns of Aaron: and say unto them; For a soule he shal not defile himself, amõg his peoples. But, for his neer-kinn, that is nigh unto him: for his mother, and for his father, and for his son and for his daughter, and for his brother. And for his sister a virgin, that is nigh unto him, which hath not been, to any man: for her, he shal defile himself. He shal not defile himself, being a chief-man among his peoples: to prophane himself. They shal not make

6 make baldnes, upon their head; and the corner of their beard, they shall not shave: and in their flesh, they shall not cut *any* cutting. They shall be holy, unto their God; and shall not profane, the name of their God: for the Fyre-offerings of Iehovah, the bread of their God, they doe offer, and they shall be holynes. They shall not take a wife, *that is* an whore, or profane; neyther shall they take a woman, put-away from her husband: for he *is* holy, unto his God. And thou shalt sanctifie him; for he offereth, the bread of thy God: he shall be holy unto thee, for I Iehovah which sanctifie you, *am* holy. And the daughter of any Priest, if she prophane *her self*, to commit whordome: she prophaneth her father: she shall be burnt, with fyre.

10 And the Priest *that is* great among his brethren, upon whose head, the oil of anoynting was powred, & hath fylled his hand, to put on the garments: shall not make bare his head, nor rent his garments. Neyther shall he goe-in, to any soules of the dead: for his father or for his mother, he shall not defile himself. Neyther shall he goe-out of the Sanctuarie; nor profane, the Sanctuarie of his God: for the crowne, the anoynting oile of his God, *is* upon him, I *am* Iehovah. And he shall take a wife in her virginities. A widow or *one* put-away, or profane, or an whore; these shall he not take: but a virgine of his peoples, shall he take *to* wife. And he shall not profane his seed, among his peoples: for I Iehovah, doe sanctifie him.

16 And Iehovah spake, unto Moses, saying. Speak unto Aaron, saying:

Any man of thy seed, in their generations, in whom there shall be a blemish; he shall not approach, to offer the bread of his God. For any man, *that hath* in him a blemish, shall not approach: a man blinde, or lame, or flat-nosed, or that hath any thing superfluous. Or a man, in whom there shall be, the breaking of a foot, or the breaking of a hand. Or *that is* crook-backed, or *hath* a smal-spot, or a confusion in his eye: or scurffe, or scab; or *hath his* stones broken. No man that *hath* a blemish in him, of the seed of Aaron the Priest, shall come-nigh, to offer the Fyre-offerings of Iehovah: a blemish *is* in him; he shall not come-nigh, to offer the bread of his God. He shall eat, the bread of his God; of the holy of holies, and of the holies. But he shall not goe-in unto the Veile, nor come-nigh unto the Altar, because a blemish *is* in him: & he shall not profane my Sanctuaries; for I Iehovah, doe sanctifie them. And Moses spake *it*, unto Aaron, & unto his sonns: & unto all the sonns of Israel.

Annotations.

Here beginneth (after the Hebrewes account) the one and thirtieth section or Lecture of the Law. See Gen. 6. 9.

THe Priests } After the generall rules of holynes for all the people, here followeth a speciall law for the holynes of the Priests: their office was to make atonement for the people, and to sanctifie them; therefore must they have a care to sanctify themselves. And as when God forbiddeth his people to seek unto such as have familiar spirits &c; he telleth them of a Prophet, whome he would raise up unto them, by whom they might know

know his will; Deut. 18. 10. 11. 15. so it is observed here by the Hebrewes, (as Baal hatturim, and Chazkuni,) that immediately after the Law against familiar spirits, and wizards, Lev. 20. 27. this Law is given for the Priests; that the people might have no occasion to seek unto the former, but might come unto the Priests, and they should enquire for them by *Vrim & Thummim*.

the sons of Aaron] Targum Jonathan addeth, *the males*; and Sol. Iarchi sayth, *the sons and not the daughters of Aaron*; because the lawes following concerned not the women. So in the Hebrew canons it is sayd, *Aarons daughters are not forwarned pollution by the dead; but the Priests the sons of Aaron*. Likewise the profane (priests) might defile themselves; for this is but for the sons of Aaron that may execute the priests office. A young priest is to be warned by the elder (priests) not to defile himself, &c: and his father is to traine him up in holynes. Maimony tom. 4. treat. of Mourning, ch. 3. sect.

11. 12. *for a soule*] to weete, of the dead, as is exprest in vers. 11. elsewhere called *a dead soule*, Num. 6. 6. meaning, a dead bodie: for properly at death the soule departeth, Gen. 35. 18. and the dead defileth not, til his soule be departed, sayth Maimony tom. 3. in Tumath meth, ch. 1. sect. 15. wherfore the Chaldee here translateth *for the dead*; and Targum Jonathan, *for the son of man that is dead*. But the Greek reteyneth the Hebrew phrase, *for soules*. So before in Levit. 19. 28. *he shall not*] that is, any priest, shall not defile himself: in Greeke, they shall not be defiled. This pollution might be by the funerall of the dead; for who so touched any dead bodie, or came into a tent (or house) where any dead body lay, or touched a grave; he was unclean seven dayes, Numb. 19. 14. 16. so by bearing the dead he was unclean, by proportion from the Law in Levit. 11. 25. And by the Hebrew canons, if a man came within foure cubits (that is six foot) of the dead, he was unclean. Maim. treat. of Mourning ch. 3. sect. 13.

among his peoples] in Greek, *among their nation*: that is, as Chaz-

kuni explaineth it, *among all Israel, for they are his peoples*. So peoples are used for the tribes of Israel, in Deut. 33. 3. Iudg. 5. 14. Act. 4. 27.

V. 1. *his neer-kin*] those of his consanguinitie: see this word in Levit. 18. 6. Sol. Iarchi here understandeth the Priests wife by it: as one for whom he might defile himself. See the notes on vers. 3. This law is for the interiour preists: but the high Priest might not defile himself for these, vers. 10. 11.

V. 3. *not been to any man*] which the Greek explaineth *not given to* (or not bestowed on) *a man*; meaning, which hath had no husband. For such as had husbands, were to be buried and mourned for by them, as Abraham mourned for Sarah, Gen. 23. 2. These six, Father, & Mother, and son, & daughter, & brother, & sister that hath had no husband; are againe mentioned in Ezek. 44. 25. &c, that for them the Priests might be defiled, and after their cleansing, and dayes appointed, to bring their Syn-offring. And it seemeth they were to doe the like for their wives, because Ezekiel the Priest was commanded as an extraordinary case, not to mourne for his wife when she died, Ezek. 24. 16. 17. 18. So the Hebrew canons say, *Every Priest that is defiled for the dead, except for those six dead which are exprest in the Law, or for his wife: if it be proved by witnesses, he is to be beaten*: Lev. 21. 1. And whether he touch the dead, or come into the tent, or beare him, and whether it be the dead person himself, or any other uncleannes about him: and so if a Priest touch a grave, he is to be beaten. And every priest that commeth within foure cubits of the dead, is to be chastised with stripes: Maimony treat. of Mourning, chapt. 1. sect. 1. 2. 13.

he shall defile himself] in Greeke, they shall be defiled, meaning all & every of the priests. This is understood not as a permission, but as a duetie, for them to bury and mourn for these their neer kinne. The Hebrewes say; *Very weighty is the charge of mourning, for even the Priest is driven to be unclean, for his neer-kinne, must busie himself about them*

them, and mourn for them, Lev. 21. 2. It is a commandment; so that if he would not be defiled, they are to cause him to be defiled against his will. So for his wife, (but this is not but by the doctrine of the Scribes,) because she hath no heyr but him &c. And he is to be defiled for his married wife onely, but not for a betrothed wife. Likewise for others, which are not to be mourned for, as such as are put to death by the Syndrion (or Magistrates,) and such as are Apostate from the wyes of the Church, and untimely birthes, and such as wittingly kill themselves; the Priest is not to defile himself for them. And how long is he commanded to defile himself for his neer-kinred? Vnill the cover of the grave be closed upon them: for after that, they are as all other dead persons, that if a Priest be defiled he is to be beaten. *Maim. treat. of Mourning, ch. 2. f. 6. 7. 8.*

4 V. 4. being a chief-man] or, for a chief-man, that is, for any other of his house, or out of his house, save for those before specified. So Chazkuni citeth this as a comon exposition of this place; A comon priest shal not defile himselfe for a chief man among his peoples; be he the high priest among his people. Although I permit thee to defile thy self for thy neer-kin, thou shalt not defile thy self for the high priest, who is not of thy neer-kin. The Hebrew Baal, signifieth a Lord, master, or chief man, *Judg. 9. 51. Esai. 60. 8.* & so the Chaldee translateth it here *Rabba*; that is, a master or chief-man: (but the Greek expoude it Suddenly, as if it were written *Bahal*.) Baal also signifieth an husband, *Exod. 21. 3. 22.* which interpretation some keep in this place.

5 V. 5. not make] or, not shave (as the Greek translateth:) Hebr. not balde baldnes, meaning any way, eyther by shaving, or pulling off the hayre, or otherwise: & the Greek addeth for the dead, which is here intended, as is expressed in *Deut. 14. 1.* And that not the Gentiles onely, but the Israelites also were wont to make themselves bald, in mourning for the dead, appeareth by *Ier. 16. 6. Ezek. 7. 18. Amos 8. 10.* Also the idolatrous priests of the Gentiles are reported to use these ce-

remories for their dead, as in the apocriphal writings *Baruch 6. 31. 32.* it is sayd, And the priests, sit in their Temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads: they roar and cry before their Gods, as men doe at the feast when one is dead. the corner] that is, any of the corners; this was the manner of Idolaters, & is forbidde not the Priests onely, but all Israelites: see the annotations on *Levit. 19. 27.* cut any cutting] or, make any incision: a thing forbidden the people also, *Lev. 19. 28. Deut. 14. 1.* So God would have them in their mourning for the dead, not to be immoderate, (as men which have no hope, *1 Thes. 4. 13.*) nor to imitate the hethenish customes, which were idolatrous: see the notes on *Levit. 19. 28. and Deut. 14. 1.*

6 V. 6. Fire-offrings] in Greek, sacrifices, in Chaldee offerings, which were burnt in tyre unto God. As all the people were forbidden the foresayd superstitions, because they were holy, and Gods peculiar treasure, above all peoples, *Deut. 14. 2.* so the priests in special, because they were to be holier then other men, in respect of their ministratation unto God. Therefore the high priest, who came yet neerer unto God, is forbidden to mourne for such, as comon priests might mourne for, *Lev. 21. 10. 11.* the bread] or, the food: which the Greek interpreteth the gifts, the Chaldee, the offering. See *Levit. 3. 11.* shal be holynes] that is, men of holynes; which the Greek and Chaldee translate holy-ones.

7 V. 7. a wife that is an whore] This is the second law concerning the Priests holynes; that as they should not defile themselves by the dead: so neyther by the living. The whore, (called in Hebrew *Zonah*) is by the Hebrewes sayd to be she that is not a daughter of Israel, or a daughter of Israel, that hath lyen with a man unto whom it is not lawfull for her to be married; [such as are forbidden in *Lev. 18.*] or that hath lyen with a profane man, though she may be married unto him. Whosoever hath lyen with a man that hath made her a whore, whether by con-

streyn or willingly, whether presumptuously or ignorantly, after he hath uncovered her nakednes: she is unlawfull by the name of an whore, [for a Priest to marie her:] Any woman of whom her husband hath been gealous, and the thing was hidden, and she hath not drunk of the bitter waters, (Num. 5.) it is unlawfull for a Priest to marie her, because she is a suspected whore. Maimony in Issure biab, c. 18. s. 1. 6. 12.

or prophane] Hebr. and prophane, or, prophaned: wherby seemeth not to be meant a common harlot, or one that hath defiled her body, for that was forbidden before under the name of an whore: but as a priests daughter by her whordome is sayd to prophane her father, vers. 9. so children might againe be prophaned by their fathers, and made unfit for to be married unto Priests. And thus the Hebrewes expound this here, saying, *Who is she that is prophane? She that is borne of one that is forbidden the Priests. And so every one of the women which are forbidden the Priests, if she be married to a Priest, she prophaneth her self.* Maimony in Issure biab, chap. 19. sect. 1. And Sol. Iarchi here expoundeth profane, one that is born of such as are unlawfull for the Priests; as the daughter of a widow by the high Priest, (Levit. 21. 14.) or the daughter of a divorced woman by a common Priest, (Lev. 21. 7.) &c. put-away] or cast out, as the Greek also translateth it, that is, divorced and not for the cause of adulterie; which thing was permitted unto men under Moses law, for the hardnes of their harts; Deut. 24. 1. 2. &c. Mat. 19. 8. What Priest so ever, married with any of these three, was to be beaten by the Magistrate; as is after shewed, on vers. 15. According to the equitie of this Law, th'Apostle requireth that the wives of the Ministers of the church, be grave, not slanderers, sober, faithfull in all things, 1 Tim. 3. 11.

8

V. 8. And thou] or, Therefore thou shalt sanctifie him: speaking to Israel, who were to repute the Priests holy, and not suffer them to mary with such as might defile them; nor any other way to be unclean, when they ministred before the Lord.

the bread] in Greek, the gifts; in Chaldee, the offering as before in v. 6. holy unto thee] thou shalt reverently esteem him as an holy person, sanctified unto Gods service. The Hebrewes say, It is commanded to separate the Priests, and to sanctifie them, and to prepare them for the oblation, Lev. 21. 8. And every man of Israel, must give much honour to the Priest, & let them be first, for every thing that is in the Sanctuary: to open the law first, & to bless first, and to receive a ^{se}only portion first. Maimony in Cle hamikdash, ch. 4. sect. 1. 2.

V. 9. of any Priest] Hebr. of a man a Priest. Which word man, sometime signifieth any one; as Gen. 23. 6. & 24. 16. Lev. 21. 17. sometime a man of dignitie, as Psalm. 49. 3. and that may also be respected here.

to committ-whordome] or by committing it, to weete, under her husband; as the Hebrew canons explaine it; saying There are ten which are to be burnt, namely the Priests daughter that committeth whordome under her husband; and he that lyeth with his daughter &c. Maimony in Sanhedrin, chap. 15. sect. 11. The man that lay with her, they say was to be strangled; as againe they say; Ther is no unlawfull copulation punished with strangling, but the lying with a mans wife onely: and if she be a Priests daughter, she is burnt, and he that lay with her, is strangled. Maimony in Issurei biab ch. 1. sect. 6. See the annotations on Lev. 10. 10. profaneth her father] the Greek version sayth, she profaneth her fathers name: the Chaldee, her fathers holynes. And Iarchi explaineth it, she profaneth and contemneth his honour, for that men wil say of him, Cursed is he that begat this (woman,) Cursed is he that brought her up.

V. 10. great among his brethren] or, greater then his bretheren: that is, the High Priest, who because he more specially figured Christ, (called our Arch-(or High-) priest and great High-priest, Heb. 3. 1. & 4. 14.) therefore he was to have more speciall care of his sanctitie, both in avoiding pollution by the dead, and in his marriage. And this Law concerned not the high Priest onely, but the second Priest (or Priests of the second order) mentioned in

2 King.

9

10

LEVITICUS, Ch. XXI.

2 King. 15. 18. & 23. 4. which ministered in the place of the high Priest if by any accident he were polluted, (as is noted on Lev. 16. 33.) & the Priest also that was anointed for the warre, Deut. 20. 2. because these all were greater then their brethré. See the notes following on v. 13. *oile of anoynting*] an holy oile, wherwith onely the high Priests and Kings in Israel were anoynted, and ordeyned to their office: see Exod. 30. 25 33. *and hath fylled his hand*] with the sacrifices, to offer them, as the Chaldee paraphrase here explaineth it; which the Greek calleth perfecting, or consecration. See Exod. 29. 9. Both these were to be doen to the high Priest: but if there were no anoynting oile, they ordeyned him with the high Priests garments onely; sayth Maimony in Clei hamikdash ch. 4. sect. 12. and he was bound to these lawes, as well as if he had been anointed with oile. *the garments*] the eight ornaments wherwith the high Priest was to be decked: see Exod. 28. *not make-bare*] or, make-free, which the Greek translateth, not put the miter off his head; but the Chaldee layth, not let his locks grow, to weet, not moe then 30. dayes, as Iarchi explaineth it: meaning that he should not behave himself as a mourner for the dead. See the annotations on Lev. 10. 6. From which place, the Hebrewes gather, that one of the rites which mourners for the dead were to use, was not to poll their heads: Maim. treat. of Mourning, ch. 5. sect. 1. 2. *rent his garments*] which was another signe of sorow, see Lev. 10. 6. and Gen 37. 34.

II V. 11. *goe in*] namely into any tent, house or place where any dead is, where-by he should be defiled, Nu. 19. 14. *any soules of the dead*] in Greek, any dead soule; meaning a dead corpse; as before in v. 1. *his father &c.*] which was lawfull for any common Priest, vers. 2. but not for the high Priest. The Hebrewes explaine it thus; The high Priest may not be defiled for his neer-kinne, as for his father or his mother &c. neyther may he come into any tent where the dead is, though his neer-kinred. Loe thou art

taught (in Lev. 21. 11.) that he is bound neyther to goe in, nor to be defiled. So that if he touch, or cary (a dead person) he is to be beaten once; if he come into a tent, and tary there whiles one dye by him, &c. he is to be beaten twice; for coming in, and for being defiled. If he be defiled before, and afterward come into the tent, he is to be beaten even for coming in. Maimony treat. of Mourning, chap. 3. s. 6. 7. How be it, these lawes have exceptions in cases of necessitie; as the Hebrew canons also shew thus. A Priest that lighteth on a dead body in the way, loe he is to defile himself; though it be the high Priest, he is bound to defile himself for him, and to bury him. As if one of Israel be thrown (dead) in the way, and he hath none to bury him. Provided, that the Priest be himself alone, and no other with him; and that he call there in the way, and none doe answer him. But if when he call, others doe answer him, this is not a dead which he is comanded (to bury) but he must call others to doe it. If a Priest and a Nazirite waik together in the way, and light upon a dead; the Nazirite must goe about (to bury him,) for his holynes is not perpetual; and the Priest may not defile himself, though he be but a common priest. If there be the high Priest, and a common priest, then the common priest is to defile himself; and whosoever is before his fellow in dignity, is to be after him in pollution. And if the second chief priest, with the priest that is anoynted for the warr, (Deut. 20. 2.) doe light upon a dead: he that is anoynted for the warr, must be defiled, and not the Sagan [or second chief-priest.] Maimony ibidem, ch. 3. s. 8. 9. Vnto this Law, that the high Priest might not defile himself for his parents or children; the words in Moses blessing of the tribe of Levi, seem to have reference; Who sayth of his father and of his mother, I respect him not; and his brethren he acknowledgeth not; and his sonns, he knoweth not &c. Deut. 33. 9. Compare also Levit. 10. 2. - 7.

V. 12. *goe-out of the Sanctuary*] to weet, in the time when he should serve there. And this Law was not for the high Priest onely, but for all priests, who if any of their friends there died, or tidings of the death

death of any came unto their ears, might not therefore depart and leave off their ministrations, upon paine of death, Lev. 10. 7. So the Hebrewes explaine it; A priest that goeth out of the Sanctuary in the time of service onely, is guiltie of death, whether he be the high priest, or a common priest, Levit. 10. 7. So that which is sayd of the high Priest, (in Lev. 21. 12) **AND HE SHALL NOT GOE OUT** &c. is not but for the time of service onely, that he shall not leave his service and goe out. If it be so, why is this warning repeated for the High Priest? Because a common priest, which is in the Sanctuary, in his service, and he beareth of death of one for whom he is bound to mourne; though he may not goe out of the Sanctuary, yet he serveth not, because he is sorowfull; and if he serve when he is sorowfull by the law he prophane his service, whether it be about the sacrifice of a particular person, or the sacrifice of the congregation. But the high Priest serveth when he is sorowfull; for it is sayd, Neyther shall he goe out of the Sanctuary, nor prophane the Sanctuary; as if he should say, he shall continue and serve the service that he is employed in, and it is not prophaned. But though the high Priest serveth when he is sorowfull, yet is it unlawfull for him to eat of the holy things: as it is written (in Lev. 10. 19.) Had he eaten the Syn-offering to day, should it have been good in the eyes of the LORD? So neyther hath he a portion to eat at evening. Maimony in Biath hamikdash, ch. 2. sect. 5. 6 8. nor prophane the Sanctuary the Greek expoundeth it, nor prophane the sanctified name of his God. the crowne, the anointing oyle] This may be understood of two things, of the golden plate, which is called *Nexer*, a Crown, Exo. 29. 6. and of the Anoynting oyle; both which were upon him. Or the later explaineth the former, and the Oyle is called *Nexer*, a Crown or Separation; because by it he was separated from other men and other Priests. Thus the Greek translateth it, the holy oyle the anoynting of his God, is upon him.

13

V. 13. *a wife in her virginities*] that is, a wife that is a virgin, as the Greek translateth it. Three women are unlawfull for all

Priests, the divorced, the whore, and the prophane: and the high Priest is forbidden foure, the three forenamed, and the widow. Whether it be the high Priest which is anoynted with the anointing oyle, or ordeyned in the (priestly) garments; and whether it be the priest that serveth, or the great Priest that serveth in his place, [in sted of the high Priest when he is polluted, called the second Priest, 2 King. 25. 18.] and likewise the Priest anoynted for the warre, (Deut. 20. 2.) they all are commanded to marry virgins, and forbidden to marry widowes. Maimony in Issure biath, chap. 17. sect. 1. The High Priest was a figure of Christ, Hebr. 3. 1. his wife which was to be a virgin was a figure of the church, which is to be chaste, pure, holy; as th'Apostle writeth to the church of Corinth, I have espoused you to one husband, that I may present you a chaste virgin to Christ: 2 Cor. 11. 2. See also Rev. 14. 4.

V. 14. *a widow*] whether she be a widow after betrothing or after marriage, she is forbidden him. Maim. in Issure Biath, ch. 17. sect. 11. *a virgin of his peoples*] that is, either of the tribe of Levi, or of any other tribe of Israel; as Iehojada the Priest, married Iehoshabeath the daughter of King Iehoram, of the tribe of Iudah, 2 Chron. 22. 11. So in Ezek. 44. 22. it is sayd of the Priests, they shall take maydens of the seed of the house of Israel. And in the Hebrew canons, Priests and Levites and Israelites, may lawfully goe-in (that is marie) one with an other; and that which is borne, goeth after the male: [that is, if the father be a Priest or Levite, the child is a Priest or Levite, if the father be a common Israelite, the child is a common Israelite, though born of a priests daughter.] Maimony in Issure biath, ch. 19. sect. 15.

14

V. 15. *not prophane his seed*] which he should doe, by marrying with any of those forbidden him, that his sonns after him might not execute the priests office, because they were borne of an unlawfull mother. A priest that goeth in to a divorced woman, or an whore; and an high priest that goeth in unto them, or unto a widow; those are made profane (women) for ever: and if he beget a son

15

LEVITICVS, Ch. XXI.

a son of her, that which is borne is prophane. Maimony in *Issure biab*. ch. 19. sect. 3. Therefore the magistrates punished the priests, that married & lay with any unlawfull woman. Every priest that marieth any of the three women, (in v. 7.) and lyeth with her, is to be beaten. An high priest that goeth in to a widow, is to be beaten. If an high priest marry a widow, and lye with her, he is to be beaten twice; once for transgressing this, **HE SHALL NOT TAKE A WIDOW**; and once for this, **HE SHALL NOT PROPHANE**. And whether he be an high priest, or a common priest, that marieth any of those (forbidden women) if he lye not with her, he is not beaten. And in every place where he is to be beaten, she is to be beaten. Every priest that goeth in to an heathen woman, is to be beaten, as for an whore. A woman that hath been a widow, and hath been divorced, and hath been made prophane, and hath been an whore, and an high priest goeth in afterward unto her: he is to be beaten foure times, for lying with her once. Like judgment is for a common priest, if he goe in to one divorced, which was made prophane, and after that an whore; he is to be beaten thrice, for lying with her once. But if this order be changed, he is to be beaten but once. *Maim. in Issure biab*, chap. 17. sect. 2. &c.

17 V. 17. of thy seed] that is, as the Chaldee interpreteth, of thy sons. in their generations] that is, they or any of their posteritie, in the ages following. a blemish] in Hebrew *Mum*, in Greek *Momos*, in Chaldee *Muma*; which signifieth, any thing to be blamed, for deformitie, want or superfluitie; any imperfection of bodie, in the whole, or in any part. to offer the bread] that is, as the Greek sayth, the gifts, in Chaldee, the offering, or sacrifice. The reason hereof was, that the Priests were both in their persons & works, to figure out Christ his person and work, who was holy, harmlesse undefiled, separated from synners; and a Lamb without blemish, and without spot. *Heb. 7. 26. 1 Pet. 1. 19.*

18 V. 18. blinde] eyther in whole or in part; purblind, dim sighted, or that had any blemish in his sight, eye, eyelid, or the

like. The Hebrew doctors reckon nineteen blemishes, that might be in the eye of a priest; and seven in the eye lid. *Maim. in Biath hamikdash*, ch. 8. sect. 17. lame] or halting; on one, or both leggs; having any imperfection in his gate, or feet; and in the feet, ther might be twentie blemishes, *Maim. ibidem.* flat-nosed] in Greek, short nosed, or having the nose cut off. It implieth all manner deformitie in the nose, wherein there might be (as the Hebrewes say) nine blemishes. that hath any thing superfluous] or, that is excessive, eyther in the whole bodie, or any member over long: so in *Levit. 22. 23.* for the sacrifices. The Greek translateth it, having the ear cut off.

V. 19. the breaking of a foot] that is, a broken foot; he that shalbe broken footed, or broken handed. In the hands, the Hebrewes say there might be seven blemishes.

V. 20. crook-backe] that hath a bunch or hillock on his back or any other place. as *Targum Ierusalem* referreth it to the eye browes, that hang over the eyes; and so it agreeth with them which follow. But the Greek favoureth the former interpretation. hath a smal spot] or, a thin filme: this by the Hebrewes, is referred to imperfection in the eye. By others to the small or thin stature of the body, as to be a dwarf, or over slender. The Hebrew *Dak*, is generally that which is small or thin. He that hath a white smal spot, within the black (of the eye,) is the *Dack* spoken of in the Law: sayth *Maimony in Biath hamikdash*, ch. 7. f. 5. The Greek translateth it *Ephelos*; & *Ephelis* is nothing els but a certayn ruggednes and hardnes of an evil colour; sayth *Cornel. Celsus*, l. 6. c. 5. a confusion] or suffusion, wherby the white and black is mixed confusedly together. *Teballul* (the Confusion) spoken of in the law, is when the white of the eye is drawn, and some of it gotten into the black until the black is found mingled with the white: sayth *Maimony ibidem.* surffe]

or, dry-scaule, mange; called in Hebrew *Garab*, (wherupon the Latines borrow the name *Porrigio*,) the Greek translateth it

Pfora agria: and it may be on any part of the body, as the Hebrewes observe: *Maimony* in *Biath hamikdash*, c.7. f.10. This is againe mentioned in *Levit.* 22.22. and in *Deu.* 28.27, as a plague incurable. *scab*] or *tettar*, as the Greek calleth it *Leichen*, to which the Chaldee version agreeth; for *Chaziz*, and the Arabik *Chaziza*, is that which the Greeks call *Leichen*: it is mentioned on-ly here, and in *Lev* 22.22. *Maimony* (in *Biath hamikd.* c.7. f.10.) calleth it an Egyptian *scab* (or *tettar*) which is hard & fowle: and that is the *Iallepheth* (the *Scab*) spoken of in the Law. It may also be on any part of the body of man or beast. *stones broken*] or a *cod* (or *stone*) bruised: the Greek translateth, which hath but one stone. These twelve particulars are named, all other of like nature being implied. The Hebrewes say, There are in all, an hundred and fourtie blemishes, that doe disable the Priests; eight in the head; two in the neck; nine in the ears; five in the browes; seven in the eye-lids; nineteen in the eyes; nine in the nose; nine in the mouth; three in the belly; three in the back; seven in the hands; sixteen in the members of generation; twentie in the feet; eight in all (or any part of) the bodie, eight in the skin of the fl sh; and seven in the strength of the body, and the breath. *Maimony* in *Biath hamikdash*, c.8. f.17.

a blemish in him] This general is added to the former particulars, to teach that any other blemishes though unnamed, did disable a Priest from sacrificing. All blemishes whatsoever, whether they be in him from the beginning of his creation, or grow upon him afterward, whether they be transitorie (blemishes that may be removed,) or not transitorie; he is disabled by them, till they be doen away. A fixed blemish, as a broken foot or hand, or a transitorie blemish, as scurfe or scab. And not the blemishes onely which are written in the law, doe disable the priests, but all blemishes to be seen in the body, as it is written, *W-1050- EVER* hath A BLEMISH IN HIM, out of any place; and those that are written in the Law are for an example. *Maimony* in *Biath hamikdash*, ch.6. se.7.3 4. Further to shew this, they say; An old man, that is neer unto

trembling and shaking as he stands; a sick man, when he trembleth through sickness & feebleness of strength; (are as blemished.) If a Priest serveth when he stinks of sweat; or when he hath a stinking breath out of his mouth; loe he profaneth his service, as doe all other that have blemishes. *Maim.* *ibid.* ch.7. se.12.13. By these God figured the perfection that should be in Christ, *Heb* 9.14. and taught also what graces are requisite in his ministers, 1. *Timoth.* 3.2.3.--7. *Tu.* 1.7.8.9. and in the whole church, which is unto him a royal priesthood, an holy nation, 1. *Pet.* 2.9. which Christ hath sanctified and cleansed, that he might present it unto himself glorious, a church not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish, *Ephes.* 5.26.27. So the Saints are sayd to be without blemish before the throne of God, *Rev.* 14.5. the fyre-offerings] in Greek, the sacrifices, in Chaldee the offerings. If any priest that have a blemish, doe serve in the sanctuarie, he profaneth the service, and is to be beaten: *Maim.* in *Biath hamikdash*, c.6. f.1.

a blemish] in Greek, because a blemish is in him. *Sol.* *Iarchi* explaineth it thus, whiles his blemish is on him, he is rejected: but if his blemish be doen away, he is fit (or approveable.) Besides the blemishes forenamed, such Priests as had transgressed in their ministration & served before idols, were no more to serve in the sanctuarie, but were reputed as blemished. Therefore *K.* *Iofias* put down the priests of the high places, that they came not up to the Altar of the Lord: 2 *King.* 23.9. & for such this Law is given, in *Ezek.* 44. 10.--13. The Levites that are gone away farr from me, when Israel went astray away from me after their Idols, they shall even bear their iniquitie &c. And they shall not come near unto me, to doe the office of a Priest unto me, nor to come neer to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. And in the Hebrew canons it is sayd, Every Priest that hath served Idols, whether presumptuously or ignorantly, although he returne with full repentance, yet may be never minister in the sanctuarie. And whether

ther he hath been a preist to the Idol, or but worshiped it &c; he is disallowable for ever. If he transgress, and doe offer (in the sanctuary,) his offering is not of a sweet smelling savour, although he was in ignorance when he ministred, or when he worshiped. Who so transgresseth and maketh an house without the Sanctuary, to offer his offering therein unto God; that is not as an Idols house. Notwithstanding, every priest that ministreth in such an house, may never more minister in the sanctuary. Maim. in Biath hamikd. chap. 9. sect. 13. 14. the bread] in Greek the gifts; in Chaldee, the offering. Who so was found allowable by his genealogie, but had a blemish found upon him: he sate in the wood chamber; and did cleave wood for to lay on the altar, and had a portion in the holy things with the men of his fathers house, and did eat of them. Maim. ibidem, ch. 6. s. 12. So for the preists that fel to Idolatrie, God appointed, that they should be ministers in his sanctuary, Bishops at the gates of the house; that they should stay the burnt offering, and the sacrifice for the people, &c. but not come neer to any of his holy things in the most holy place &c. Ezek 44. 11. 13. 14.

22 V. 22. He shal eat] Herein the blemished preists had a privilege above the unclean, which might not eat of the holy things, Lev. 22. 3. 6.

23 V. 23. unto the veile] of the holy place, whether the priests went in alwayes, accomplishing the services; Hebr. 9. 6. unto the Altar] that which was in the courtyard, Exod. 40. 29. Any priest that had a blemish, might not come into the Sanctuary, from the Altar and foreward, Lev. 21. 23. and if he transgressed and went in, he was to be beaten, although he served not. And if he served in the Sanctuary, it was unlawfull; and he profaned the service, and was to be beaten also for the service. Maim. in Biath hamikdash, ch. 6. sect. 1. not prophane my sanctuaries] the Greek expoundeth it, not prophane the holy name of his God. doe sanctifie them] This Chazkuni referreth to the veile of the altar forementioned, unto which none that had blemish might come.

24 V. 24. all the sonns of Israel] because as

it concerned the Priests, to take heed they synned not in their ministration: so the people were to sanctifie them, vers. 8. and to look that no disallowable person served in the Sanctuary. Therefore the Hebrewes doe record, that the great Syedryon used to sit in the chamber of hewen-stone [by the sanctuary,] and the principal of their work continually was to sit & judge concerning the priesthood; and to examine the priests for their genealogies, and for their blemishes. Every priest that was found disallowable for his genealogie; he put on black clothes, and wrapped himself over with blacks, and went out of the court. And whosoever was found perfect and lawfull; he put on whites, and went in and ministred with his brethren the priests. Who so was found lawfull for his genealogie, but had a blemish found upon him, he sate in the wood chamber, and hewed wood &c. Maimony in Biath hamikdash, ch. 6. sect. 11. 12.

CHAPTER 22.

1. The Priests in their uncleannes, must abstaine from the holy things. 6. How they shalbe cleansed. 10. Who of the Priestis house may eat of the holy things. 14. What they must pay that eat of them unlawfully. 17. The sacrifices must be without blemish. 26. The age of the sacrifice. 29. The Law of eating the sacrifice of Confession.

AND Iehovah spake, unto Moses, saying. Speak unto Aaron, & unto his sonns; and let them be separated, from the holy things of the sons of Israel; that they prophane not, the name of my holynes, in the things which they, sanctifie unto me, I am Iehovah. Say unto them; Throughout your generations every man, which shal come-nigh of al your seed; unto the holy-things, which the sons of Israel sanctifie unto Iehovah; and his uncleannes upon him: that soule shal even be cut-off, from my presence,

4 *I am* Iehovah. Any man, of the seed of Aaron, which is leprous, or hath an yssue; he shal not eat, of the holy-things, until he be cleane: and he that toucheth any *thing that is* unclean by a soule; or a man, whose seed of copulation goeth from him. Or a man, that toucheth, any creeping-thing, whereby he is made-uncleane: or a man, by whom he is made-uncleane; according to any uncleannes of him.

6 The soule, which hath touched it; even he shalbe unclean, until the evening: & he shal not eat, of the holy-things; unless he bathe his flesh, with water.

7 And *when* the Sun is gone down, then he shalbe clean: and afterward, he shal eat of the holy-things; for it *is* his bread. And a carkefs, and a torne-thing, he shal not eat, to make *himself* unclean therwith: I, *am* Iehovah.

9 And they shal keep my charge; that they bear not syn for it; and dye therefore, if they profane it: I Iehovah, doe sanctifie them. And any stranger, shall not eat of the holy thing: a forreiner of the Priests, and an hired-person, shal not eat of the holy-thing.

11 But a priest, if he buy a soule, with the purchase of his mony; he, shall eat of it: and he that is born in his house; they, shall eat of his bread. And a priests daughter, if she be *married* to a man *that is* a stranger: she, shal not eat of the heave-offring of the holy-things.

13 But a priests daughter, if she be a widow or put-away, and she have no seed; & is returned unto her fathers house, as *in* her youth; she shal eat, of her fathers bread: but any stranger, shal not eat therof. And a man, if he eat of the holy-thing, in

ignorance: then he shall adde the fift *part* therof, unto it; and he shall give unto the priest, the holy-thing. And they shall not profane, the holy-things, of the sonns of Israel: which they heave-up, unto Iehovah. Or cause them to beare, the iniquitie of trespass; when they eat, their holy-things: for I Iehovah, doe sanctifie them.

And Iehovah spake, unto Moses, saying. Speak unto Aaron, and unto his sonns; and unto all the sonns of Israel; and say, unto them: Any man, of the house of Israel, or of the stranger in Israel; that wil offer his oblation, according to all their vowes, and to all their voluntarie-offrings; which they will offer unto Iehovah, for a burnt-offring. For your favourable-acceptation: a perfect male; of the beeves, of the sheep, or of the goats. Any, which *hath* a blemish in it, ye shall not offer: for it shall not be, to favourable-acceptation, for you. And the man, that wil offer a sacrifice of Peace-offrings, unto Iehovah; to separate a vow, or for a voluntarie-offring; of the herd, or of the flock: it shalbe perfect, for favourable-acceptation; there shall not be in it, any blemish. Blinde, or broken, or maymed, or *having* a wenn; or scurffe, or scabb; ye shall not offer these, unto Iehovah: nor give of them, a Fyre-offring, upon the altar, unto Iehovah. And bull or lamb, that hath *any member* superfluous, or lacking: thou mayst make it, a voluntary-offring; but for a vow, it shall not be favourably-accepted. And *that which is* bruised, or crushed, or broken,

15

16

17

18

19

20

21

22

23

24

25 broken, or cut; ye shall not offer, unto Iehovah: and in your land, ye shall not doe it. And from the hand of a strangers son; ye shall not offer, the bread of your God, of any of these: because their corruption is in them, a blemish is in them; they shall not be favourably-accepted, for you.

26 And Iehovah spake, unto Moses,
27 saying. A bull, or a sheep, or a goat, when it shall be brought forth; then it shall be, seven dayes, under his dam: and from the eight day, and thenceforth; it shall be favourably-accepted, for an oblation of a Fyre-offring, unto Iehovah. And cow, or sheep: it and the yong therof, ye shall not kill,
29 in one day. And when ye wil sacrifice a sacrifice of confession, unto Iehovah: ye shall sacrifice, for your favourable-acceptation. In that day,
30 shall it be eaten; ye shall not leave therof, until the morning: I, *am* Iehovah. And ye shall keep, my commandements; and doe them: I, *am*
31 Iehovah. And ye shall not profane, the name of my holynes; and I wil be sanctified, among the sonns of Israel: I Iehovah, doe sanctifie you. That
32 brought you out, from the land of Egypt; to be unto you, for a God: I, *am* Iehovah.
33

Annotations.

2 **L** *Et them be separated*] in Greek, *Let them take heed of the holy things*, meaning, that they defile them not. So that as the former chapter shewed the puritie and perfection that should be in the persons that drew neer unto the Lord: this teacheth what puritie and perfection ought to be in the things offered, or to be offered unto him. The Hebrew *Nazar* here

used, signifieth a religious separation in respect of holynes; as is noted on Lev. 15. 31.

of my holynes] translated in Greek, *my holy name*: which is profaned, when the holy things in the sanctuarie are defiled, being offered or eaten by persons unclean, & forbidden of God. See after, in v. 15. 32.

the things] this addition is supplied also in the Greek, *Whatsoever things they sanctifie unto me*. And this is added, as Sol. Iarchi here saith, to imply also the holy things of the Priests themselves.

V. 3. *your generations*] eyther now, or at any time hereafter. *shall come nigh*] namely, to eat, as is expressed in v. 4. So Iarchi sayth, *This coming nigh is not meant but of eating*. *your seed*] that is, your children: so in v. 4. *holy things*] Hebr. *holynesses*, meaning things of holynes, and particularly holy meats; which though the blemished priests might eat of, Lev. 21. 12. yet the unclean might not. Lev. 7. 20. 21. See the notes on Levit. 7. 10. And by the *holy things*, are meant not only the Sacrifices, but first fruits, and all the heave offerings of the holy things, which the sonns of Israel offered unto the Lord; Numb. 18. 8. 9. 19. as it is there sayd, *every one that is clean in thy house, shall eat of it*. Nu. 18. 13. See after on v. 9. *uncleannes upon him*] before he is washed from the same: see the annotations on Levit. 7. 20. *cut off from my presence*] in Greek, *destroyed from me*: in Chaldee, *destroyed from before me*. It meaneth death by the hand of God, as v. 9.

V. 4. *Any man*] Heb. *Man man*: that is, *Whosoever*: Targum Jonathan sayth *yong man or old man*. And this concerneth women also, the daughters of Aaron, who were to eat of some of the holy things; but so as they were clean when they did eat. Num. 18. 19. 11. See after, in v. 11. 12. *leprous*] wherof see Lev. 13. *an yssue*] wherof see Lev. 15. 2. &c. *by a soule*] the Greek translateth, *any uncleannes of a soule*; wherby the dead is meant, as Lev. 19. 28. & 21. 1. and what uncleannes that was, see in Num. 19. 11. 14. *seed of copulation*] or, *effusion of seed*, wherof see Lev. 15. 16.
Vers. 5.

5 Verſ. 5. *creeping thing*] which when it is dead, defileth him that toucheth it, Lev. 11.31. &c. *made unclean*] ſo much as would make a man unclean; and that was of creeping things the quantitie of a lentie (or litle pease) as Iarchi here noteth. See Levit. 11.31. *a man*] to weet, an unclean man, as a Leper, he that hath an yſſue, or the like; by touching of whom, men were made unclean. Levit. 13.45. & 15.5. &c. Or a dead man; and thereto Sol. Iarchi here r. f. r. r. e. b. i. e. and of a dead man, ſo much as an alive would defile.

6 V. 6. *The ſoule*] that is, the man, as the Chaldee expounds it: and Targum Iona- than addeth, *the man a prieſt*. *until the evening*] until the end of that day, and be- ginning of a new. See the notes on Lev. 11.24.32. *bathe*] or, *wash his fleſh*, that is, *his body*, as the Greek tranſlateth: ſee Lev. 15.5.13. It figured repentance forſynns, as I baptiſe you with water unto repentance, Math. 3.11. & ſanctification by the blood and ſpirit of Chriſt; as, ye are waſhed, ye are ſanctified, ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God, 1. Cor. 6.11. And this ſanctimony, though common to the whole church, Levit. 11. did ſpecially per- teyn to the prieſts & miniſters, whom Chriſt (who is likened to a refiners fyre, & to fullers ſope) ſhould purifie by his grace; as it is ſayd, He ſhal purifie the ſonns of Levi, and purge them as gold and ſilver: that they may offer unto the Lord, an offering in righteouſ- nes. Mala. 3.2.3.

7 V. 7. and afterward] in Greek, and then he ſhall (or may) eat; to weet, when his ſun is gone down: before then though he were waſhed, he might not eat. See the notes on Lev. 11.32. *his bread*] his food, allowed him of God for his livelihood: Num. 18.11.19. *Whoſoever eateth of the heave- offerings*, bleſſeth with a bleſſing for the food; & after that, he bleſſeth him that ſanctifieth them with the ſanctification of Aaron, (Num. 18.8.) & commanded them to eat of the heave- offerings, Maimony in Trumoth, ch. 15. ſ. 22.

8 V. 8. *a carkeſs and a torne thing*.] what theſe were, is before ſhewed, on Lev. 17.

15. & Exo. 12. 31. They were unlawful to be eaten of any Iſraelite, eſpecially of the Prieſts; as here and Ezek. 44.31. and figu- red the ſanctitie of their communion; as is noted on Lev. 17. and further appeareth by Ezek. 4.13.14.

V. 9. *my charge*] or, *obſerve my obſerva- tion*, that is, *which I command to be kept*: in Chaldee, *the obſervation of my word*. Here it is ſpecially to be underſtood, as Iarchi alſo ſayth, of eating the heave-offring, and of uncleannes of bodie. *ſyn*] that is, the puniſhment of ſyn; So in Lev. 19.17. Num. 18.32. & 9.13. *for it*] that is, for the holy thing, fore ſpoken of. *and dye*] to weet by the hand of God; as Targum Iona- than explaineth it, by flaming fyre. For by men, ſuch were beaten onely, as the Hebrew canons ſhew, ſaying. *An unclean prieſt is forbidden to eat of the heave-offring, whether it be unclean or clean*, Lev. 22.4. Every unclean (prieſt) that eateth of the heave-offring which is clean, he is guilty of death by the hand of (the God of) heaven; Lev. 22.9. and there- fore he is to be beaten. But if he eat of the heave-offring which is unclean, though it be forbidden, he is not to be beaten, becauſe it is not holy. The unclean may not eat of the heave-offring, until their Sun be ſet, and three ſtars appeare after the Sun is gone downe, Lev. 22.7. Maimo- ny in Trumoth, chap. 7. ſect. 1. &c. The like judgment is for the ſtranger, that is who- ſoever is not a prieſt, or of the prieſts fa- milie; for if he eat of the holy things pre- ſumptuouſly, he is in danger of death. The ſtranger that eateth of the heave-offring preſumptuouſly, whether he be unclean or cleane, whether he eat of the heave-offring that is cleane or uncleane, he is guilty of death, by the hand of (the God of) heaven; as it is written, **AND DYE THEREFORE, IF THEY PRO- PHANE IT**: and he is to be beaten, for eating therof. And if he eat in ignorance, he is to add the fiſt part therof unto it, (Lev. 22.14.) Maim. ibidem, ch. 6. ſect. 6.

V. 10. *any ſtranger*] that is, whoſo- ever is not of the prieſts familie. The He- brew canons ſay, *The heave-offring, and the heave-offring of the tithe, are to be eaten by the Prieſts*,

Priests, whether old or young, male or female, by them, and their Canaanitish servants, and their cattel: Lev. 22. 11. The stranger is forbidden to eat of the heave-offring, Lev. 22. 10. Maim. in Trumoth, ch. 6. f. 1. 5. forreiner] or sojourner, in Hebrew *Toshab*, in Greek *Paroikos*, which is a stranger-inhabitant; one that dwelleth in the house continually, but is not of the house: and so differeth from the Slave, which is one of the household, and from the Hireling, which is none of the household, neither abideth therein continually but for a terme. The forreyner, is he that is hired for ever: the Hireling, is he that is hired for yeres. And an Hebrew servant, loe he is as a forreiner and an hireling, (Levit. 25. 39. 40.) And a Priests daughter married to a stranger, loe she is as a stranger: and it is forbidden ANY STRANGER (Lev. 22. 10.) whether it be himself or his wife. Maim. in Terumoth, c. 6. f. 5. By the forreiner or Sojourner in this place seemeth to be meant not onely an Israelite sojourning, but also an heathen man, uncircumcised; who leaving his open Idolatrie, and yeilding to the Moral law, though not to the ordinaces, as circumcision and the like; might dwell among the Israelites, Deut. 14. 21. See the annotations on Exod. 12. 43. 45. 48. And from hence the Hebrewes gather, that an uncircumcised priest, though he had no other uncleannes, might not eat of the holy things. It is unlawfull for an uncircumcised priest to eat of the heave-offring, by the sentence of the Law: for loe the forreiner and the Hireling is spoken of concerning the Heave-offring, Lev. 22. 10. and the Forreiner and Hireling is spoken of concerning the Passover, Exod. 12. 45. What is the Forreiner and Hireling spoken of in the Passover? It is an uncircumcised person, to whom it is forbidden: so the Forreiner and Hireling spoken of in the Heave-offring, the uncircumcised person is forbidden it; and if he eat, he is to be beaten by the Law. Maim. in Terumoth ch. 7. f. 10. And in an other place they say, All the oblations whether they be the most holy things or the leighter holy, none may eat of them but cleane persons onely, that are circumcised. Though his sun be set, if he have not brought

his atonement, he may not eat of the holy things. Maim. in *Magnaseh hakorbanoth*, c. 10. f. 9.

a hired person] any outlander, or any Israelite, as before is shewed. not eat] neyther drink of, nor annoint himself with any of the holy things appointed unto the Priests. For, the heave-offrings were given, for meat, for drink and for annointing, because annointing is as drinking, Psalm. 109. 18. and drinking is comprehended under eating: they are to eat that which useth to be eaten, and drink that which useth to be drunk, and to annoint with that which is used for unction, not wine or the like, but they anoynt with oile that is cleane &c. Maim. in Trumoth, ch. 11. f. 1. So for this prohibition they say, Whether he eat that which is wont to be eaten, or drink that which is wont to be drunk, or annoint him with the thing that is used for unction, (it is unlawfull:) for it is sayd THEY SHAL NOT PROFANE THE HOLY THINGS, Lev. 22. 15. Maim. *ibidem*, c. 10. f. 2.

V. 11. buy a soule] that is, a person, to weete, of the heathens; as before is noted; and as Sol. Iarchi here explaineth it, a Canaanitish servant. Such by coming to be of the Priests familie might eat, though Israelites might not eat. And, as the Hebrewes say, An uncircumcised Priest, and all that were unclean, although they themselves might not eat of the heave-offring, yet their wives & their servants might eat. Maim. in Trumoth, c. 7. f. 12. with the purchase of his money] Hebr. the purchase (or bought) of his silver; which the Greek translateth bought (or purchased) with silver. So that though he bought them not himself, if they were brought into his house by a wife whom he married, or were bought by his servants, they might eat. Maim. in Trum. c. 7. f. 18. he that is berne in his house] or, the child of his house; that is, the homeborne servant; such as were the children of his slaves. See the notes on Gene. 15. 3. & 17. 12. Those slaves being of the Priests household, if they were cleane, might eat of some of the heave-offrings that were give for the Priests livelihood. See Numb. 18. 11. 13.

12

V. 12. *a stranger*] such as were not of the Priests stock: for other Israelites are counted strangers in this case. So a stranger is here expounded by Iarchi, a Levite, or an Israelite. *of the heave-offring*] which the Chaldee expoundeth the separated thing; the Greek, the first fruits: it meaneth The sanctified things of the sons of Israel, Nu. 18.8.11--19. The reason herof was, because by her marriage she went out of her fathers house, into her husbands: as on the contrary, a comon Israelite by marriage with a Priest, became of his house, and might eat. The Hebrewes say, Two things are conteyned in this prohibition; that if she a priests daughter be defiled, and made an whore or profane (as Lev. 21.7.) it is unlawful for her to eat of the heave-offrings for ever, according to the judgment of every prophane person: for the prophane is as the stranger in all respects. And if she be married to an Israelite, she may never eat of the Wave-brest and of the Heave-shoulder (Levit. 7.34.) although she be divorced, or (her husband) dye: [whereof the next verse speaketh.] Maim. in Trumoth, chapt. 6. sect. 7.

13

V. 13. *no seed*] no son, sayeth the Chaldee version. This is understood also, either if she had no child, or if her childre be all dead, as is after shewed. *as in her youth*] so that though she hath brought forth no seed, yet if she be with child, she may not eat of the holy things. Maim. in Trum. c.8. f. 2. *of her fathers bread*] The Hebrew doctors say, We have heard this expounded, of the bread, and not all the bread: she returneth to (eat of) the heave-offrings, but not of the wave-brest, and heave-shoulder. Maimony in Trumoth, ch.6. f.9. Hereupon also they infer, An Israelite which hath had seed by a Priest, she eateth for her child's sake, be it male or female; though it be seed's seed unto the worlds end: for it is said, **AND SHE HAVE NO SEED.** As the seed of an Israelite from a Priests daughter disablers her from (eating) so the seed of a Priest from an Israelite, is able to eat. A Israelite's daughter, that is married to a Priest, and he dye, and she have a son by him; if he be married after to an Israelite, she may not eat of the Heav-offrings. If the Israelite

die dye, and she have a son by him; she may not eat, because of that her son by the Israelite: if that son of hers by the Israelite dye, she may eat, for her first son's sake. A Priests daughter that is married to a Israelite, and she have a son by him; if she be againe married to a Priest, she may eat of the heave-offrings. If he dye, and she have a son by him, she may eat. If her son dye which she had by the priest, she may not eat, because of her son which she had by the Israelite. If her son dye which she had by the Israelite, she returneth to her fathers house, as in her youth, and eateth of the heave-offrings, not of the brest or shoulder. An Israelites daughter that is married to an Israelite first, and have a son by him; and after is married to a Priest, eateth of the heave-offring. If he dye, and she have a son by him; she eateth for her last son's sake; for loe he enableth her to eat, as his father enabled her to eat. Maimony ibidem, ch.6. f.12.13.17.18.19.

V. 14. *a man*] that is, any stranger forementioned; which belongeth not to the Priests familie. Targum Jonathan explains it, a man of Israel. *in ignorance*] or, through unadvised error. But if he doe it presumptuously, he is guilty of death, by the hand of God, v. 9. of bearing by the hand of the Magistrate. *adde the fist*] The stranger that eateth of the heave-offrings in ignorance; payeth the principal and the fist (part.) Though he knoweth it to be the heave-offring, and that it is forbidden him, but knoweth not whether he be guilty of death for it, or no: loe this is ignorance, and he payeth the principal, and the fist part. Whether he eat, or drink, or annoynt himself with it; and whether he eat the heave-offring that is clean, or that is unclean, in ignorance, he must pay the principal, and the fist. Whosoever payeth the principal and the fist; payeth the principal to the owners, and the fist part to any Priest that he will. And he never payeth, but according to the price that it was worth, at the time when he did eat it: whether it be cheaper at the time when he payeth for it, or dearer. Maimony in Trumoth, ch.10. f.1.2.16.25. See also the annotations on Lev. 5.15.16.

V. 15. *not profane*] by suffering the holy things to be eaten of strangers: as before.

14

15

fore. which they heave up] that is, offer; or (as the Greek and Chaldee expound it,) separate unto (or before) the Lord.

16 V. 16. Or cause them to beare] or, And they shal not cause them to beare: which may be understood of the Priests, that they should not by their negligence, cause or suffer the people to bear the punishment of their trespass; and this the Greek favoureth, saying, And bring upon them iniquitie. Or, it may be referred to the people, that they should not cause them selves to beare iniquitie (that is the punishment) of trespass, for eating the holy things. The Chaldee translateth, And they receive upon them iniquities and synns, when they eat in uncleannes their holy-things. Whereupon some of the Hebrewes (as Sol. Iarchi here observeth) understand this word them, of the Priests themselves. These Lawes for cleannes corporal in all such as partaked of Gods holy things, led them and us to spiritual cleannes in our communiō with Christ & his graces: that we should have our harts purified by faith, Act. 15. 9. and sprinkled from an evil conscience, & our bodies washed with pure water, Heb. 10. 22. that cleansing our selves from all filthines of the flesh and spirit, we may perfect our holynes in the feare of God, 2 Cor. 7. 1. For, if we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Iesus Christ his son, cleanseth us from all syn; 1 Joh. 1. 7. But if we eat and drink of his holy things unworthily, we eat and drink judgment to our selves: 1 Cor. 11. 29.

18 V. 18. all the sonns] in Greek, all the congregation of Israel. These lawes following, doe concerne things which were to be offered unto God; in what condition and state they ought to be, before they came upon his altar: therefore the speech is directed both unto Preists and people.

Any man] Hebr. man man, that is, who-soever. Targum Jonathan sayth, yong man or old man. or of] Hebr. and of the stranger; which the Greek translateth or of the proselytes joynd unto them in Israel: which were heathens converted to the faith of

Gods people. So differing from the alien, in v. 25. by oblation] in Greek, gifts, by which name the sacrifices are often called: Mat. 5. 23. 24. & 8. 4. & 23. 18. 19. Heb. 8. 4. & 11. 4. according to all their vows] in Greek, according to all their profession (or promise.) So in Lev. 44. 25, Vowes are in Greek called a profession, or confession: and vowes were made with promises, & payed with confessions; as David sayd, Thy vowes are upon me o God; I wil pay confessions unto thee, Ps. 56. 13. and to all] in Greek, or according to all their choise: so voluntarie gifts are called, because they come from the free choise and will of the giver. What they differ from vowes is shewed on Levit. 7. 16.

V. 19. For your favourable-acceptation] to weete, you shall offer it, so that it may be acceptable and pleasing unto God for you: as ver. 20. Levit. 23. 11. The Greek translateth it Acceptable: see the notes on Levit. 1. 3. Sol. Iarchi here explaineth it, Bring the thing that is meet to make you acceptable before me, that it may be unto you for favourable-acceptation. a perfect male] in Greek, unblemished males: such were all the burnt-offrings to be, see Lev. 1. 3. 10. or of the goats] but the foules he mentioneth not, because the Law made no difference in them of male or female; and as Iarchi here sayth, the foule was not rejected for a blemish, but for want of a lim. See the annotations on Lev. 1. 14.

V. 20. to favourable-acceptation] that is, favourable-accepted, as Moles speaketh after, in v. 25. and so the Greek translateth, acceptable for you. This is opened by the prophet thus; If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governour, will he be pleased with thee, or accept thy person, sayth the LORD of hosts? And, ye brought that which was torne, and the lame, and the sick: thus ye brought an offering: should I accept of your hand, sayth the LORD? But cursed be the deceiver, which hath in his flock a [perfect] male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, sayth

the LORD of hosts, and my name is dreadful among the heathen. Mal. 1. 8. 13. 14. These perfect and unblemished sacrifices which were to be offered unto God, figured the perfection of Christ who gave himself a sacrifice for us, and whom we apply to our selves and make ours by faith, 1 Pet. 1. 19. 20. 21. Gal. 3. 16. 20. Also the sacrifices of our humble and contrite hearts, and of our bodies, and of our praises and thank-givings; which through Christ and his Spirit, are made holy and acceptable unto God. Psal. 51. 18. 19. Rom. 12. 1. Hebr. 13. 15.

21 V. 21. of peace-offrings] or, of payments: in Greek, of salvation; in Chaldee, of sanctification. See the notes on Lev. 3. 1. to separate] or, in separating (in Greek, distinguishing) a vow: which may be understood both of making a singular vow, and of accomplishing it, for both must be unblemished. So in Num. 15. 3. 8. See also Levit. 27. 2. The Hebrewes say, It is commanded that all oblations be perfect and choise, Lev. 22. 21. and whosoever sanctifieth a beast which hath a blemish, for the top of the altar, transgresseth against a prohibition, and is to be beaten for his sanctifying of it, as it is written, (Lev. 22. 20.) ANY WHICH hath A BLEMISH IN IT, YE SHALL NOT OFFER. We have been taught that this is a warning for him that sanctifieth blemished things. Who so thinketh that it is lawfull to sanctifie a blemished thing for the altar, and sanctifieth it: it is holy, and he is not beaten. He that killeth a blemished thing by the name of an offering, is to be beaten: for it is written, in Lev. 22. 22.) YE SHALL NOT OFFER THESE VNTO THE LORD: we have been taught, that this is a warning against killing it. Maimony tom. 3. in Issure mixbeach, ch. 1. sect. 1. &c. of the herd] or, in the herd, so after in the flock, that is, of sheep or goats. For in such chiefly, blemishes were to be looked unto, rather then in foules. See the notes on Levit. 1. 14. perfect] after, it is sayd, without blemish: blemishes, respected the outward parts: perfection, the inward also. It when the sacrifice was killed, it were

found torne; it was to be caried out to the place of burning. And so if it were found to want any of the members within, though it were not torne, as if it had but one kidney, or if the splene were wasted away, or it was unlawfull for the altar, and was to be burnt: not for that it was blemished, for the want of things within, was no blemish; but because they might not offer that which wanted any thing, as it is written, (in Numb. 28. 31.) PERFECT SHALL THEY BE VNTO YOU. And all overplus was as a want; therefore if it had three kidneies, or two splenes, it was unlawfull. Maimony in Issure mixbeach: chap. 2. sect. 11. any blemish] any deformitie in any lim: wherof the Hebrewes number fiftie, besides other things which did disable them for sacrifice; wherof see the notes on Exod. 12. 5. Hence also they gather, He that maketh a blemish upon the holy things, as to make an eye blind, or cut off a foot, is to be beaten; as (Lev. 22. 21.) THERE SHALL NOT BE IN IT ANY BLEMISH: we have been taught that this is a warning not to make any blemish in it. Maim. in Issure Mixb. ch. 1. sect. 7.

V. 22. Blinde] eyther wholly, or in part; if it see not with both eyes, or with one of them, and that with a clear sight &c. Maim. in Biath hamikdash, ch. 7. sect. 5. a wenn] or a wart, as the Greek expoundeth it.

[scurf or scab] of these see Lev. 21. 20. not offer these] or any other like blemished. By offering, the Hebrewes here understand killing, and sprinkling of the blood on the altar: and by the words following, nor give of them, a fyre-offring, they understand a prohibition against burning the fat of such: for every of which actions presumptuously doen, a man was to be beaten. So that if one first sanctified a blemished beast, and then killed it, and sprinkled the blood therof, and burned on the altar the fat therof; he was to be beaten with foure beatings. Maim. in Issure mixbeach ch. 1. sect. 4. nor give of them] not of them, but of others bought with the price of them, they might. The Hebrew canons say; He that sanctifieth for the altar a blemished thing, though he is to be beaten, yet the thing is sanctified; and he

he shall redeem it according to the valuation of the priest, and it shall goe out among the unholy things; and with the price thereof he shall bring an oblation. And the like Law is for the sanctified beast, wherunto a blemish befalleth (after it is sanctified.) And it is commanded to redeem the holy things on which a blemish falleth, and they are to goe out among the common things, and to be eaten; as Deut. 12.15. which we have heard expounded, of the holy things disabled (for sacrifice) which are redeemed. And all such holy things which are disabled, when they are redeemed; it is lawfull to kill them in the Butchers shambles, and to sell them there, and weigh out their flesh, as other common meates: except the first borne, and the tithe. Maim. in Issure Mizb. ch. 1. sect. 10. 12. This redeeming of blemished holy things, is to be understood with a limitation to fixed or perpetual blemishes onely, not for transitorie. The old beast, and the sick, and that hath foulness on it, are excepted; for though they be not fit to be offered, they are not redeemed, but let live and feed, til some other fixed blemish come upon them, and then they are redeemed. So a sanctified beast, on which a transitorie blemish is come (as scabbs or the like,) it is not offered, neither redeemed. Ibidem ch. 2. sect. 6.

23 V. 23. superfluous] or, overlong; and as Iarchi expoundeth it, a member greater then his fellow: see Lev. 21. 18. lacking] or too short, any member shrunk up: not lacking wholly, (for so it was unlawfull) but lacking in the length or bignes: the Greek translateth it curtailed. mayst make] or shalt make. voluntarie-offring] which some understand of the peace-offrings, the most interiour; therefore God permitterh such imperfections in this, but not in the vowed sacrifice, (which was next unto this,) nor in any other. How it differed from a vow, is shewed on Lev. 7. 16. The Greek version sayth, Thou shalt make them slayn (beasts) for thy self: the Hebrew doctors understand these not for sacrifice on the altar, (on which no blemished beast might be offered at all,) but for the maintenance of the sanctuarie the prices of them were taken as a voluntary

gift. It is unlawfull to sanctifie perfect (beasts) to the reparation (or maintenance) of the sanctuarie; for it is written, And bull or sheep, that hath any (member) superfluous or lacking, thou shalt make it a voluntary (offring.) We have been taught that this is a voluntary (offring) for the maintenance of the Sanctuarie &c. for they may offer no blemished thing upon the Altar: For it is sayd, IT, it thou mayst make a voluntarie offering, for the maintenance of the house, but thou mayst not make perfect (beasts) a voluntary offering for the maintenance of the House, &c. Maimony tom. 3. in Erachin tract. 0' Estimate and devote things) ch. 5. sect. 6.

V. 24. bruised] in any part of the bodie, and particularly in the stones thereof, of which some doe understand this: and so the Greek Thladias signifieth that which hath the stones bruised, or is gelt.

in your land] that is, any in the land of Israel; opposed to the alien, in the verse following.

not doe it] that is, not offer, or make it a sacrifice; nor suffer it to be doen by any in your land: therefore the Greek translateth, it shall not be doen, (or sacrificed.) Or, we may read it, not make such; and so the Hebrewes understand it to be a prohibition against cutting the members of generation, or gelding of man, beast or bird. Maimony in Issure biab, ch. 16. sect. 9. See the notes on Deut. 23. 1.

V. 25. strangers son] or, son of an alien, that is, a gentile or paynim, not of the seed or of the church of Israel: see Ge. 17. 12. & Exod. 12. 43. The Chaldee translateth it, son of the peoples: the Greek, Allogenes, a stranger, or of an other stock: such were the Samaritans to the Jewes, Luke 17. 16. 18. And these differed from strangers proselytes, mentioned before in v. 18.

the bread] in Greek, the gifts; in Chaldee, the oblation, as in Lev. 21. 6. of any of these] to weat, these blemished beasts, before prohibited. So the Hebrewes say, Not the oblations of Israel onely, but even the oblations of the Heathens: if they offer blemished things (he that offereth them) is to be beaten, Levit. 22. 25. Maimony in Issure Mizb. c. 1. §. 6.

their corruption is in them] this may be understood

understood of the strangers themselves, whose infidelitie is their corruption, and as a blemish upon their sacrifice: so it may be translated, their corruption in them, is a blemish in them. The Greek translateth, their corruptions are in them, a blemish in them. Of the offering of heathens sacrifices, the Hebrewes write thus; *An heathen that bringeth Peace-offerings, they offer them for burnt-offerings, for the heathens hart is towards heaven. If he vow peace-offerings, and give them to Israel, upon condition to make atonement by them for Israel; the Israelites eat them, with the peace-offerings of Israel: and so if he give them to the Priest, the Priest eateth them. An Israelite which is an Apostate to idolatrie, or a profaner of the Sabbath publickly; they receive of him no offering at all. Though it be a burnt-offering, such as they receive from an heathen, they receive it not from this Apostata. But if he be an Apostate to other transgressions, they receive of him all sacrifices; to the end that he may turne by repentance. The Burnt-offerings of the heathens, they bring not with them meat or drink offerings; but their meat and drink offerings are of the Congregations. Neyther doe they impose hands on them; for there is no imposing of hands but by Israelites, by men, not by women. Maim. in Magnafes hakorbanoth, ch. 3. f. 3. 4. & T'almud Bab. in Menachoth, ch. 6. and in Cholin ch. 1. Sol. Iarchi also upon this scripture sayth: And from the hand of a strangers son, that is, a gentile which shal bring an oblation by the hand of the Priest, to offer it unto (the God of) heaven, ye shall not offer unto him a blemished thing. For although blemished things were not forbidden the sons of Noe to offer, except such as lacked a lim; this was in use in the high places in the fields: but upon the Altar that is in the Tabernacle, you shal offer none such, but a perfect (oblation) shal you receive of them. Touching the sacrifices of the heathens, consider that edict of K. Darius, who of his own goods gave sacrifices for the Priests to offer in Jerusalem to the God of heaven, & pray for the life of the King, and of his sonnes: Exo. 6. 8. 9. 10. See also the annotations on Lev. 17. 1.*

V. 27. *under his dam*] Hebr. *under his mother*. All the seven dayes, he is sayd to be lacking time. Turtle doves, whose time is not come, are as beasts that lack time: and yong pigeons whose time is past, are all as blemished; but they that offer them are not beaten; although the oblation is disallowed, and not acceptable. Maimony in *Tfure Misbeach*, c. 3. f. 8. 9. See the annotations on Exo. 22. 30. and Levit. 1. 14. The Hebrewes say, the reason why it should be seven dayes under the dam, was that the Sabbath might pass over it. R. Menachem on Lev. 22.

V. 28. *Cow*] The Hebrew word is the same that was in v. 27. and may imply the male as well as the female, that neyther of them might be killed with their yong in one day: but the Greek & Chaldee versions, apply these things to the female. The Hebrewes say, The prohibition concerning **IT AND THE YONG THEROF**, is of force concerning the female, for it may be certainly knownen that it is her yongling: and if it be certainly knownen, that this (beast) was the father of it, they doe not kill them both in one day: but if he kill them, he is not beaten; for the thing is doubtful, whether it be of force concerning the males or not. Maimon. tom. 2. in *Shechitah*, ch. 12. f. 11. or [sheep] or goat, or any cleane beast which was lawful to be eaten for comon meate; This prohibition hath not place but concerning cleane beasts onely: and it is of force even for mixtures of diverse kindes: as if a Roe engender with a Goat, or a Goat with a Roe, it is unlawful to kill it and the yong in one day: Maimony in *Shechitah* c. 12. f. 8. *it and the yong*] Hebr. and the son. The Hebrew also speaketh as of the male, him and his son: but the Greek & Chaldee translate her and her son. not kill] eyther for sacrifice to God, or for comon food. The Hebrewes doe so explaine it, saying; He that killeth it and the yong thereof in one day, the flesh is lawful to be eaten, but the killer is to be beaten; Lev. 22. 28. And he is not beaten but for the killing of the latter: therefore if he kill the one of the two, and his fellow come and kill the other, his fellow is to be beaten.

beaten. The prohibition concerning it and the yong thereof, is of force at all times and in all places, for comon beasts, and for sanctified, whether they be holy things that are to be eaten, or not to be eaten. Therefore if the first kill in the court (of the Sanctuary) and the second without, or the first without, and the second within the court; whether they be both common, or both holy; or one common and the other holy, he that killeth the later, is to be beaten; as for killing **IT AND THE YONG THEROF.** The prohibition is not but for the killing onely; as it is sayd **YE SHALL NOT KILL &c.** He that killeth a cow, and afterward killeth two of her yong, is to be beaten with two beatings: if he kill her (two) yong-ones, and afterward killeth her, he is beaten but once. If he kill her, and her yong, and her yonglings yong; he is beaten twice. If two men receive two beasts, the one the dam, and the other the yong, and they come for judgement: he that received the first, killeth first, and the other must stay til the morow. *Maim. in Shechitah, c. 12. f. 1. 2. 3. 12. 13.* Compare herewith the Law in Deuteron. 22. 6. where the bird with her yong or eggs, may not be taken together. It shewed Gods mercie to the creatures, in that he would not have the dame and the yong killed in a day: so Targum Jonathan paraphraseth on this Law thus; *My people the sons of Israel, as our father is merciful in heavē, so be ye merciful on earth: a cow or an ewe, it and the yong thereof, ye shall not slay in one day.*

in one day] of this the Hebrewes say, the day goeth after the night; as, if he kill the first in the beginning of the fourth night, he may not kill the second, til the beginning of the fifth night. And so, if he kill the first, in the end of the fourth day, before evening: he may kill the second in the beginning of the fifth night: but if he kill the first in the evening of the fifth night, he may not kill the second till the sixth night. *Maim. in Shechitah, c. 12. f. 17.*

V. 29 of confession] or, of thanksgiving; which was a kind of peace-offering; see Levit. 7. 12.

V. 30, until the morning] If it were kept longer, then the time appointed of God, it became polluted, was to be consumed

with fyre, and might not be eaten, upon paine of Gods wrath upon them for such iniquitie, Lev. 7. 18. See the annotations there; as also on Exod. 12. 10.

V. 31. I am Iehovah] Targum Jonathan explaineth it thus, *I am the Lord, who wil give a good reward to them that keep my precepts and my lawes.*

V. 32. not profane] Gods name is profaned, or polluted, by the wilfull and presumptuous breach of any one of all his commandements; as the Hebrew doctors teach from this and other like places: see the notes on Exod. 10. 7. Levit. 18. 21. & 19. 12. *doe sanctifie you]* God the sole author of our sanctification, doeth this in Christ, by his Spirit; 1 Cor. 1. 2. & 6. 11. the outward means wherof is his word, and ordinances of the same, Ioh. 17. 17. Ephes. 5. 26. And these legall ordinances, which stood in meats and drinks, and divers washings and carnal rites imposed on them, until the time of reformation; sanctified unto the purifying of the flesh, Heb. 9. 10. 13. but the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, is it which purgeth our conscience from dead works, to serve the living God; Hebr. 9. 14. & 10. 10. and by one offering, he hath perfected for ever, them which are sanctified, Heb. 10. 14.

CHAPTER 23.

1. The feasts of the Lord. 3. The Sabbath.
4. The Passover, and unleavened-cakes. 9. The feast of first fruits. 15. The feast of Pentecost.
22. Gleanings to be left for the poore. 23. The feast of Trumpets. 26. The day of Atonement.
33. The feast of Tabernacles.

AND Iehovah spake unto Moses, saying. Speak unto the sons of Israel, and say unto them; The solemne feasts of Iehovah, those which ye shal proclaime, convocations of holines: these are my solemne-feasts. Six dayes, shal work be doen; but in the seventh day, shalbe a Sabbath of sabbatisme,

sabbatisme, a convocatiō of holynes; ye shal not doe, any work: it *shalbe* a Sabbath, to Iehovah, in all your dwellings.

- 4 These, *are* the solemn-feasts of Iehovah; convocations, of holynes: those which ye shal proclaime, in their appointed-seaso. In the first moneth,
5 in the fourteenth day of the moneth, between the two-evenings: *shalbe* the
6 Passover, to Iehovah. And in the fifteenth day, of the same moneth, *shalbe* the feast of unleavened *sakes*, un-
7 to Iehovah: seven dayes, ye shal eat unleavened-*sakes*. In the first day, ye shal have, a convocation of holynes: ye shal not doe, any servile work.
8 But ye shal offer a Fyre-offring, unto Iehovah; seven dayes: in the seventh day, *shalbe* a convocation of holynes; ye shal not doe, any servile work.

- 9 And Iehovah spake unto Moses,
10 saying. Speak unto the sonns of Israel, and say unto them; When ye be come into the land, which I give unto you, & shal reap, the harvest thereof: then ye shal bring a sheaf, the first-fruit of your haryest, unto the Preist.
11 And he shal wave the sheaf, before Iehovah, for your favourable-acceptation: on the morrow *after* the sabbath, the Preist shal wave it. And ye
12 shal offer, in the day that you wave the sheaf: an hee-lamb perfect, of his first yeare; for a Burnt-offring, unto Iehovah.
13 And the Meat-offring therof, *shalbe* two tenth-deales; of fine-flowre mingled with oile; a Fyre-offring to Iehovah, a savour of rest: & the drink-offring therof *shalbe* wine, the fourth-
14 part of an Hin. And ye shal not eat bread, or parched-corne, or green-

cares; until this self same day; until ye have brought, the oblation of your God: *it shalbe* a statute for ever, throughout your generations, in all your dwellings.

And ye shal number unto you, from the morrow *after* the Sabbath; fro the day that ye brought the sheaf of the wave-offring: seven Sabbathes, they shalbe complete. Vntil on the morrow, *after* the seventh Sabbath; ye shal number, fiftie dayes: and ye shal offer a new Meat-offring, unto Iehovah. Out of your habitations, ye shal bring bread *for* a wave-offring; two loaves, *af* two tenth-deales; they shalbe of fine-flowre; they shalbe baken *with* leaven: *they are* the first-fruits, unto Iehovah. And ye shal offer with the bread, seven hee-lambs perfect, of the first yere; & one bullock, a yongling of the herd, & two rammes: they shalbe a Burnt-offring, unto Iehovah; & their Meat-offring, & their drink-offrings; a Fire-offring of a savour of rest, unto Iehovah. And ye shal offer, one goat-buck of the goates, for a Syn-offring: and two hee-lambs, of the first yere, for a sacrifice of Peace-offrings. And the preist shal wave the, with the bread of the first-fruits *for* a wave-offring, before Iehovah; with the two lambs: holines, shal they be unto Iehovah, for the Preist. And ye shal proclaime, in this selfe same day, a convocation of holynes shal it be unto you; ye shal not doe, any servile work: *it shalbe* a statute for ever, in all your dwellings, throughout your generations.

And when you reap the harvest of your land; thou shalt not wholly-rid, the

the corner of thy feild, when thou reapest; neyther shalt thou glean, the gleanning of thy harvest: thou shalt leave them, for the poore and for the stranger; I ~~am~~, Iehovah your God.

23 And Iehovah spake unto Moses, saying. 24 Speak unto the sonns of Israel, saying: In the seventh moneth, in the first *day* of the moneth, ye shall have a Sabbatisme; a memoriall of blowing-*of-trumpets*, a convocation of holines. 25 Ye shall not doe, any servile work: but ye shall offer a Fyre-*offring*, unto Iehovah.

26 And Iehovah spake unto Moses, saying. 27 Also in the tēth *day* of this sevēth moneth, it *shalbe* a day of Atonemēts; a cōvocatiō of holines, shall it be unto you; and ye shall afflict, your soules: & shall offer a Fyre-*offring*, unto Iehovah. 28 And ye shall not doe, any work, in that same day: for it, *is* a day of Atonements; to make atonement for you, before Iehovah your God. 29 For every soule, that shall not be afflicted, in that same day: he shall even be cut-off, from his peoples. 30 And every soule, that shall doe any work, in this self same day: I wil evē destroy that soule, from among his people. 31 Ye shall not doe, any work: *it shalbe* a statute for ever, throughout your generatiōs, in all your dwellings. 32 It *shalbe* unto you, a Sabbath of sabbatisme; and ye shall afflict your soules: in the ninth *day* of the moneth, in the evening; from evening unto evening; ye shall rest your Sabbath.

33 And Iehovah spake unto Moses, saying. 34 Speak unto the sonns of Israel, saying: In the fiftenth day, of this seventh moneth; *shalbe* the feast of

Boothes, seven dayes, unto Iehovah.

In the first day, *shalbe* a convocation of holynes: ye shall not doe, any servile work. 35 Seven dayes, ye shall offer a Fyre-*offring*, unto Iehovah: in the 36 eight day, a convocation of holynes shall be unto you, and ye shall offer a Fyre-*offring* unto Iehovah, *it is* a solemne-assembly; ye shall not doe, any servile work. 37 These, *are* the solemne-feasts of Iehovah; those which ye shall proclaime, convocations of holynes: to offer a Fyre-*offring*, unto Iehovah; a Burnt-offring, and a Meat-offring, a sacrifice, & drink-offrings, the thing of a day in his day. 38 Beside, the Sabbathes of Iehovah: and beside your gifts, and beside all your vows, and beside all your voluntarie-offrings; which ye shall give, unto Iehovah. 39 Also, in the fiftenth day, of the seventh moneth; when ye have gathered-in, the revenue of the land; ye shall festively-keep the feast of Iehovah, seven dayes: in the first day, *shalbe* a sabbatisme, and in the eight day, a sabbatisme. 40 And ye shall take unto you, in the first day; the fruit of goodly trees, boughes of Palme-trees, & brāches of thick trees, and Willows of the brook: and ye shall rejoyce, before Iehovah your God, seven dayes. 41 And ye shall festively-keep it, a feast unto Iehovah; seven dayes, in the yeare: *it shalbe* a statute for ever, throughout your generations; in the seventh moneth, shall ye festively-keep it. 42 Ye shall dwell in Boothes, seven dayes: every home-borne in Israel, shall dwell in Boothes. 43 That, your generations may know; that I made the sonns of Israel to dwell, in Boothes; when I brought

44 brought them out, from the land of Egypt: I, *am* Iehovah your God. And Moses declared, the solemne feasts of Iehovah; unto the sonns of Israel.

Annotations.

2 **S**olemne - feasts] The Hebrew *Mogued*, is generally a set-time, or season, Gen. 1. 14. 1. Sam. 13. 8. but applied here and often, to the solemne feasts in Israel, which were appointed of God, at their set-times in the yere. The Greek here and in many other places translateth it *Heortē*, a Feast: sometime *Paneguris*, a General assemblie, both which words Paul useth in Col. 2. 16. Heb. 12. 23. The Lord having given lawes before concerning the sanctity of his church; dooth now give order for the times and manner of publick professing and exercising holy duties, apperteyning to sanctification: and of shewing thankfulness and joy, for former benefites; with expectation of greater to come by Christ. *shal proclaime*] or, *shal call*. convocations of holynes] that is, holy convocations, or meetings: to be used for nourishment of faith and godliness; all which now have their accomplishment in Christ, Col. 2. 16. 17.

3 **V. 3.** *shal work be doen*] in Greek, *thou shalt doe works*; that is, all thy works that thou hast to doe, as Exod. 20. 9. of Sabbathisme] that is, of resting: in Greek, a rest, see the notes on Exod. 16. 23. Thus the weekly Sabbaths, are the first of the Lords solemne feasts; and called his holy dayes, which should be of us, called a delight, & honourable. Esai. 58. 13. See Exod. 20. 8. 9. 10. any work] for other feasts the prohibition is any servile work v. 7. 8. 21. 25. 35. 36. But for the Sabbath day, and the day of Atonement, v. 28. 30. he forbiddeth all manner of work: the rest was to be greater; for on other feast dayes, they might doe such work as perteyned to the dressing of meat and drink, Exod. 12. 16. but on the Sabbath, and day of Atonement, they might not doe any such, Exod. 16. 23.

Levit. 16. 29. See after on ver. 7. The Hebrewes say, *The ceasing from work on the seventh day, is commanded*, Exod. 34. 21. and who so doeth work therein, disannulleth a commandement, and transgresseth against a prohibition, Exod. 31. 10. And if he doe work willingly and presumptuously, he is guilty of cutting-off: and if there be witnesses and proof of it, he is to be stoned. And if he doe it ignorantly, he is bound to bring the Syn-offring appointed (of God, Lev. 4.) Maimony tom. 1. treat. of the Sabbath, c. 1. f. 1. to Iehovah] to his honour, and service; not to any work, word, or pleasure of our owne, Esai. 58. 13. Therefore also moe sacrifices were to be offered on the Sabbath, then on other dayes, Num. 28. 3. 9. 10. The Chaldees translateth, *before the Lord*. your dwellings] the other feasts were especially to be kept before the Sanctuarie of the Lord, whither all the men in Israel, were to assemble, Exod. 23. 14. 17. Deut. 16. 5. 6. 16. but the Sabbaths were to be sanctified in all places where they dwelt; in the Synagogues with in every citie, Act. 15. 21.

V. 4. convocations of holynes] the Greek translateth, *Feasts to the Lord*, called holy; that is, holy by calling or proclamation. Hereupon the Hebrewes say; *As we are commanded to honour the Sabbath, and delight therein, so all good dayes, [that is, festivities,] as it is written (in Esai. 58. 13.) THE HOLY (day) OF THE LORD, HONOURABLE: and of all good dayes, it is sayd, a CONVOCATION OF HOLYNES.* Maimony tom. 1. in Iom, toh, ch. 6. sect. 16.

V. 5. *first moneth*] called *Abib*, and *Nisan*, which was made the first, upon their coming out of Egypt: see Exod. 12. 2. & 13. 3. 4. So in Targum Jonathan it is here sayd, *In the moneth of Nisan, in the 14. day, &c.* the two evenings] that is, in the after noon: as is opened on Exod. 12. 6. So all the forenoon of the fourteenth day of Abib (the day wherein they killed the Paschal lambs,) was lawful to work in: at noone they left off, and began their rest. The Hebrew canons say; *It is unlawful to doe work on the evenings of the festival dayes,*

dayes, from the (time of the) evening sacrifice and forward; even as on the evenings of the Sabbathes. And who so doeth work in them, shall never see a signe of blessing. And he is to be rebuked, and made to leave off by force; though he is not for it to be scourged, or excommunicated: except in the evening of the Passover, after mid-day; for who so doeth work therein, after mid-day, is to be scourged, or excommunicated (with the Niddui,) if he be not scourged. For the fourteenth day of Nisan (or Abib,) is not like the other evenings of festival dayes: because in it, are the feast, and the killing of the sacrifice. In the 14. of Nisan, it is not unlawful to doe work, save after the midst of the day, and forward; for that is the time of killing (the sacrifice.) Maimony in Iom tob, ch. 8. f. 17. 18.

the Passover] Targum Jonathan explaineth it, the time of killing the Passover to the name of the Lord. The Passover was a yerely feast in remembrance of their deliverance out of Egypt, when God passed over the houses of Israel, and killed not their first-borne: see Exod. 12. It figured our redemption by Christ, who is our Passover (or Paschal lamb) sacrificed for us: in remembrance wherof, we are commanded also (spiritually, to keep the feast; with the unleavened-cakes of sinceritie and truth, 1. Cor. 5. 7. 8.

6 V. 6. of unleavened-cakes] a feast adjoy-
ned to the Passover, Exod. 12. 15. & 13. 6.
the rites herof are opened there: the sa-
crifices peculiar to this feast, are set down
in Num. 28. 19--25. The signification was
to teach us holynes of life, from the time
of our redemption, unto the end of our
dayes; which seven dayes mystically figu-
red; as is shewed on Exod. 12. 15. Chazku-
ni (on Levit. 23.) sayth; The evening of the
first good day, and that night, is called the Pass-
over; according as they imploy themselves about
the oblation which is called the Passover. But
the residue of the feast, from the first night and
forward, is called the Feast of unleavened cakes.

7 V. 7. servile work] Hebr. work of service,
or of servilenes; or laborious, as ploughing,
sowing, weaving, or any the like; but
work about meat or drink which they
should use the same day, might be doen,

Exod. 12. 16. And the like law was for all
other festival dayes, v. 8. 21. 25. 35. 36. save
on atonement day, v. 28. then, no work
might be doen. So besides the Sabbath,
which was every seventh day, there were
seven holy dayes in the yere; in six wher-
of, they might doe no servile work, and
in the seventh, no work at all. Those
six were, the first and the seventh of the
feast of unleavened cakes; the day of Pen-
tecost, or of first fruits, v. 17. 21. the first
day of the seventh moneth, which was
the feast of Blowing trumpets, v. 24. 25. &
the first and eight day, of the feast of
Boothes, v. 35. 36. The seventh was Atone-
ment (or expiation) day; wherin they
might doe no work at all, v. 28. Of these,
the Hebrewes give these rules. The six
dayes wherein the scripture forbiddeth work,
which are the first and seventh of the Passover;
the first and eight of the feast of Boothes; the day
of the feast of Weeks (or Pentecost;) and the
first day of the seventh moneth: are called good
dayes: and the Resting is alike in them all; for it
is unlawful to doe any servile work in them, save
the work which is needful about food, Exod. 12.
16. Who so resteth from servile work in them,
observeth a commandement; and who so doeth
in any of them, work which is not necessary for
food, as if he build up, or pull down, or weave,
or the like; he breaketh a commandement, and
transgresseth against this prohibition, YE SHALL
NOT DOE ANY SERVILE WORK: &
if he doe, and there be witnesses and evident
proof, he is by the law, to be beaten. [But for
working on the Sabbath, he is to be ston-
ned to death, Numb. 15. 32. 35.] All work
needfull about meat is lawfull; as killing (of
beasts) and baking (of bread,) and kneading (of
dough,) and the like. But such works as may
be doen in the evening of a feast day, they doe
not on the feast day: as they may not reap, nor
thresh, nor winow, nor grind the corne or the
like. For all these and such like, may be done
on the evening of the feast, and there is thereby no
corruption, or minishing (of the tast.) But they
knead, and bake, and kill, and boile (or roast) on
the feast day; because if they doe these on the
evening, ther is thereby corruption, or minishing
of the

of the tass. For warm bread, or meat boiled this day, is not like the bread that was baked, or the meat that was boiled yesterday; nor the meat slayn to day, like that which was slayn yesterday; and so all the like unto these. They may not bake, or dress on a feast day, that which they will eat on the common working day: no work is permitted, which is needfull about meats, save about those which are to be used on the feast day. If he have made it to eat on the feast day, and there remayne some; he may eat that which is left, on the working day. Bathing and anointing, are conteyned under the generall of meat, and drink; and may be doen on the feast day. Maimony in Iom tob, ch. 1. sect. 1. &c.

8 V. 3. 4 Fyre-offring] that is, burnt-offrings, as the Greck translateth, and so Moles explaineth it in Numb. 28. 19, though it implieth also other sacrifices offred up in fyre to the Lord. Targum Jonathan expoundeth it, an oblation to the name of the Lord. seven dayes] all the dayes of the feast, seem to be called generally convocations of holynes, vers. 2. and in every of them, an extraordinary number of sacrifices were to be offred, Num. 28. 24. & 29. 17. 20. 23. 26. &c. though the first and last were the great dayes of the feast, in which they might doe no servile work. Of these other dayes, the Hebrewes say; The dayes which are between the first & the seventh of the Passover, and the first and the eight of the feast of boothes; are called the profane (or common working) dayes of the solemne-feast, & they are called the Solemne-feast. And although it is not sayd of any of them, it shalbe a Sabbatisme; yet forasmuch as it is called a convocation of holynes; and it is the time of feasting in the sanctuarie; it is unlawfull to doe work in them; that they be not like other profane dayes, wherein there is no holynes at all. And who so doeth unlawfull work in them, he is scourged; because it is forbidden him, by the doctrine of the Scribes. Yet al servile work is not forbidden: for any work, which if a man doe it not in the solemne-feast, much hurt (or corruption) followeth, they may doe it. As a man may gather his fruits, and the grapes of his vinyard, in the feast, if they be ripe. But it is unlawfull for a man

purposely to deferr such works until the feast. If a man have fruits on the ground, and hath nothing to eat in the feast, but of them, though there be no danger of their perishing; they lay no necessity upon him to buy food in the market, til he reap after the feast; but he may reap, and binde, and thresh, and fan, and grinde what him needeth. Also they may judge many matters, and matters of life & death, in the solemne feast; and may write the matters of the judgement hall (or Court,) and all such like. And they may write private letters to friends, and reckonings &c, and may doe all things needfull about the dead, [as did they that imbalmed our Saviour, Luke 23. 56. & 24. 1.] and may make him a coffin &c. But they look not upon plagues (of leprosie, Lev. 13.) in the feast, least he be found unclean, and his feasting be turned into mourning. Neyther doe they marie wives &c, lest the joy of the feast, be forgotten through the joy of the wedding. They make no merchandise in the feast, eyther selling or buying. But they may sell fruits, clothes, or instruments, needfull for the feast. It is not lawfull to mourn or fast in these dayes, but a man ought to rejoyce in them, and have a merry hart, he and his children, and his wife, and his childrens children, and all that are joyned unto him (Deut. 16. 14.) Although the rejoycing spoken of there, is the Peace offrings; yet under it is comprehended, that he and his children and his household should rejoyce, every one as is meet for him: &c. Maimony in Iom tob, ch. 6. sect. 12. & ch. 7. sect. 1. &c. & ch. 6. sect. 17. See after on vers. 40. & Deut. 16.

V. 10. reap the harvest] the original words are the same, reap the reaping, or, harvest the harvest. This law apperteyned to the Passover, at what time, harvest in Canaan began to be ripe; and was to be doen in the feast, namely on the 16. day of Abib, the morow after the Sabbath, v. 11. that by sanctifying the first fruits unto the Lord, the whole harvest might be sanctified unto them. Rom. 11. 16. Prov. 3. 9. 10. Ezek. 44. 30. ye shal bring] to weete, at the publick charges of the church: the manner is shewed in the notes upon Lev. 24. 8. a sheaf] or an Omer, which is the tenth part of an Ephah (or Bushel) Exod.

16.36. The Hebrew word signifieth both, and for the matter in hand both are true, save that if we English it sheaf, it is put for sheaves, one for many; as the Greek here translateth it sheaves (or handfulls.) But Sol. Iarchi expoundeth this Omer, the tenth part of an Ephah. This was not to be brought by every particular man, but by the whole congregatiō, one Omer for all the church: the manner wherof, in the Hebrew records, is sayd to be thus: In the Passover, they offer an oblation more then the daily sacrifice, from the first day until the seventh day, according to the additiō at the new moones; two bullocks, and one ramm, and seven lambs, all burnt-offrings; and a goat buck for a syn-offring: which is eaten in the second day of the Passover, which is the sixteenth day of Nisan, [or March:] Num. 28. 11. 19. -- 24. They offer more then on other dayes, a lamb for a burnt-offring, with the sheaf (or Omer) of wave-offring; (Lev. 23. 12.) And that is the meat-offring of the congregation. And the time of it is appointed, therefore it driveth away the sabbath [that is, it is to be doen, though it be the sabbath day.] They bring not this Meat-offring, but from the land of Israel, Levit. 23. 10. And it is to be reaped in the night, in the sixteenth night (of Nisan,) whether it be working day, or sabbath. And all the night is lawful to reap the sheaf in, or, if they reap it by day, it is lawfull. It is to be taken from the standing corne, or (if they finde none standing) of the sheaves. It is to be brought of green corne, and if they find none such, of the drie. This sheaf was brought of barley. In the evening of the feast day, the messengers of the Synedrion [the high council in Ierusalem] went out; and all the cities neer therabout came together, that it might be reaped with great solemnitie. And they reaped three Seahs of barley [which make 20 Ephah or Bushel, as is noted on Gen. 18. 6.] by three men; when it was dark; &c. When it was reaped, they brought it into the courtyard (of the Sanctuarie,) and threshed it, and fanned it and purged it clean. And they took a tenth part [that is an Omer, Exod. 16. 36.] & put it in the fyre &c. as it is written (in Lev. 2. 14.) Green-ears-of-corne parched in the fyre, corne-

beaten out of the full-eare. Wee have been taught that this is spoken of the meat offering of the sheaf onely. And after that they have parched it, they spread it in the courtyard, and the winde bloweth on it. Then they grind the three Seahs (or Bushel of barley,) and take out of all, a tenth part (or Omer,) and that is waved: & the residew is redeemed, and may be eaten by any man. But this tenth part of barley flower, they take, and mixe it with a log [an half pinte] of oile, on the sixteenth day of Nisan. And they put upon it an handfull of frankincense, (Lev. 2. 15.) as upon other Meat-offrings: and wave it, and burne some of it on the altar, (as Lev. 2. 16.) and the residew is eaten by the Priests, as all other Meat-offrings are. Maimony in Tamidin &c. chap. 7. and Thalmud Bab. in Menachoth, ch. 10. The reason why this oblation was of barley, was for that it was first ripe in the land of Canaan, to weet at the feast of the Passover; but wheat harvest was after, at Pentecost or the feast of Weeks, Exod. 34. 22. Therefore in Ruth 2. 23. barley harvest, is set before wheat harvest: so in Egypt, the barley was eared, before the wheat, or rye, Exod. 9. 31. 32. And in Ruth 1. 22. when Ruth came to Bethlehem in the beginning of barley harvest, there the Chaldee giveth this paraphrase, in the beginning of the Passover; and in that day, the sonns of Israel began to reap the sheaf of the wave-offring, which was of barley: having reference to this Law.

V. 11. for your favourable-acceptation] in Greek, acceptable for you: that is, that you and your oblation may be accepted in favour. If you offer it according to this right, it shalbe acceptable for you; sayth Iarchi, on Levit. 23. the morrow after the sabbath] Hebr. on the morrow of the Sabbath; that is, the day after the Sabbath: meaning not the ordinary Sabbath, which was every seventh day of the week, but the Sabbath of the Passover, which was alwayes the fifteenth day of Nisan, (or March,) the first day of unleavened bread, called the Feast Numb. 28. 17. on which dayes were Sabbatimes Lev. 23. 32. 39. so the morrow after, was alwayes the sixteenth day of Nisan, as is before noted. And so the Chaldee here

translateth it, after the good day, that is, the feast: and the Greek sayth, On the morrow of the first of the Sabbathes; because the first day, and the seventh day, were both Sabbathes; vers. 7. 8. And Targum Jonathan explaineth it, After the good day, the first (day) of the Passover, the Priest shall wave it. wave it] in Greek, offer it. How this waving was performed, see the notes on Exod. 19. 24. Lev. 3. 5.

12 V. 12. shall offer] Hebr. & Gr. shall doe, or make, meaning for sacrifice. See Exod. 10. 25. of his first yere] Hebr. son of his yere, that is, not above a yere old, see Exo. 12. 5. This Lamb was to be brought with the sheaf (or Omer) of first fruits, besides all other sacrifices for the feast, mentioned in Numb. 18. 19. 24. So Iarchi sayth. It came as a bounden dutie with the Omer. And it figured Christ (our perfect unblemished Lamb, 1 Pet. 1. 19.) by whom those first fruits, and in them all the other fruits were sanctified, and made acceptable to God.

13 V. 13. two tenth deals] to weert, of an Ephah; that is two Omers. This was twice so much as by the Law was appointed for a Lamb, which ordinarily was but one tenth deale, Numb. 15. 4. neyther was it doubled for any other, save for this Lamb offered with the wave sheaf. See the annotations on Num. 15. 12. fine-floure] of wheat, as was for all ordinary meat-offerings, Lev. 2. Exod. 29. 2. oile] to weert, oile olive: and a log (or half pinte) of oile was the flint for every tenth deale (or Omer) of floure. Maimony in Magnafch hakorbanoth, ch. 12. sect. 7. of rest] in Greek, of sweet-smell: the Chaldee expounds it, to be accepted with favour. of an Hin] a mesure conteyning twelv logs; every Log being so much as 6. eggs. See the notes on Exod. 29. 40. & 30. 24. And here the quantitie of wine is not doubled, (as was before in the floure,) but is a fourth part onely, which was the measure prescribed for the drink offering of every ordinary lamb; Num. 15. 5. So Iarchi here noteth, Though the Meat-offering therof was doubled,

yet the drink-offring was not doubled.

V. 14. not eat bread &c] God hereby taught them, that they had no right to eat of any of the fruits of the land, (which was his, Levit. 25. 13.) until by offering the first fruits with a Lamb sacrifice, they had made publick profession both of their faith in Christ to come, and of their thankfulness to God for his mercies. The Hebrewes say, It was unlawfull to reap in the land of Israel, any of the five kinds of corne, before they had reaped the sheaf (of wave-offring,) Lev. 23. 10. They brought no meat-offring, drink-offring, or first-fruits of new (fruits) before they brought the sheaf; and if they brought any, it was not allowable. Maimony in Tamidin, ch. 7. sect. 13. 17. After the offering of the sheaf, new corne was lawfull (to be eaten) out of hand: and they that dwelt farr off (from Jerusalem) might eat therof after midday [the 16. of Nisan.] for they knew that the Synedrion would not be negligent herein [in offering the sheaf.] Thalmud Bab. in Menachoth, ch. 10. green-ears] or, full-ears: see Levit. 2. 14. The Hebrewes say this is meant of the five kinds of graine onely; which are wheat, rie, oats, and two kinds of barley: whosoever did eat of any of these five kinds, new, so much as an olive, before the offering of the sheaf in the 16. of Nisan, was by the law to be beaten. And who so did eat of bread, and of parched-corn, and of green ears, of any of those; he was to be beaten three times: for these are three prohibitions, distinct one from another, bread, and parched-corn, and green-ears. Maimony tom. 2. treat. of Forbidden meats, ch. 10. sect. 2. 3. the oblation of your God] in Greek, the gifts unto your God, He meaneth those forespoken of: for as it was unlawfull for men to eat; so the Hebrewes say, They might bring no Meat-offrings (to God) of the new-fruits, before the sheaf: Maimony tom. 3. in Issure mixbeach, ch. 5. sect. 9.

V. 15. ye shall number] This commandment is unto every man of Israel, and in every place: but women and servants are free from counting; sayth Maim. in Tamidin, ch. 7. f. 24. from

from the morrow] or, on the morrow; the Chaldee sayth after the feast day; as in vers. 11. & Targ. Jonathan sayth, after the first good day of the Passover. And by the Hebrew canons, They reckon from the beginning of the day: the fore they reckon in the night, from the night of the sixteenth of Nisan. Maimonibidem ch. 7. f. 22. seven sabbathes]

that is, as the Greek & Chaldee expound it, seven weeks. So in Luk. 18. 12. 7 fast twice in the Sabbath, that is, twice in the week: (for the Jewes used and still doe, to fast on the second and on the fift day of every week, as is testified by R. Iudah in Musar, ch. 4.) Like wise in Mat. 28. 1, the first of the Sabbath, that is, the first day of the week. And hereupon this was called, the feast of Weeks, because of the exact numbering, Exod. 34. 22. complete] or, perfect,

entier: that is, wanting nothing, as the word importeth, Lam. 1. 4. But Sol. Iarchi here sayth, It teacheth that they were to begin to number from the evening (the morrow after the Sabbath,) for else they were not complete.

V. 16. the morrow after the seventh sabbath] the Chaldee sayth, til after the seventh week; the Greek, til the morrow of the last week; of the seven. fiftie dayes] Hereupon the Hebrewes observe that it was comanded to number the dayes, with the weeks. And they held it needful to bleſs God every night, which sanctified them by his commandments, and comanded the numbring of the sheaf; that is of the 50. dayes from the waving of the sheaf. Maim. in Tamidin ch. 7. f. 22. 25. And of this word fiftie, in Greek Pentecont; the feast is called in the new Testamēt Pentecoste. Act. 2. 1. 1 Cor. 16. 8. a new meat-offring] of the first fruits of the wheat harvest, as the former was of barley harvest: therefore this was called also, the day of the first fruits, Num. 28. 26.

V. 17. your habitations] in the land of Canaan. They bring not the two loaves, but from the land; and of new fruits, sayth Maimonny in Tamidin, c. 8. f. 2. for a wave-offring] Hebr. bread of waving, that is, to be waved before the Lord. This was brought at the churches charge: the manner is noted on

Lev. 24. 8. two loaves] or cakes, which word is added both by the Greek and Chaldee: the manner of this service, is sayd to be thus. They brought three Seahs (that is, an Ephah or Bushel) of new wheat; & did beat and tread them after the manner of all meat-offrings, and ground them to flour; & waved of them two tenth-deales, (that is, two Omers,) and the residue was redeemed, and might be eaten by any man. These two cakes (or loaves) of new corne, a tenth deal must be taken from each Seah and an half. Then they took the two tenth-deales, and kneaded them one by one, and baked them one by one. And the making of them might not be on the feast day, nor on the Sabbath: if the evening of this feast (of Pentecost) were a Sabbath, they baked them in the evening of the Sabbath, and they were eaten in the third day after their baking, which was the feast day. And it is expressed in the Law, that they should be leavened: and thus they did it; they brought leaven from some place, and put it into the measure of the tenth-deale, & filled that tenth-deale with flour, and so leavened it with that leaven. They made the length of each cake seven hand-bredthes; and the breadth, four handbredthes; and the height, foure fingers. Maim. in Tamidin, c. 8. f. 3. - 10. with leaven] in Greek, leavened: so Lev. 2. 11. & 7. 13.

V. 18. perfect] in Greek, unblemished. of the first yere] Heb. sonns of a yere: see Exo. 12. 5. one bullock] in Nu. 18. 27. there are two bullocks, and one ram; here is one bullock, & two rams: those were an addition in respect of the feast day; these are a further addition, in respect of the two loaves, and therefore to be offered with them, as before he sayth. The Hebrewes explaine it thus: In the fiftie day from the numbring of the sheaf, is the feast of Weeks [Exo. 34. 22. or of Pentecost Act. 2. 1.] and it is a Retention [or solemne-assembly;] and this day they offer more (than other dayes) two bullocks, and a ram, & seven lambs, all of them burnt offrings; and a goat for a syn-offring, and these are the offrings spoken of in Num. 28. 26. 27. 30. and they are the addition of the day. And yet they bring more for this day, a meat-offring of new (wheat) in two loaves. And they offer with the loaves, a bullock,

a bullock, and two rams, and seven lambs, all burnt offerings; and a goat for a syn-offring; and two lambs for Peace-offrings; and these are the oblations spoken of in Levit. 23. So there are to be offered this day, over and beside the two daily-sacrifices, three bullocks, and three rams, & fourteen lambs, 20. beasts in all, for burnt-offrings; and two goats for syn, which are eaten; & two lambs for peace offerings, which are eaten. *Maimony in Tamidin, ch. 8. s. 1.* These sacrifices figured Christ unto them, by whose death their synns should be pardoned, their persons sanctified, and their thanksgiving unto God made acceptable: by whom also the fruits of the land were blessed unto the; & as the wheat is better then barley, so their first-fruits which they brought in signe of homage to the Lord, was more of the wheat, than of the barley, and with many more sacrifices.

drink-offrings] which were usually give with all sacrifices: the measure of them is set, in Num. 28. 5. 7. 12. 13. 14. *of rest*] in Greek, of sweet smel: in Chaldee, which shalbe accepted with favour.

19

V. 19. *shal offer*] Hebr. *shal doe*, as v. 11. a Syn-offring] whereby they acknowledged their unworthynes to appeare before God, or to injoy the fruits of his lād, otherweise then by Christ their sacrifice of Atonement. *of Peace-offrings*] or, of payments, wherby they payed thanks & praises unto God for his mercies; which being doen also with sacrifices, shewed that by Christ, wee must offer praise to God continually, Heb. 13. 15. It is observed by the Hebrewes, that the church (or Congregation) never offered any Peace-offrings, but these. *Maimony treat. of Offring sacrifices, ch. 1. sect. 4.* See the notes on Lev. 4. 14.

20

V. 20. *wave them with the loaves*] The manner is recorded to be thus; They brought the two lambs (the Peace-offrings) and waved them whiles they were yet alive; and afterwards killed them, and steyed them, and took the brest and the shoulder of ech of them bothe, (as in Levit. 7. 30. 32.) and layd them downe by the two loaves, and (the priest) put both his hands un-

der them, and waved them all together, in the east side, the place of all wave-offrings. Afterward, he burned the fatts of both the lambs, & the rest of the flesb, was eaten by the Priests. Likewise the two loaves, the high-priest took the one of them; and the other was divided to all the custodiers (the priests in their charges) and both of them were eaten the same day, and half the night, as the flesb of the most holy things. *Maimony in Tamidin, ch. 8. sect. 11.* *holynes*] that is, most holy. The Peace-offrings of particular persons were leight holy things, but the peace-offrings of the Congregation, were holy of holynes, that is, most holy; as Sol. Iarchi here observeth. *for the Priest*] that he may eat them, as before is shewed. The Greek addeth, *for the priest that offreth them*. The Law for the priests to eat these and other holy things, see in Num. 18. 8. 9. 10. &c.

V. 21. *shal proclaime*] or, *shal convocate*, that is, call-together the people: in Greek, *ye shal call this day*. *this self same day*] Hebr. *the strength (or bodie) of this day*: so in v. 14. & 18. & 29. See Gen. 7. 13. a convocation of holynes] an holy convocation, and meeting together of all the people: partly in remembrance of their coming out of Egypt, Deut. 16. 12. who came thence to keep a feast to the Lord in the wilderness, Exo. 5. 1. 3. which they kept at mount Sinai, Exod. 24. where also the Law was given at this time of the yere; Exo. 19. 1. 11. the memorial wherof was celebrated by this yerely feast; and partly to sanctify the first fruits of their wheat harvest, and to celebrate Gods mercies for the fruitfulness of their land; as this place sheweth. The chief thing figured hereby, was the solemne giving of the law of Christ, which after was performed in Ierusalem, at this feast of Pentecost, when he sent his Apostles the gifts of his spirit, in fyerie tongues, Act. 2. 1. 2. 3. wherupon they went forth to reap that which the Prophets had sowed, gathering fruit unto life eternall, and bringing the wheat of God into his garner; unto the everlasting praise of the glorie of his grace. Job. 4. 35--

21

38. Luke 3. 17. Ephe. 1. 3. — 6. And this Feast we now celebrate, whiles with joy and thankfulness unto God, we receive the law of the spirit of life in Christ Iesus, which hath made us free from the law of syn & death, Rom. 8. 2. 15. Gal. 3. 2.

22 V. 22. not wholly rid] not cut downe all, but leave some in the corner of thy field for the poore. This law was given before, in Lev. 19. 9. in these very words; see the annotations there. God, speaking here of the Feasts which were in harvest, which they celebrated to the honour of him, repeareth that law concerning the poore, whose relief, he joyneth with his own service; as in repeating these feasts, he maketh expresse mention of such also, to be made partakers of their joy, Deut. 16. 11. 14. See also Deut. 24. 19. — 22. where this law is enlarged.

24 V. 24. the seventh moneth] called of the Hebrewes Tisri; of us now, September; in scripture it is named Ethanim, 1 King 8. 2. which the Chaldees there expoundeth the moneth of the Ancients; which they called the first moneth, &c. and now it is the seventh moneth. So Targum Jonathan here explaineth it, In Tisri which is the seventh moneth. In this moneth, Solomons Temple was dedicated. the first day] which was at the new moone; for all their moneths in Israel, were counted by the Moone. a sabbatisme] that is, a rest, or cessation from your labours: Targum Jonathan calleth it a good day. blowing of trumpets] or, of cornets; the Greek translateth a memorial of trumpets: the Chaldees, a memorial of shouting. The Hebrew Truqnah here used, is generally a lowd shouting noise, commonly for joy, as Exr. 3. 11. 12. 1 Chron. 15. 28. sometime for sorrow, as Jer. 20. 16. Mic. 4. 9. and is eyther with mans voice, or with sound of tromper; and then it is that broken sound called an alarme, Numb. 10. 5. 7. Again, Trompets were of two sorts, some of metall, as the silver trompets in the Sanctuary, Num. 10. 2. some of horn, called cornets, 2 Chron. 13. 14. Psal. 98. 5. That this was with blowing of trumpets and cor-

nets, appeareth by Num. 10. 10. in your solemne dayes; and in the beginning of your moneths, ye shal blow with the trumpets over your burnt-offerings, &c. and in Psal. 81. 3. Blow up the cornet (or trompet) in the new-moon etc. At every new-moon they had a solemnity in Israel, and offered (besides the daily sacrifices) two bullocks, one ram, seven lambs, for burnt-offerings, with their meat and drink-offerings, &c. a goat for a syn-offring, Numb. 28. 1. 11. 28. and at this new moon, which was the beginning of the yere, they offered all the foresayd sacrifices, &c. over and besides them, one bullock, one ram and seven lambs for burnt-offerings, and a goat for a syn-offring, Numb. 29. 1. — 6. The trompet which they proclaimed the new yere with, was the same that they proclaimed the Iubilee with, which was a cornet (called in Hebrew Shophar) Lev. 25. 9. The Hebrew doctors write herof thus; It is commanded by the Law to hear the sound of the trompet (or cornet,) in the beginning of the yere, Num. 29. 1. and the trompet which they blew with, eyther in the beginning of the yere, or at the Iubilee, was of ramms horne crooked; and all cornets, save of ramms horne, were unlawful. And although it be not expressed in the law, that the blowing at the new yere should be with the cornet (Levit. 23. 24.) yet as the Iubilee it is sayd, SHOPHAR TRUQNAH (the cornet of lowd-sound) Levit. 25. 9. whereupon we have been taught, the sound (or blowing) at the Iubilee was with the cornet (Shophar;) also the sound at the beginning of the yere, was with the cornet. In the Sanctuary they did blow in the beginning of the yere, with one cornet and two trumpets; because it is written (in Psal. 98. 5.) with trumpets and sound of cornet, shout triumphantly before the L O R D the King: but in other places they did not blow in the beginning of the yere, save with the cornet onely. All are bound to hear the sound of the cornet, Priests, and Levites, and Israelites, and Proselytes, and servants that are made free: but women, and servants, and children, are not bound. The sound Truqnah (or alarme) spoken of in the law, is not certainly known of us, by reason of the length of yeres and our many captivities,

ties, so that we know not how it was. *Maim.* in *Shophar* &c. c. 1. f. 1. 2. & c. 2. f. 1. & c. 3. f. 2. Howbeit by the same author, & by *Talm.* *Bab. in Rosh hasshanah*, ch. 3. & 4. it appeareth, that they used to blow with these cornets, both in Ierusalem & in all other cities in the Synagogues, (for the feasts were proclaimed in all their cities, and not onely in Ierusalem, *Nehem.* 8. 15.) and with it, they used prayers and blessings, and reading of some scriptures, fitting the matter in hand. This blowing of trumpets by the Priests in the Sanctuarie, and Ministers in the synagogues, which all the people were bound to heare, (whereupon the Prophet sayth, *Blessed is the people that know the sound*, *Psal.* 89. 15.) signified the preaching of the word by Gods messengers, who should lift up their voice like a trumpet and shew his people their transgression, *Esa.* 58. 1. denouncing Gods judgments for trespassing against his law, *Hos.* 8. 1. that they may tremble, and repent with fasting and prayer, that they may finde mercie with the Lord, *Isa.* 2. 1. 15. 16. 17. that awaking out of sleep, and arising from the dead, Christ might give them light, *Ephes.* 5. 14. And as trumpets were most solemnly blowen every new yeres day, and every yere of Iubilee; so against Christs coming to preach the acceptable yere of the Lord, (*Luke* 4. 19. 21.) John the Baptist blew the trumpet in Israel, preparing the way before him, preaching the baptisme of repentance for remission of synns, *Mar.* 1. 1. 2. 3. 4. of whose ministry, this feast of blowing of trumpets, seemeth to be a special figure. See more on *Nu.* 10. The Hebrewes had a like understanding in this millerie, for they say that the blowing of trumpets at the beginning of the yere, had a mystical-signification, as if it had been sayd, *Awake ye sleepers, out of your sleep; and ye deep-sleepers, wake up out of your deep-sleep; and make inquirie into your works, and turne by repentance, and remember your Creation, behold they that forget the truth, through the vanities of the time, and that goe astray all their yere in vanitie and emp-*

tines, which will not profit, nor deliver; look to your soules, and amend your wayes and your actions; and let every one of you forsake his evil way, and his cogitation which is not good. *Maimony* in tract. of Repentance, ch. 3. f. 4. And to the end they might the more seriously convert unto the Lord, all the house of Israel, were wont (as he sayth) to doe many almose-deedes, and good vvorks, and to exercise themselves in the commandments, from the beginning of the yere unto the day of Atonement (vvhich was the tenth day of this moneth,) more then all the dayes of the yere; and they used all, to rise in the night, these ten dayes, & to pray in the Synagogues, vvith vvords of supplication for grace &c. *Ibidem*, sect. 4.

V. 27. *a day of Atonements* } or, of expiation and reconciliation to God, that they might have forgiveness of all their synns. Of this day, and the rites about it, the Law is more largely given before in *Chap.* 16. Between this and new yeres day before, were eight whole dayes, which space they had to prepare themselves, after the sound of the trumpet, unto humiliation for their synns, and reconciliation unto God in Christ. *afflict your soules* } humble your selves in fasting, prayer &c: see the notes on *Levit.* 16. 29. where five things are shewed to belong unto this afflicting of them selves; which things are also mentioned by Targ. Jonathan in this place. *a fyre-offring* } many burnt-offrings and sacrifices, described in *Lev.* 16. & *Num.* 29. 7--11.

V. 29. *every soule* } in the Chaldee, every man: so in v. 30. *cut-off* } in the Greek and Chaldee, *destroyed*; and Targ. Jonathan addeth *destroyed by death*: meaning if they did it presumptuously. But fro this fasting or afflicting of themselves, they exempted sick folks and children, as is shewed on *Lev.* 16. 29.

V. 30. *I wil even destroy that soule* } or, wil make him perish: in Greek, *that soule shal perish from the people thereof*. The Hebrewes explaine this law thus; It is commanded to rest from work, on the tenth of the seventh moneth, *Levit.* 16. 31. and who so doeth work therein,

27

29

30

therin smiteth the keeping of a commandment, and transgresseth against a prohibition; Num. 29. 7. And if he doe it willingly of presumption, he is guilty of cutting off: if ignorantly, he is to bring the syn-offring appointed for the same. All work, for which they are to be stoned, if they doe it on the Sabbath; if they doe it on this day, they are to be cut-off. And whatsoever is unlawfull to be doen on the sabbath, which is not work; is unlawfull to be doen on this day; and if he doe it, he is to be scourged, as he is to be scourged for doing it on the sabbath. There is no difference between the sabbath, and this day, for these matters, save this, that for presumptuous doing it on the sabbath, he is to be stoned, and for doing it on this day, he is to be cut off. Maimony treat. of the Rest of the tenth day, ch. 1. sect. 1. 2.

32 V. 32. in the ninth] the Greek translaterh, from the ninth of the moneth from the evening, until the tenth of the moneth at evening ye shall sabbatize (or rest) your sabbathes. From these words the Hebrewes gather, that their fast began a litle before the tenth day began, and continued a litle after it was ended. See the notes on Levit. 16. 29.

34 V. 34. of Boother] or, of Tabernacles, made of boughes of green trees; as v. 40. In the new Testament this feast is called in Greek *Skenopegia*, that is, the pitching of tents, or setting up of boother, Ioh. 7. 2. and so the Lxx. translated it in Deut. 16. 16. This feast they kept, in remembrance of Gods favours to them in the wildernes, where they dwelt in boother, v. 43. and to shew their thankfulnes unto God, for the fruits which in this moneth they reaped, Deut. 16. 13. 14. and to figure out the comming of Christ into the world at this time of the yere, to dwel in the Tabernacle of our flesh, who was made flesh, and dwelt (or pitched his tent) among us, Ioh. 1. 14. At this feast, Solomons Temple (a figure of Christs bodie Ioh. 2. 19. 21.) was dedicated with great solemnitie, and the Ark brought into it, 2 Chron. 5. 2. 3. - 7. This feast we also are to keep, Zach. 14. 16. - 19. which thing we doe, by beleef in Christ, that his grace is sufficient for us; and that in all our in-

firmities, the power of Christ resteth upon us (or protecteth us as a Tabernacle) as Paul sayth, 2 Cor. 12. 9. Likewise knowing that when our earthly house of Tabernacle, wherein we are, shalbe dissolved, we have a building of God eternall in the heavens, with which we desire to be clothed; and therefore being strangers & pilgrims on earth, we have our conversation in heaven, untill we put off this our tabernacle; 2 Cor. 5. 1. 2. Heb. 11. 13. 14. Phil. 3. 20. 2 Pet. 1. 13. 14.

seven dayes] a complete number, figuring our whole life time in this frail tabernacle, to be holy unto the Lord: as did the seven dayes of unleavened bread; wherof see the notes on Exod. 12. 15.

V. 35. convocation of holynes] an holy assembly of the people to serve God, and learn his law; Deut. 31. 10. 11. Nehem. 8. 18. servile work] Hebr. work of service; see vers. 7.

V. 36. a fyre-offring] in Greek, burnt-offrings. There were many sacrifices offered all the dayes of this feast, the chieffest wherof were burnt-offrings: their manner and order is discribed at large, in Num. 29. 13. - 38. the eight day] which was the 12. of Tisri, or Septeber. a solemne-assembly] or, general-assembly; called in Hebrew *Gnatsereh*, (or *Atsereh*) which hath the signification of restreyning or re-tyning, because this day, the people were restreyned from work, and re-tyned together in a publick assembly. The Chaldees translaterh it, ye shalbe assembled together: and so the word is in other cases used for an assembly, Ier. 9. 2. The Greek here & often turneth it *Exodion*, as being the day of the Outgoing or end of the feast: and it is called the last and great day of the feast Ioh. 7. 37. The last day of the Passover, is called also by this name, Deut. 16. 1. And the Hebrew doctors apply the name absolutely to the feast of Pentecost, often in their writings, wherupon Josephus sayth (in b. 3. ch. 10.) at Pentecost, which the Hebrewes call *ASARTA*, and that signifieth Pentecost. In Amos 5. 21. it is translated in Greek *Paneguris*, which word Paul useth

37

in Heb. *למנוחה* for general assembly. *V. 37. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* *Syn-offrings, which daily was to be offered with the Burnt offrings, by the law, Nu. 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* *also the Peace-offrings, (and so the Chaldee here explaineth it,) which the people offered at the feasts, 2 Chron. 30. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Hebr. *היום* the word of a day in his day, whereby is meant, every thing in his due time. This phrase is also used of God his administration to his people, for their help in due time daily, 1 King 3. 9. A like speech is of the yere, *השנה* the thing of a yere in the yere, that is, a yerely rate, 1 King 10. 2. *בבית*

38

V. 38. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. *V. 38. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* *your gifts,] hereby may be meant the firstborn cattle, and first fruits, which they gave unto the Lords Priests, Numb. 18. or such other burnt offrings, and peace offrings as the people would give at the feasts, as Deut. 16. 10. 17. 2 Chron. 35. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* *vowes] that is, vowed sacrifices, which also they brought at the solemn feasts, Deut. 12. 6. 7. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

39

V. 39. the revenue] or income, that is the corne and wine and oile &c. Hereupon this is called the Feast of ingathering, Exod. 23. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. *a sabbatisme] that is, a rest from your labours, 1 Chron. 23. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

40

*V. 40. the first day] to weet, of the feast, which was the fifteenth day of the moneth, v. 39. So there were foure dayes between the Fast (or Atonement day) and this Feast of Boothes; as there had been eight dayes between the feast of Trumpets, and that Fast. *the fruit] this may be understood of branches with the fruit upon them: as in Ezek. 19. 12. where for fruit, the Greek translateth branches: how be it the Hebrewes take it properly for the fruit of the tree. *of goodly trees] Hebr. *העץ הטוב* of the tree of goodlynes (or of honour,) which the Chaldee, and Targum Ierusalem translate, of the Pome-citron tree. So the Hebrew doctors say, The fruit of the goodly tree spoken of in the law, is the Pome-citron. Maimony in Shophar and Succah, c. 7. f. 2. This tree beareth apples at all times, some falling-off, some ripe, some spring-***

ing up continually, as Plinie sayth, Nat. hist. lib. 17. c. 3. Some take this fruit of goodly trees, to be the branches of Olives, Oile-trees, and Miriles mentioned in Neh. 8. 15. wherwith they made the boothes: but the Hebrew doctors understand this here to be the fruit and branches borne in mens hands, at the feast; as after is to be shewed. *booughes] in Hebr. *קפופות**

so named of being bowed or crooked: these boughs of palm trees, the Chaldee & the Ierusalem Targum calleth Lulabin, as growing out of the hart of the tree; and the Hebrewes describe them to be the shoots (or stiff-branches) of the palme (or date) tree, when they are budded, before the leaves be spread abroad, while it is yet like a rod (or scepter,) and that is called Lulab. Maimony in Shophar c. 7. f. 1. It is knowen, by humane writers, that the branches of this tree, were wont to be carried in mens right hand, for signes of victorie; Pausanias in Arcadica. In like signification, the children of God are sayd to have palmes in their hands, Rev. 7. 9. and the palm-tree is green and flourishing, Psal. 92. 13. of a tall and upright stature, wherto the Church of Christ is likened, in Song. 7. 7. 8. These Palme branches (or Lulabin) the Iewes used to bear in their hands, at this feast.

*branches of thick trees] Hebr. *העץ העבה* of the thick tree: these the Chaldee paraphrast interpreteth Hadasin, that is Myrtles; and in Neh. 8. 15, Myrtle branches are expressed, at that feast of Boothes which the Iewes then kept: but branches of thick trees are mentioned also besides: so that it seemeth to be more general; but the Hebrewes restreyn it here. The branch of the thick tree, spoken of in the Law, is the Myrtle (branch) whose leaves cover the wood thereof; as when there are three leaves or more upon one place of the stalk: but if there be two leaves together, and a third leaf above them, it is not thick, but is called Hadas shoteh. Maimony in Shophar c. 7. f. 2. Now to reconcile this with Neh. 8. 15. R. Solomon Jarchi (in his annotations there) sayth: Hadas (the Myrtle in Neh. 8.) is Hadas shoteh, which is*

LEVITICVS, Ch. XXIII.

not meet for the Lulab, [the branch to be carried in the hand,] but for bootes: and the thick tree, that is the Hadas (or Myrtle) fit for the Lulab. But this they say to mainteyn their traditions, and pompe at this feast, after mentioned. The Myrtle is like the Olive-tree, but hath lesser leaves; it is mentioned among other goodly trees, which figured the prosperitie of the church, in *Esaï. 41. 19.* and opposed unto Briars, *Esaï. 55. 13.* So in Zacharies vision, *Zachar. 1. 8.* willowes of the brook] or of the bourn, that grow in vallies, and by rivers sides. Therefore the growth of godly men, is likened to willowes by water-courses, *Esaï. 44. 4.* Of carying these branches, the Hebrew Doctors sometime call this feast, *The feast of willowes.* The Bootes that they dwelt in, these seven dayes, might be made eyther of these, or of the boughes of any other trees, or of any thing that grewe out of the ground: but these foure, they got specially to cary in their hands, (so they understood this law,) after this manner. These foure kinde (say they) are one commandement, and are called the commandment of the Palme-branch (Lulab). And they may not have fewer or moe then these. And if they cannot finde any one of them, they may not bring for it of another kinde, like therunto. They binde the Palme-branch, and Myrtle, and willow branch, and make of them three, one bundle. And when a man takes them up to goe forth with them, he blesseth (God) first, for the taking-up of the Palme-branch. This bundle he carrieth in his right hand, and the Pome-citron in his left; and carrieth them as they grow, with their rootes downward to the earth, and their tops upward into the aier. If he wanted any one of these branches, he carried them not til he had all. The Palme-branch might not be less then foure hand bredthes long: the myrtle & the willow branch, not less then three: though they were longer, it was allowable. The Pome-citron might not be lesser in bignes then an egge; greater it might be as much as they would. As they carried, they waved (or moved) the branches three times towards every winde (or quarter of the world.)

They carried them at the time of reading the 118 Psalme. They might cary them any time of the day, but not by night. The commandement to cary these branches is but for the first day of the feast onely, as it is sayd (in *Levit. 23. 40.*) And ye shall take unto you in the first day. And in the Sanctuarie onely, they carried them every of the seven dayes of the feast; upon this ground, Ye shall rejoyce before the Lord your God, seven dayes: *Lev. 23. 40.* Who-soever is bound to (the Law of) the Trompet, and of Bootes, is bound to carry the Palm-branch: others are free. The child that knoweth how to wave it, is bound, by the doctrine of the Scribes, to carry the branch, that he may be trayned up in the commandements. Every day they went about the Altar once, with the palme-branches in their hands, and sayd O LORD SAVE NOW (or Hosanna) and O LORD PROSPER NOW (*Psal. 118. 25.*) and in the seventh day, they went about the Altar seven times &c. Maimony in *Shophar c. 7. sect. 5. &c.* Hereby we may see the reason, why at Christs coming into Ierusalem, (though at an other time of the yere,) the people and children strowed the way with branches of trees, and took branches of Palm-trees, & went forth to meet him, and cryed Hosanna: *Mat. 21. 8. 9. &c. Ioh. 12. 12. 13.* For all the legal Feasts had their accomplishment in him; and to him the honour and solemnity of every feast, did by right apperteine. ye shall rejoyce] with spirituall joy, in remembrance of former deliverances, v. 43. and for the present blessings of God, *Deut. 16. 15.* and in expectation of future good things to be accomplished in Christ: *Zach. 14. 16. &c.* The Hebrewes say, Although we are to rejoyce in all the solemne feasts, yet at the feast of Bootes ther was in the Sanctuarie a day of more exceeding joy: and thus they did. In the evening of the first good day, they prepared in the Sanctuarie a place for the women above, and for the men beneath, that they might not be together; and they began to rejoyce at the end of the first good day; and so in every other day of the common dayes of the solemnity; they began, after they had offered the daily evening sacrifice, to rejoyce

the rest of the day, and all the night. They strook up the pipe, and played on harps and Psalteries, and cymbals; and every one with instruments of musick, which had skil to play with his hand, and he that could sing, sung with his mouth. And they skipped, and clapped hands, and leaped, and danced, every man as he could, and sung songs and hymnes. But this mirth, was not on the Sabbath, or on the good day. And it was not the common people that did this, or who so would: but the great wise men of Israel, the heads of the Sessions and Synedrions, and Elders &c; these were they that leaped, and danced, and played and rejoyced in the Sanctuary, in the dayes of of the feast of Boother; and all the people men and women, came to see & hear. The joy which a man rejoyceth in doing a commandment, and in the love of God which commanded it, is a great service &c. But who so hath a proud mind, and glorifieth himself, and is honourable in his own eyes, in these places; he is a synner and a foole; and of this Solomon warneth saying, Set not out thy glory in the presence of the King. (Prov. 25. 6.) But who so humbleth himself, and maketh himself vile in these places, he is great, and honourable, and serveth of love; and so David the King of Israel sayd, And I will yet be more vile then thus, and will be base in mine own eyes, (2 Sam. 6. 22.) And there is no greatnes or honour, save to rejoyce before the Lord, as it is written, And David the King, leaping and dancing before the Lord. (2 Sam. 6. 16.) Maimony in Shophar. ch. 2. sect. 12.—15. The Iewes had also other traditions at this feast, which they say came from Moses; recorded in Thalmud Bab. in Succah. chap. 4. and by Maimony tom. 3. in Tamidin, chapt. 10. sect. 6. &c; how all the seven dayes of this feast, they poured water upon the altar. There was a golden vessel conteyning three Logs, that was filled at Shiloah (a well whose waters ran softly into the brook Kedron, Esa. 8. 6. Nehem. 3. 15.) they brought it to the Water gate, and there they sounded and showed. Then they caried it to the Altar, where it was poured out with the wine of the daily sacrifice &c. Vpon this occasion it is thought that our Saviour in the last day

(of this feast) the great day of the feast, stood up and cried, saying, If any man thirst, let him come unto me and drink, he that beleeveth in me, as the scripture hath sayd, out of his belly shall flow rivers of living water: Ioh. 7. 37. 38. so calling the people from their carnal pompous observations, to the true spirituall refreshing of their soules.

V. 42. dwell in Boother] or, sit in Tabernacles; which after in Ierusalem, they made on the tops of their houses, and in their courtyardes, and in the streets &c. Neh. 8. 16. They were made of the branches of trees, as there appeareth v. 15. And by the Hebrew canons, the Boother might not be covered with any cloth, or other thing, which had not growen out of the earth, or was not cut off from thence, or with any thing that might receive uncleannes, or that had an evil savour, or that was faded, or fallen-off alone: if they covered it with any of these, it was unlawfull. Thalmud Bab. in Succah, chap. 1. and Maimony in Shophar, c. 5. f. 1. 2. Moreover they set the measure of a booth, to be not less in height, then ten hand bredthes, nor more then twentie cubits: but it might be as wide as they would. If it had not three sides (or walls,) or if it had not a flat roof, it was unlawfull. Maimony ibidem ch. 4. The dwelling (or sitting) in these boother, was, that they should eat and drink and dwell in them all the seven dayes, both day and night, as they used to dwel in their houses, other dayes of the yere. And all those seven dayes, they made their houses empty, and furnished their boother; with all comely vessels, and bedding, drinking vessels, cups, &c. but cauldrons, kettles and such like, were without the booth. If the rayn fell, they might goe out of the boother into their houses, til the rayn was over. At all times when they came to sit down in the Boother, all the seven dayes, they blessed (God) before they sate down, who sanctified them by his commandments, & commanded them to sit in Boother. Maimon. ibidem ch. 6. f. 5. &c. every homeborne]

all borne in the land of Israel: the Hebrewes except, women, and servants, and children, and sick men. But children of five or six yeres old and upward, were bound hereto, that they might be trayned up in the cōmandements. Such as were watchmen of the city by day, were discharged for the day, but bound to lye in bootes by night; and such as watched by night, were discharged for the night, but bound by day. *Maimony in Shopbar, ch. 6. f. 1. - 4.*

43 V. 43. your generations } your posteritie. } to dwell in bootes } so that the first place where Israel camped, after they came out of Egypt, was called Succoth, that is Bootes, *Exod. 12. 37.* At the end of every seventh yere, the Law was cōmanded to be solemnly read before all the people at this feast; that they might learn to fear the Lord their God: *Deut. 31. 10. - 13.* See the performance hereof, in *Nehem. 8. 18.* And wheras at this time of the yere, the people had gathered their frutes into their houses, & fylled them with all good things: lest their prosperitie should cause them to forget both God and themselves, this Law was given, that they should then dwell in bootes, to remember their miseries past, and to expect a full redemptiō of their bodies and soules by Christ Iesus our Lord.

CHAPTER 24.

1. The Israelites are cōmanded to bring oile for the lampes, which Aaron must order. 9. The Shew bread, with frankincense, to be set on the Table every Sabbath, and eaten by the Priests. 10. 23. Shelomiths son blasphemeth, and is stoned to death. 15. The like law is givē for all blasphemers. 17. Death is appointed for Murderers. 18. Satisfaction for damages and blemishes.

1 **A**ND Iehovah spake unto Moses,
2 saying. Cōmand the sonns of Israel, that they take unto thee, pure oile olive, beaten, for the Light: to cause the lampe to ascend up, conti-

nually. Without the veile of the Testimonie, in the Tent of the Congregation; shal Aaron order it, from evening unto morning, before Iehovah, continually: it shalbe a statute for ever, throughout your generations. Vpon the pure candlestick, shal he order the lamps: before Iehovah, continually.

And thou shalt take fine-floure, & bake it, twelve cakes: two tenth-deals, shalbe in one cake. And thou shalt set them, in two rowes, six on a row: upon the pure table, before Iehovah. And thou shalt put upon each row, pure frankincense: that it may be for the bread, for a memorial, a Fyre-offring unto Iehovah. In the sabbath day in the sabbath day, he shal set in order, before Iehovah, continually: frō the sonns of Israel, an everlasting covenant. And it shalbe, for Aaron and for his sonns; & they shal eat it, in the holy place: for it is holy of holies to him, of the Fyre-offrings of Iehovah, by an everlasting statute.

And there went out, the son of an Israelitish woman; and he was, the son of an Egiptian man; amongst the sons of Israel: & the son of the Israelites, & a man an Israelite, strove together in the campe. And the Israelitish womans son, blasphemed the Name, & cursed; and they brought him, unto Moses: and his mothers name, was Shelomith the daughter of Dibri, of the tribe of Dan. And they put him in ward: that he might declare unto them, by the mouth of Iehovah. And Iehovah spake, unto Moses, saying. Bring-forth him that hath cursed, out of the camp; & let all that heard him, lay

lay their hands, upon his head: and let all the congregation stone him. And thou shalt speak, unto the sons of Israel, saying: Any man, whē he shall curse his God, then he shall beare his syn. And he that blasphemeth the Name of Iehovah, shall surely be put to death; al the congregatiō, stoning shall stone him: as wel the stranger, as the home-borne; when he blasphemeth the Name, shall be put to death. And a man, when he shall smite, any soul of man: shall surely be put to death. And he that smiteth the soule of a beast, shall recompense it: soule, for soule. And a man, when he shall give a blemish upon his neighbour: as he hath doen, so shall it be doen unto him. Breach, for breach; eye, for eye; tooth, for tooth: as he hath given a blemish, upon a man, so, shall it be given upon him. And he that smiteth a beast, shall recompense it: and he that smiteth a man, shall be put to death. One judgement, shall ye have; as wel the stranger as the home-borne, shall have it: for, I am Iehovah, your God. And Moses spake, to the sons of Israel: & they brought forth him that had cursed, out of the camp; and stoned him, with stones: & the sons of Israel did, as Iehovah commanded Moses.

Annotations.

T Hat they take] or, as the Greek translates, and let them take unto thee; that is, take and give (or bring) unto thee: see else like phrase in Gen. 15. 9. Exod. 21. 12. Num. 19. 22. As the former lawes in Chap. 23. taught Israel the profession of their obedience to God, in the holy times sanctifi-

ed for his worship: so these here, taught them the like, in respect of the holy things which concerned Gods service in his Sanctuary. *olive*] or, of the olive-tree: the oile wherof, figured the graces of Gods spirit; and the beating of the oile, signified the labours and afflictions of Gods people in preaching the word of grace. This Law is here repeated from Exod. 27. 20. &c, where it was before given: see the annotations there. *the Lamp*] in Chaldee, the Lampes, meaning the seven lampes, as is explained in Num. 8. 2. which are interpreted, the seven Spirits of God, Rev. 4. 5. that is, the manifold graces of the Spirit: now there are diversities of gracious gifts, but one, and the same Spirit, 1 Cor. 12. 3. 11. so the seven lamps are here as one Lamp. Likewise in Exod. 27. 20. & 1 Sam. 3. 3. *to ascend up*] that is, to burne, as the Greek and Chaldee expound it: for the flame alwayes ascendeth. *continually*] this the Hebrewes expound, from night to night, as the continuall Burnt-offring, which was not but from day to day. Sol. Farchi on Lev. 24. And in Targum Jonathan it is explained, in the Sabbath day, and in the working day. This Law sheweth the ordinary dutie of the church, to provide oile for the Lampe. In times of distress, the Prophet saw a vision of two olive trees on ech side of the candlestick, emptying out of themselves golden oile, through two golden pipes. God teaching that the work of grace, is not by humane power or might, but by his Spirit. Zach. 4. 2. 3. 6. 11. 12.

V. 3. *without the veile*] meaning without the second veile (as it is called in Hebr. 9. 3.) which parted between the most holy place, & the holy. *of the testimony*] which is before the testimonie, Exod. 27. 21. meaning the Tables within the Ark, called the Testimonie, Exod. 25. 21. before which the veil did hang, Exod. 40. 21. *Arayon*] and his sunns: Exod. 27. 21. figuring Christ who by his seven spirits, with the oile of his grace, causeth his word to shine in the Sanctuary of his church, Rev. 4. 5.

from

from evening unto morning] that is, putting in so much oile, as may cause it to burne from evening to morning, all the night: the measure (they say) was half a Log. (about a quarter of a pinte,) of oile for every Lamp. Sol. Iarchi. See Exod. 27. 20. 21. And that the lamp went out in the morning, appeareth by 1. Sam. 3. 3.

4 V. 4. the pure candlestick] made all of pure gold; a figure of Gods Law. See Exo. 25. 31. Or, it may be called the pure candlestick, because it was dayly to be purified and made clean by the Priests. before Iehovah] there in the holy place were the lamps to be trimmed; and so might not be trimmed without, and afterward brought in; as Charkuni here observeth.

5 V. 5. fine-floure] of wheat. The making of the shew bread is sayd to be thus; They brought foure and twentie Seahs [or Pecks, which ar eight Ephahs, or Bushels,] of wheat for the Meat-offrings; out of which, being beaten and ground, they boulted foure and twentie tenth-deales (or Pottles) of fine-floure: and made therof twelve unleavened cakes. They were kneaded and moulded without the court, but baked within the courtyard, as other Meat-offrings. And they had three formes (or moulds) of gold; one wherein they put the cake, when it was dough; and the second, wherein they baked it; and the third wherein they put it after it was taken out of the Oven. Every cake was square, ten hand-bredthes long, and five broad; and seven fingers high. And the Table, was, twelve handbredthes long, and six broad: they set the length of the cake, on the bredth of the table, so that the cake was two handbredthes over the one side, and two over the other &c. Maimony in Tamidin (or Dayly sacrifices) ch. 5. f. 5-9. See also the notes on Exo. 25. 29. bake it] not in the Sabbath day, nor on a feast day, but in the evening of the Sabbath they baked it, and set it in order on the morrow. Maim. ibidem, f. 10. twelve cakes] answerable to the number of the twelve tribes of Israel, represented by these cakes, and in the all Gods elect, (called his Israel, Gal. 6. 16.) which are as unleavened cakes, 1 Cor. 5. 7. presented unto him

in Christ, as up6 a pure table in his Sanctuary; where his favourable face is alwayes upon them. These are called the Shew bread, wherof see Exod. 25. 30.

V. 6. six] the Greek addeth, six cakes; & Targum Jonathan, six on one row, and six on another row. These were not set one by an other, (for so the table could not wel conteyn them,) but one upon an other, as Maimony sheweth, ibidem, f. 9. 2. and as is noted on Exod. 25. 29. pure table] which was of Shittim wood, but overlaid with pure gold, Exod. 25. 24.

V. 7. shalt put] Hebr. shalt give upon (or by) the row, which the Greek translateth, shalt put upon the one row: implying the other also. upon the row] or, by the row, that is, by each of them. The Hebrew ghnal, signifieth upon, or by, as in Gen. 14. 6. & 16. 7. Exo. 14. 9. and in many other places. The Hebrewes also say this was by the bread, upon the Table: They set by the side of each row, a vessel wherein was an handful of frankincense, and the vessel was called Bezik (a Cup or Vial.) So there were two handfulls of frankincense, in two cups: and the cups had verges, that they might rest upon the table. Maim. in Tamidin, ch. 5. f. 2. pure frankincense] the Greek version addeth, & salt. By the law in Lev. 2. 13. every meat-offring was to have salt; see the annotations there. So of this, the Hebrew canons say, the frankincense was to have salt, as the other offrings. Maim. in Tamidin, c. 4. f. 10. for the bread] or, to the bread, for a memorial: that is, the incense shalbe burned on the altar, (and not the bread,) which shalbe a memorial for the bread; as the handful of the Meat-offring with the oile and incense therof, is called the memorial therof, Lev. 2. 2; bringing to Gods remembrance, his covenant with his people. The Greek translateth thus, and the cakes shalbe for a remembrance, set before the Lord. a Fyre-offring] in Chaldee, an oblation: for these cups of incense were by the Priests burned on the Altar unto God; to teach, that the 12. tribes of Israel (represented by these 12. cakes of Shew bread,) were by

faith in Christ, a sweet odour unto him. Wherefore the Church is sayd to be perfumed with myrrh, and frankincense, Song. 3. 6. And the prayers of the saints, (likened to incense, Rev. 5. 8) are as a memorial and a sweet smelling odour unto God: *Act. 10. 4. Psal. 141. 2.*

8

V. 8. *In the sabbath day in the sabbath day* that is, *In every sabbath*: the Greek translateth, *in the day of the sabbathes*. he] that is the priest, meaning the Priests in their courses, as they ministred. The Levites assisted the priests in the making & preparing of the Shew bread, 1 Chron. 9. 32. & 23. 28. 29. But the Priests onely might come into the Sanctuary, to set it on, and take it off the Table. And they when they were many, alwayes ministred by course, Luk. 1. 5. 9. (saying at the feasts,) and they entred upon their service, on the Sabbath, 2 Chron. 23. 4. They did this service, thus; *Four Priests went in, two of them had in their hands, the two rowes (of bread,) and two had in their hands, the two cups (of frankincense.) And before them, went in four (priests,) two to take off the two rowes (of bread,) and two to take off the two cups (of incense) which were there upon the table. They that caried in, stood on the north side, with their faces towards the south: and they that caried out (the bread) stood on the south side, with their faces to the north. These took away, (the old bread), and the other set on (the new:) and the hands of the one, were amidst the hands of the other; [that is, when the one took off, the other set on.] as it is written, BEFORE ME CONTINUALLY. (Exod. 25. 30.) They went out, and set the bread which they brought out, upon another golden table which was in the Porch (of Solomons Temple,) and burned the cups (of frankincense,) and afterward divided the cakes. Maimony in Tamidin, ch 5. f. 4. 5. from the sons] understood, receiving it; or, it bring taken from the sons of Israel: for many such imperfect speeches are to be found, which sometime the Holy Ghost supplieth; as in a void place, 1 King. 22. 10 where is to be understood, sitting in a void place, as 2 Chron. 18. 9. So, burden, 2 Chron. 2. 18. implieth men that bare bur-*

den, 1 King. 5. 15. and many the like. See the notes on Exod. 4. 5. & 13. 8. Now this was received from the sons of Israel, in that it was bought with the money which the people gave, Nehem. 10. 32. 33. And it is the Hebrewes opinion, that with the half shekels, which all the people gave yerely, for the service of the sanctuary, Exod. 30. 13. 16. they provided the dayly sacrifices & offerings for the congregatio, salt for the sacrifices, wood, incense, the shew bread, the waved sheaf (or Omer, Lev. 23. 10. 11.) the two wave loaves, Lev. 23. 17. the red heiffer, Nu. 19. the scapegoat, Lev. 16. & the like. *Maim. treat. of Shekels, c. 4. f. 1.*

V. 9. *for Aaron and for his sons,* that is, for the high Priest, and for the other priests, such as did the service; that is both the Priests that went out, and those that came in on the Sabbath, as before is noted on v. 8. And the Hebrew canons declare it thus; *In the Sabbath, when there are the dayly sacrifices, and the additions, (Num. 28. 9 10) and the two cups of frankincense (Lev. 24. 7.) to be burned; in the morning, the men of that fathers house (1 Chron. 23. 6. 11. 24.) of the charge (or course) that went-out, they offered the dayly sacrifice of the morning, and the two lambs of Burnt-offring which were the additions &c. and the other course that came in on the Sabbath, offered the dayly sacrifice of the evening; and both these and the other, had their part in the Shew bread. And they did not eat the bread, until the two cups of frankincense were burned on the fyre; and the frankincense was to have salt, as the other oblations. And after that they had offered the additions (of the Sabbath,) they burned the two cups of frankincense. And every Sabbath throughout the yere, they parted the Shew bread thus; the course (of priests) that came in, had six cakes; and they which went out, had six. They which came in parted the bread among them, on the north side (of the court,) because they were prepared to serve; and they that went out, parted on the south side. But when there was a feast day, of any of the three solemne-feasts, on the Sabbath; likewise on the Sabbath that was in the midst of the*

9

the feast, all the courses (of the priests) had their parts equally in the Shew bread: &c. The high Priest, he alwayes took from every course, half the cakes, which were his due; as it is written, **AND IT SHALL BE, FOR AARON AND FOR HIS SONS:** (Levit. 24.9.) half for Aaron, and half for his sons. *Maim. in Tanidim, ch. 4. sect. 9. 10. 11. 12. 14.* in the holy place] within the court of the Sanctuary, but without, they might not eat it. The Hebrewes observe that there were *Four* and *twentie* gifts give unto the Priests, all of them expressed in the Law; & concerning them all, was the covenant made with Aaron. And whosoever did eat of a gift, wherein holynes was, they blessed (God) who sanctified them with the sanctitie of Aaron, and commanded them to eat so and so. Eight of those gifts, the priests might not eat of, but in the Sanctuary, within the walls of the Courtyard; and five gifts they might not eat but in Jerusalem, within the walls of the citie. The eight which might not be eat but in the sanctuary, were; the flesh of the Syn-offring, were it foule or beast; (Lev. 6.26.) & the flesh of the Trespass-offring, (Levit. 7.6.) and the Peace-offrings of the congregation, (Lev. 23.19. 20) and the remaynder of the Sheaf or Omer, (Levit. 23.10.11.) and the remnant of the Israelites Meat-offrings, (Lev. 2.3.10.) & the two loaves, (Levit. 23.20.) and the Shew bread (Levit. 24.9.) and the Lepers log of oile, (Levit. 14.10.12.13.) These might not be eaten, but in the Sanctuary. *Maimony treat. of First fruits, c. 1. s. 1. 2. 3. 4.* Of all those gifts, see the annotations on Num. 18.

IO V. 10. *Israelitish*] Hebr. an Israeliteß, which the Chaldee expoundeth a daughter of Israel: her name was *Shelomith*, v. 11.

II V. 11. *blasphemed*] the Greek here translateth it, named; the Chaldee, expressed. The Hebrew *Nakab*, properly signifieth to pierce; or, strike through, *Esaï. 36.6. Habak. 3.14.* Whereupon it is figuratively used for cursing or blaspheming, *Num. 23.13. 25.* which is as a striking through with evil words. It is also used for express-naming of a thing, sometime in the good part, as *Esaï. 62.2.* and sometime in the evil, as the Greek and Chaldee interpret it, in this

place. the Name] understand, of *Jehovah*, as *vers. 16.* which is here omitted, for the more reverence, and because such wickednes as this, it is even a shame to speak; as *Eph. 5.12.3.* So elsewhere the scripture sometime omitteth the name of God for reverence, as, the right hand of the power, *Mark. 14.62.* for, the right hand of the power of God, *Luke 22.69.* and in common speech among the Jewes, they used to say, the Blessed; for, (the blessed) God: *Mark. 14.61. Mat. 26.63.* And when the High Priest heard words, which he thought to be blasphemie, he rent his clothes, *Mat. 26.65.* according to a canon which they have, (recorded by *Maimony* in his treat. of Idolatrie, ch. 2. sect. 10.) thus; Whosoever heareth blasphemie of the Name, he is bound to rend (his clothes;) whether he himself heareth it, or heareth from the mouth of him that heard it, he is bound to rend (his clothes.) But he that heareth it from the mouth of an heathen, is not bound to rend (his clothes;) and *Eliakim* and *Shebna* had not rent (their clothes,) but for that *Rabshakeh* was an Apostate from the faith; (*Esaï. 36.22.*) they brought] eyther the witnesses which heard him, or the inferiour Iudges, who not knowing how to punish this man, brought him to Moses, according to the order set, in *Exod. 18.22.26.*

Shelomith] in Greek, *Salomith*, daughter of *Dabrei*: the being an Hebrewess, had married an Egyptian whiles she dwelt in Egypt; whose son now blasphemed God.

V. 12. in ward] or, in prison. that he might declare] meaning, that Moses might declare, or, that it might be declared unto them. The Hebrew phrase to declare (or expound) may be expressed both these wayes, as is noted on *Gen. 6.19.20.* The Chaldee explaineth it thus, until it was declared (or expressed) unto them, by the decree of the word of the Lord; to weet, what punishment the blasphemer should have: therefore the Greek translateth, to judge him, by the commandment of the Lord. For as men judge not for man, but for the Lord, *2 Chron. 19.6.* so are they to judge, according to his judgments, *Ezek. 44.24.* which if they

be not manifest, are to be inquired; the cause being brought unto God, *Exod. 18. 19.* So Moses did in other high cases, *Num. 27. 1. -- 5. & 15. 34.*

14 V. 14. *out of the camp*] or, to (a place) without the camp: because the Camp of Israel was holie, and all unclean persons were to be put out of it, *Num. 5. 2. 3.* much more the flagitious. *lay their hands*] both to signify the truth of their testimonie, and that his blood should be on his own head. We finde not this rite of imposing hands, commanded for any other malefactors; and the Hebrewes hold it to be peculiar unto this syn. *All the witnesses and the Judges every one lay their hands on the blasphemers head, and say unto him, Thy blood (be) upon thine head, for thou hast occasioned it unto thy self. And of all that are killed by the Synedrion, there is none upon whom they impose hands, save the blasphemer only. (Lev. 24. 14.) Maimony treat. of Idolatrie, ch. 2. sect. 10.*

15 V. 15. *Any man*] or Every man: Hebr. *Man man*: which Targum Jonathan expoundeth *yong man* or *old man*. Vpon this particular occasion, a general law is here given, for punishing blasphemers.

bear his syn] that is, the punishment due for his syn.

16 V. 15. *blasphemeth*] in Chaldee, expresseth, in Greek *nameth*: see *vers. 11.*

name of Jehovah] Hereupon some of the Hebrewes gather that the blasphemer is not to be stoned, unless he express that sacred name IEHOVAH: but the wiser of them justly mislike that restreyn, though themselves doe overmuch restreyn it. *There be some that expound it, that he is not guiltie (of death,) save for the name Jehovah (that is, Iehovah:) but I say that for Adonai also (that is LORD,) he is to be stoned: sayth Maimony treat. of Idolatrie, ch. 2. sect. 7.* And they are long since come unto this, that they hold the name of *Jehovah* unlawfull to be pronounced in reading of the scripture, or otherwise; except in the Sanctuarie when the Priest blessed the people, according to the Law

in *Num. 6. 23. -- 27.* there (they say) he pronounced the name as it is written with *I H V H*, but out of the Sanctuarie they pronounced it *Adonai*: for they mentioned not the name as it is written, but in the Sanctuarie onely. And after that *Simcon* the just, was dead; the Priests ceased from blessing by the name as it is written (*I H V H*), though it were in the Sanctuarie; to the end that no man should learn it, which was not of good esteeme, and meet (for to learne it.) And our first wise men, did not learn it their disciples, or their children, that were meet (or honest;) save once in seven yeres. *Maimony, treat. of Prayer, chapt. 14. sect. 10.* By this it appeareth, that this custome was taken up of themselves, not commanded of God: the sanctifying of whose name, standeth not in letters and syllables; but in faith and obedience, *Nu. 20. 12. & 15. 30.* See the annotations on *Exod. 6. 3. & Numb. 6.* *blasphemeth the name*] see *vers. 11.* the Greek translateth, *nameth the name of the Lord*: meaning with blasphemie and cursing, as did this Egyptians son.

V. 17. *shal smite*] that is, as the Chaldee translateth *shal kill*. See the notes on *Gen. 14. 17.* *soule*] that is, life: see *Gen. 19. 17. & 37. 21.* and for putting murderers to death, see *Exod. 21. 12.* *shal surely be put to death*] or, *shall be put to dye the death*; and Targum Jonathan explaineth it, *shal be killed with the sword.*

V. 18. *the soule of a beast*] that is, the life of it: which the Greek explaineth thus, *he that smiteth a beast and it dye.* *soule for soule*] or, *life for life*, that is one living beast for another; as ox: for ox, sheep for sheep, and the like.

V. 19. *so shal it be doen*] by the Magistrate, according to the rigour of justice: except he buy it off with money. For unless it were murder, (which God forbade to be bought off with any rancome, *Num. 35. 31.*) the Hebrewes hold all blemishes and hurts might be redeemed with money. Which seemeth also to be warrantable by the Law, in *Exod. 21. 18. 19.* And for that in some cases it could hardly be doen

doen, or not at all. For if a man had smitten his neighbour on the eye, & made him loose half or a fourth part of his sight; or if a blind man had smitten out an other mans eye, how should the like be doen againe unto him? The Hebrew canons say; He that hurteth his neighbour, is bound to pay unto him five things; to wit, for his dammage, and for the payne, and for his healing, and for his resting (from his affaires,) and for the shame: and these five things must all be recompensed with the best of his goods. How for the dammage? If he have cut off his neighbours hand, or his foot, they look on him, as if he were a servant to be sold in the market, how much he was worth, and how much he is worth now; and what is abated of his price, he must pay; as it is sayd, **EYE FOR EYE**; which we have been taught to be meant of paying for it with his goods. That which is sayd in the Law, (Lev. 24. 20.) As he hath given a blemish upon a man, so shall it be given upon him; is not meant that he should be hurt, as his neighbour is hurt &c. Maimony tom. 4. in Chobel, ch. 1. f. 1. 2. 3. See also the annotations on Exod. 21.

20 V. 20. Breach for breach] Targum Jonathan sayth, The price of breach for breach, the price of an eye for an eye &c. As there are several sorts and degrees of hurts & blemishes, so were the penalties rated; which the Hebrewes lay down thus; He that cutteth off his neighbours hand or foot, or finger, or smiteth out his eye, payeth the five things; for his dammage, for his paine, for his healing, for his resting, and for his shame. If he smite him on the hand, and it swelleth, and after it prove well againe, he payeth four things, for his paine, for his healing, for his resting (from his work,) and for his shame. If he smite him on the head, and it swelleth; he payeth three things, for the paine, for the healing, and for the shame. If he smite him on a place which is not seen, as on his back, he payeth two things, for the paine, and for the healing. If he smite him with a cloth that is in his hand, or the like thing; he payeth one thing, for the shame onely. So he that shaveth off the bayne of his neighbours head, payeth but for the shame onely; for it wil grow

again: &c. Maimony in Chobel, ch. 2. f. 2. 4. upon a man] The Hebrew *Adam*, signifieth man & woman, Gen. 5. 2. all mankind, of what sort so ever: and so this law extendeth to all, even the meanest. He that hurteth his own Hebrew servant, is bound to pay all five things (before mentioned,) save for his resting. He that hurteth his neighbours Canaanitish (or heathenish) servant; payeth to his master, all the five things. He that hurts his neighbours Hebrew servant, is bound to pay all five &c. He that hurteth an other mans wife, payeth for her resting, and for her healing, to her husband; and for the paine, to her self: and for the shame, and for the dammage if it be to be seen, as if it be on her face, neck, or hand; a third part is payd to her self, and two thirds to her husband: if the dammage be on a secret place, a third part is payd to the husband, and two thirds to the wife. If an husband hurt his own wife, he is bound to pay unto her out of hand, all the dammage, and all the shame, and the payne; and all is hers, her husband hath no fruit therof. And if she will, she may give the price to an other. And her husband is to heale her, as all sick persons are wont to be healed. It is unlawful for a man to hurt either himself, or his neighbour: and not he that hurteth onely, but whosoever smiteth a righteous man of Israel, eyther small or great, man or woman, by way of strife, he transgresseth against a prohibition, for it is sayd (in Deut. 25. 3.) he shall not adde (or exceed) to smite him: if the law forbiddeh to adde in smiting of a synner, much more (it forbiddeh) to smite a just man. Though he doe but lift up his hand against his neighbour, it is unlawfull: and whosoever listeth up his hand against his neighbour, though he smite him not, he is a wicked man. Maimony in Chobel &c. ch. 4. f. 10. &c. &c. f. 1. 2.

V. 21. that smiteth] the Chaldee translath, that killeth a beast: but it extendeth further, even to the hurting or mayming of his neighbours beast, and consequently any other of his goods, according to the Law, Exod. 22. 5. 6. So the Hebrewes expound this law, saying. He that doeth dammage to his neighbours goods, is bound to recompense the whole dammage, whether he doe

it of ignorance, or against his will, it is as if he did it presumptuously: as if he fall from the top of an house, or stumble as he goeth, and faileth on a vessel and breaketh it, he is bound to pay the whole damage: as it is written. **AND HE THAT SMITETH A BEAST, SHALL RECOMPENSE (or PAY FOR) IT;** the scripture putteth no difference, whether he doe it ignorantly or presumptuously. And whether he kill his neighbours beast, or break his vessels, or rent his clothes, or cut down his plants; there is one law for all. But this is to be understood, if it be within the power (or liberties) of him that suffreth the damage: for if it be within the liberties of him that doeth the damage, he is not bound to recompense, unless he doe the damage presumptuously: but if he doe it of ignorance, or being forced; he is discharged. Likewise if they be both of them within their liberties, or both of them out of their liberties; and the one doeth damage against his will, to his neighbours goods, he is discharged. He that thrusteth his neighbours beast into the water; or it is fallen in, and he wil not suffer it to come up out of the water, til it dye there; he is bound to recompense it: and so in all like cases. Whosoever is the cause of doing damage to his neighbours goods, he is bound to recompense the whole damage, with the best of his substance, as others that doe damages. Although he doeth not this damage himself at last; forasmuch as he was the cause thereof at first, he is bound to pay. Maimony in Chobel &c. ch. 6. sect. 1. 2. 3. 12. & ch. 7. f. 7. **SMITETH A MAN]** that is, killeth him, as vers. 17. so the Chaldee translateth it *killeth*; and the Greek addeth, *he that smiteth a man, and he dye, shalbe put to death.*

22 **V. 12. One judgment]** that is, one manner of law, and punishment. *shall ye have]* or, *shalbe to you.* as wel the *stranger]* or, *as the stranger (the proselyte,)* so shall the homeborne be.

23 **V. 13. and stoned him]** the Greek addeth, *and all the congregation stoned him:* as vers. 14. Of the manner of stoning, which they used afterward in Israel, it is recorded in *Talmud Bab. in Sanhedrin, ch. 6.* and by *Maimony in Sanhedrin ch. 15.* that when

they came within foure cubits of the place of execution, they stript him that was to be stoned, out of his clothes, and covered his naked-shame before him; & a woman was not stoned naked, but in one linnen garment. The place of stoning was high, whither he and the witnesses went up, and his hands were tyed, and one of the witnesses stroke him behind on the loynes; if he dyed not with that blow, there was a great stone so much as two men could beare, which the witnesses cast upon his hart; and if with that he dyed not, all Israel threw stones upo him, as it is written, *The hand of the witnesses shalbe first upon him, to put him to death; and afterward, the hand of all the people:* Deut. 17. 7.

CHAPTER 25.

1. God commandeth that every seventh yere should be a Sabbath and a yere of rest to the land of Canaan, 4. in which it might neither be tilled nor reaped, 6 and the fruits that grew of their own accord that yere, were to be common for all. 8. The law for the jubilee in the fiftieth yere; for libertie to the inhabitants of the land, returning to their families and possessions, and rest unto the land. 14. Oppression may not be in selling of Possessions. 18. A blessing of obedience. 23. The manner of selling and redeeming lands. 29. of houses in walled cities, 31. and of houses in villages. 32. Of the houses and suburbs of the Levites, and the redemption of them. 35. Compassion of the poore. 39. The poore Hebrewes might not be sold for bondmen: 43. nor ruled over with rigour. 44. Bondmen were to be of the heathen. 47. The redemption of Hebrew servants out of strangers hands. 54. Their freedom at the jubilee.

¶ ¶ ¶

AND Iehovah spake unto Moses, in Mount Sinai, saying. Speak unto the sonns of Israel, and say unto them: When ye come into the land, which

which I give unto you: then shal the land rest; a Sabbath, unto Iehovah. Six yeres, thou shalt sow thy feild; & six yeres, thou shalt prune thy vineyard: and shalt gather, the revenue therof. And in the seventh yere, shal be a Sabbath of sabbatisme, unto the land; a Sabbath, for Iehovah: thou shalt not sow, thy feild; nor prune, thy vineyard. That which groweth-of-it-own-accord of thy harvest, thou shalt not reap; and the grapes of thy separation, thou shalt not gather: it shal be unto the land, a yere of sabbatisme. And the Sabbath of the land, shal be unto you for meat; unto thee, and unto thy *man* servant & unto thy woman servant: and unto thy hired *servant*, & unto thy sojourner; the strangers, *that are* with thee. And unto thy cattel; and unto the beast, *that are* in thy land: shal all the revenue therof be, for to eat.

And thou shalt number unto thee, seven Sabbaths of yeres; seven yeres, seven times: & the dayes of the seven Sabbaths of yeres, shal be unto thee, nine and fourtie yeres. And thou shalt cause-to-sound, the trumpet of lowd-sound, in the seventh moneth; in the tenth *day* of the moneth: in the day of Atonements, shal ye cause the trumpet to sound, throughout all your land. And ye shall sanctifie, the yere of fiftie yeres; and proclaime liberty, throughout the land, unto all the inhabirants therof: a Iubile it shal be unto you; and ye shal returne, *every*-man unto his posses^{si}o; & *every*-man unto his familie, shal ye returne.

A Iubile *shal it be*, a yere of fiftie yeres, shal it be unto you: ye shal not sow;

neither shal ye reap, that which groweth-of-it-self in it; neyther shal ye gather *the grapes*, of the separati^ons therof. For, it *is* the Iubile; holynes, shal it be unto you: out of the feild, ye shal eat the revenue therof. In this yere of Iubile; ye shal returne, *every*-man unto his possession. And if ye sell a sale, unto thy neighbour; or buy, of thy neighbours hand: doe not ye oppress, *any* man his brother. According to the number of yeres, after the Iubile; thou shalt buy, of thy neighbour: according to the number of the yeres of the revenues, he shall sell unto thee. According to the multitude of yeres, thou shalt multiply the price therof; and according to the diminution of yeres, thou shalt diminish the price therof: for, (*according to*) the number of the revenues, doth he sell unto thee. And ye shal not oppress, *any* man his neighbour; but thou shalt fear thy God: for, I *am* Iehovah, your God. And ye shal doe, my statutes; and keep my judgments, and doe them: and ye shall dwell on the land, in confident-safetie. And the land, shal give her fruit; & ye shal eat, to the full: and dwell thereon, in confident-safetie. And if ye shal say, what shal we eat, in the seventh yere? behold, we shal not sow; neyther shal we gather our renew. Then I wil command my blessing upon you, in the sixt yere: and it shal bring forth renew, for three yeres. And ye shal sow, the eight yere; and shal eat, of the old revenue: until the ninth yere, until her revenue come in, ye shal eat of the old. And the land, shal not be sold for ever; for the land

24 *is* mine: for ye *are* strangers and so-
journers, with me. And in all the
land of your possession; ye shall grant
a redemption, for the land.

25 If thy brother be wexen-poor; and hath sold, *some* of his possession: then the redemer therof, he that *is* neere unto him, shall come; and shall
26 redeem, the sale of his brother. And a man, if he have not a redemer: and his hand hath attained, and found sufficiency for the redemption ther-
27 of. Then he shall count, the yeres of the sale therof; and restore the overplus, unto the man to whom he sold it: and he shall returne, unto his
28 possession. And if his hand finde not, sufficiency to restore unto him; then his sale shall be, in the hand of the buyer therof, until the yere of Iu-
bile: and it shall goe-out, in the Iu-
bile; and he shall returne, unto his possession.

29 And a man, if he sell a dwelling house, in a walled cittie; then the redemption therof shall be, until the end of the yere of the sale therof: a
30 *yeare of dayes*, shall be the redemption therof. And if it be not redeemed, until a whole yere be fulfilled therto; then the house, which *is* in the cittie that * *hath* not a wall, shall be confirmed for ever, to him that bought it, throughout his generations: it shall not goe-out, in the Iubile. But the
31 houses of the villages which have no wall, round-about; shall be *every-one* counted, as a feild of the countie: redemption shall be for it; in the Iu-
32 bile it shall goe-out. And the cities of the Levites; the houses, of the cities of their possession: a redemption e-

ver, shall be to the Levites. And he which shall redeme, (*shall be*) of the Levites; and the sale of the house, & the cittie of his possession, shall goe-out in the Iubile: for the houses of the cities of the Levites, that *is* their possession; among the sonns of Israel. And the feild, of the suburbs of their cities, shall not be sold: for it *is* to them, a possession for ever.

And if thy brother be wexen-poor; & his hand fayleth, with thee: then thou shalt strengthen him; *even* the stranger and the sojourner, that he may live, with thee. Take not thou of him, biting-usury or increase; but fear thy God: & let thy brother live, with thee. Thy money, thou shalt not give unto him, upon biting-usurie: nor give *him* thy meat, upon increase. I, *am* Iehovah your God; which brought you forth, out of the land of Egypt: to give unto you, the land of Canaan; to be unto you, a God.

And if thy brother be wexen-poor, with thee, & be sold unto thee: thou shalt not serve *thy self* with him, with the service of a servant. As an hired servant as a sojourner, he shall be with thee: unto the yere of Iubile, he shall serve with thee. And he shall goe-out, from with thee; he, and his sonns with him: & shall returne, unto his familie; and unto the possession of his fathers, shall he return. For they *are* my servants; whom I brought-forth, out of the land of Egypt: they shall not be sold, with the sale of a servant. Thou shalt not rule over him, with rigour: but shalt fear thy God. Both thy *man*-servant and thy wo-

man-

man-servant, which thou shalt have: (shalbe) of the heathē, that *are* round-
 45 about you; of them shal ye buy, *man-*
 servant and woman-servant. And
 also, of the sonns of the sojourners,
 that doe sojourne with you, of them
 ye shal buy; & of their familie, which
 46 *are* with you; which they beget, in
 your land: and they shalbe to you,
 for a possession. And ye shal take
 them as-an-inheritance for your sons
 after you, to inherit *for* a possession;
 for ever, with them ye shal serve *your*
selves: but over your brethren, the
 sonns of Israel, *any*-man over his bro-
 ther; thou shalt not rule over him,
 with rigour.

47 And if the hand of the stranger &
 sojourner with thee, doe attayne; and
 thy brother be wexen-poare, by him:
 and be sold, unto the stranger the so-
 48 journeyer, with thee; or to the stock, of
 the strangers familie. After that
 he is sold, a redemption shalbe for
 him: one of his brethren, shal redeme
 49 him. Eyther his uncle, or his un-
 cles son, shal redeme him; or *any* of
 the neer-kin of his flesh, of his fami-
 ly, shal redeme him: or if his hand
 hath atteyned, then he shal redeme
 50 himself. And he shal count, with
 him that bought him; from the yere,
 that he was sold to him; unto the yere
 of Iubile: and the money of his sale,
 shalbe according to the number of
 yeres; as the dayes of an hired-servant,
 51 shal he be with him. If there be yet
 many, of the yeres: according unto
 them, shal he restore his redemption;
 out of the money that he was bought
 52 for. And if there remayne *but* a few,
 of the yeres, unto the yere of Iubile,

when he hath counted with him: ac-
 cording to his yeres, he shal restore
 his redemption. As an hired-servant
 53 of the yere, by the yere, shal he be
 with him: he shal not rule over him
 with rigour, before thine eyes. And
 54 if he be not redemed, by these: then
 he shal goe-out, in the yere of Iubile;
 he, and his sonns with him. For
 55 unto me, the sonns of Israel *are* ser-
 vants; they *are* my servants; whom I
 brought-forth, out of the land of E-
 gypt: I, *am* Ichovah your God.

Annotations.

§ § § These letters signifie the
 beginning of the two and
 thirtieth section, or lecture
 of the Law: see Gen 6.9.

I *N mount Sinai*] or, by the mount; that
 is, in the plaine about it, where Israel
 camped still, Num. 10.11.12. So Manaf-
 ses is sayd to be buried in his house, 2 Chro.
 33.20. when it was but in the garden of his
 house, 2 King. 21.18. And here God begin-
 neth to teach his people the profession
 and practise of their obedience unto him,
 in their land and possessions, sanctified by
 the Sabbaths and Iubilees. Which were
 a shadow of things to come, but the body is of
 Christ, Coloss. 2.16.17. Therefore these were
 the ordinances of mount Sinai, which
 brought forth children unto bondage:
 but we are come unto mount Sion, where
 the Lamb (Christ) standeth with his 144.
 thousand, that have his Fathers name writ-
 ten in their foreheads; and by faith doe
 enter into his rest. Gal. 4.25. Rev. 14.1. Heb.
 12.22. & 4.3.

V. 2. rest] or keep sabbath. a Sab-
 bath] or, a rest: the Chaldee calleth it a re-
 lease or remission; which word Moses useth
 in Deut. 15.1. This Law took place when
 they had possession of the land, which
 was conquered by Iosua in seven yeres:

So the eight yere after Moses death, was the first to be reckned towards the Sabbath yere, and yere of Iubile; as appeareth by *Ios. 14. 1. 2. 7. 10. &c.* For Caleb was 40. yeres old when he was sent to view the land, in the second yere after their coming out of Egypt, *Num. 13. Deut. 1.* and they were 38. yeres under Moses in the wildernes, *Deut. 2. 14.* and when Caleb was 85 yeres old, the land was given them for inheritance, *Ios. 14. 7. 10.* that in the 8. y. of Iosua, they began the count; and the seventh y. after was the first Sabbath yere, and the fiftieth yere after, the first Iubile.

3 V. 3. the revenue] or, income, that is the fruit, as the Greek translateth. And under these principalls, all other work belonging to husbandrie, is implied.

4 V. 4. Sabbath of sabbatisme] that is, of rest: which two wordes signifie an exact rest, as is noted on *Exod. 16. 23.* unto the land] which should have rest every seventh yere, from being ploughed, digged, dounced, or manured; from being reaped, or mowen, or the like. As the Sabbath day (wherin men rested) was to teach Israel that they themselves were the Lords: so the Sabbath yere was to teach that the land was the Lords; therefore he addeth a Sabbath unto *Jehovah*, meaning unto his honour, and in signe of homage unto him; which the Chaldee translateth a release before the Lord. The Sabbath day was a rest from their labours, layd upon man for syn, *Genes. 3. 19.* the Sabbath yere was a rest for the ground, which for mans syn God had cursed; *Gen. 3. 17.* In this yere, at the feast of Bootes, there was a solemn reading of Gods Law, before all Israel, *Deut. 31. 10. -- 13.* and at the end of this yere, a release of debts, *Deut. 15. 1. 2. &c.* It was a figure of the Sabbath or rest, which Christ was to give unto his Church; of the understanding, which they should have in his Law; and the remission of their synns, (which were their debts, *Mat. 6. 12. Luk. 11. 4.*) when the time of grace, the acceptable yere of the

Lord should be proclaimed, *Esa. 61. 1. 2. Luke 4. 18. 19. &c. 2 Cor. 6. 2.* Thus every seventh yere, was for them to meditate of, and in faith to expect Christ; who is the true Noe, that giveth us comfort & rest from our work, and from the sorow of our hands; because of the ground which the Lord hath cursed. *Gen. 5. 29.* *prune*] or, cut thy vineyard; meaning the superfluous branches of the vines, which the husbandman cutteth off, to make the trees more fruitfull. Therefore to signifie that God would leave the vine of his church wast, he sayth it shall not be pruned, *Esa. 5. 6.* And under these, all other work of husbandry is forbidden. The Hebrew canons shew it thus. It is commanded to rest from tilling of the land, and dressing of trees, in the seventh yere, *Lev. 25.* And whoso doeth work of tillage of land or trees, in that yere; he frustrateth a commandement, and transgresseth against a prohibition, *Lev. 25. 4.* They may not plant in the seventh (yere,) though they be trees that bear no fruit; nor cut off knobs from the trees, nor brush off withered leaves or boughes, nor bind up the branches, nor make a smoke under them to kill the wormes, nor cover the plants, with any thing wherein dung is, that the foules might not eat them when they are tender, nor cover the unripe-fruits &c: and so all other culture (or husbanding) of trees. For sowing or pruning, or reaping, or gathering fruits, this yere, a man was to be beaten; whether they were the fruits of the vineyard, or of other trees: for other works not expressed in the Law, he was not beaten but chastised (or scourged.) He that planted in the seventh yere, either of ignorance, or presumptuously; (that which he planted) was plucked-up-by the roots. He that ploughed or dounced his ground in the seventh yere; that it might be the fitter to sow when the seventh yere was out, they ameased him, & he might not sow it, at the going out of the seventh yere. If he removed thorns, or gathered out stones, to fit it against the seventh yere went out; forasmuch as he did that which was not lawfull, he was ameased; but he might sow it, at the going out of the yere: &c. *Maimony tom. 3. in Iobel* (or treat. of the

Intermission

Intermission and Iubile,) ch. 1. The outward rest of Israel from these laborious works, figured a better rest which all the people of God should have by Christ, ceasing from their owne works, and doing the work of God, beleeving in his Son, by whom they shall finde rest unto their soules. Heb. 4. 9. 10. Ioh. 6. 29. Mat. 11. 28. 29. Unless they did thus, the land injoyed not her Sabbaths; Lev. 26. 34. 35.

5 V. 5. *That which groweth of it own accord]* called in Hebrew, by one word, *Saphiach*: which is sayd to be *All that the earth bringeth forth in the seventh yere, cyther of the seed which fell into it before the seventh yere, or of the roots which were reaped, and did grow and bear agayne.* Maim. in Iob. ch. 4. sect. 1.

[shalt not reap] to weete, after the manner that they reaped every other yere; he that so reaped it, was to be beaten, but he reaped a litle at once, and did thresh it out, and eat it. Maim. ibidem ch. 4. sect. 1.

of thy separation] which were separated and exempted from the owners, from sale and merchandise, and by the word of God made free and common for all. The Greek translateth of thy sanctification; the Chaldee of thy leaving, that is, which thou art to leave in common. Or they may be so called, because the land and trees were to be left unmanured and undressed, and so after a sort separated from the owners care and husbandrie. The Hebrewes say, The seventh yere is of more weight then the holy thing: for he that redemeth an holy thing, it goeth out among the common things, and they take the price for it. But the seventh yere, not so: for if one sell the fruits of the seventh yere, they take the price, and make it as the fruits of the seventh yere: and the fruits themselves (which were sold) are not profaned, or made as the fruits of other yeres. Maim. in Iob. ch. 6. sect. 6.

6 V. 6. *the Sabbath]* that is, the fruits of the Sabbath, to weete, of the seventh yere. *for meat]* and for drink, and for anoynting, and for such other uses as the creatures naturally served, unto men and beasts. But that which was for mans meat, the Hebrewes say, might not be

employed to other uses; nor sold as merchandise: see the notes on Exod. 23. 11.

thy sojourner] the stranger-inhabitant, that dwelt in the land: and so in common for all indifferently, the owner had no more right in it, then any other man; wherfore whosoever locked up his vineyard, or hedged in his field in the seventh yere, broke a commandment. And so if he gathered all his fruits into his house; but all was to be free, and every mans hand alike in every place. Maimony in Iob. ch. 4. f. 24. But they might not carie the fruits out of the land, nor feed the heathens with them, nor hirelings (of the heathens,) except they had agreed to find them meat: but strangers that were guests might eat of them. Maimony ibid. ch. 5. sect. 13.

V. 7. *the beast]* or, as the Greek translateth, the wild-beasts: under which the foules also are comprehended. But the fruits which were properly mans meat, they might not feed cattel with them. Maim. in Iob. ch. 5. sect. 5. *the renew]* or income, which properly is the fruit when it is ripe, & fit to be gathered into the barme. Wherupon the Hebrewes say, they might not gather in the fruits of the seventh yere, when they were unripe; they might eat a litle of them in the field, before they were ripe, as they did other yeres, but not bring any to be eaten within their houses, til the season of the tithes. Maim. ibid. ch. 5. f. 15.

for to eat] for meat. From hence the Hebrewes gather, that the fruits of the seventh yere, might not be eaten (by men,) save so long as the same kind (of fruits) were found in the field: so long as the beast did eat of that kind, out of the field, thou mayst eat of it that is in the house. If it be all consumed for the beast, out of the field, a man is bound to put that kind (of meat) out of his house. And after the putting away, it is unlawfull to be eaten, cyther of poore or rich. Maim. in Iob. chapt. 7. sect. 1. This Sabbath or Rest of the Lords land, and common participation of all the fruits thereof, prefigured the spiritual Rest of his Church which they enter into by the faith of Christ, Heb. 4. and the communion of all graces and good things, as the scrip-
tures

tures mention the common faith, Tit. 1.4. the common salvation, Jude v. 3. and the communion of the mystrie therof, Eph. 3. 9. whiles both Iewes and Gentiles are fellow-heires, and of the same bodie, and partakers of his promise of Christ by the Gospel, Eph. 3. 6. Besides communion also in outward things, as need requireth; as when all that beleaved, were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need; and continuing dayly with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladnes, and singlenes of hart; and the multitude of them that beleaved, were of one hart, and of one soule; neyther sayd any of them, that ought of the things which he possessed was his owne, but they had all things common. Act. 2. 44 45. 46. & 4. 32.

8

V. 8. thou shalt number] The Hebrewes hold, that this comendement of numbring seven times seven yeres, and the comendement of sanctifying the fiftieth yere, v. 10 was given to the high Synedrion (or great Senate of Israel) onely: unto whom the care of proclaiming the Iubile and liberties of the same, did belong. Maimony treat. of the Intermission and Iubile, ch. 10. f. 1.

seven Sabbathes] in Greek, seven Rests: in Chaldee seven Releases (or Intermissions.)

49. yeres] which nine and fortieth yere was the seventh rest or Sabbath yere. And the beginning of this numbring, fell out in the eight yere of Iosua, as is shewed before on v. 2. but the Hebrewes mysse generally in this computation, saying that the beginning of this count, was fourteen yeres after they came into the land; for six yeres (were spent) in conquering the land, and seven yeres in parting of it. Maimony in Iobel. ch. 10. f. 2. But this agreeth not with Calebs speech in Ios. 14. 7--10. neyther was the land so long in parting. Wherefore as they have mysled of Christ, unto whom all their Sabbathes & Iubilees led them: so God hath given them over to mysse in the computation of their Iubilees, whereby they are the more hardned in their errour. Eve the Stork in the heaven, knoweth her appoint-

ed times; and the Turtle, and the Crane, and the Swallow, observe the time of their coming: but the Iewes know not the judgmet of the LORD; Ier. 8. 7. O ye hypocrites, ye can discern the face of the skie; can ye not discern the signes of the times? Mat. 16. 3.

V. 9. shalt cause to sound] Hebr. shalt cause to pass: which word when it is used of sounds or voices, meaneth to proclaim, publish, or declare, as the Greek here translateth it; so after, and in Exr. 1. 1. They caused the trumpet to pass, throughout all the borders of Israel: sayth Maim. in Iobel, c. 10. sect. 10. the trumpet] or, the cornet: see Lev. 23. 24. The trumpet of the Iubilee, and of the beginning of the yere, is one, in every respect. Maimony in Iobel. c. 10. f. 11. and Talmud in Rosh hasshanah, c. 3. of loud-sound] or of alarme, as the word is Englished in Num. 10. 5. See the notes on Lev. 23. 24. It is commanded to blow with the trumpet, in the tenth (day) of Tisri (that is September,) in the yere of Iubile; and this commandment is given to the Synedrion first, as it is written, And thou shalt cause to sound &c; and every particular person is bound to blow, as it is written ye shall cause the trumpet to sound &c. Maim. ibidem c. 10. f. 10. This blowing with trompets, figured the preaching of the Gospel, Luk. 4. 18. 19. as is shewed also on Lev. 23.

day of Atonements] or of expiation, which was the Fasting day, when the whole church every yere afflicted their souls, and the high priest made atonement for them in the most holy place, Levit. 16. ch. & 23. 27. And though the yere began ten dayes before, (the first of the moneth,) yet as our spiritual bondage was not doen away, but by the Atonement made through the death of Christ, Heb. 2. 14. 15. so neyther was the type herof performed in Israel, til the day of Atonement. The Hebrewes say, From the beginning of the yere until the day of Atonement, the servants were not released unto their own houses, nor fro being in servitude to their masters; Neyer were the fields returned to their owners: but the servants did eat and drink, and rejoyce, and wear crownes (or garlands) upon their heads. When the day

9

of

of Attonement came, the Magistrates (the Syndrion) blew the trumpet, the servants were released to their own houses, and the lands returned to their owners. *Maim. in Jobel, c. 10. f. 14.*

V. 10. the yere of fiftie yeres] in Hebrew phrase, meaning the yere even the fiftieth yere: so that they myls which count every nine and fortieth yere to be the Iubile: that was the seventh seven, the ordinarie Sabbath and yer: of Rest, and the yere following, was the Iubile, even the fiftieth, so two holy yeres came together. Thus the Hebrew canons declare it, The yere of Iubile cometh not in the count of the yeres of the seven; but the nine and fortieth yere is the Release, and the fiftieth yere the Iubile; and the one & fiftieth yere beginneth the six yeres of the Seven (following;) and so in every Iubile. *Maimony in Jobel, c. 10. f. 7.* And againe, The nine and fortieth yere it self, is the (yere of) Release: and after it is the Iubile, in the fiftieth yere. *R. Menachem on Lev. 25.* proclame li-

bertie] for Hebrew servants, from their masters, *Ier. 34. 8. 9.* Such as went not out at the seventh yere of their servitude, but were bored through the eare, to serve for ever, went out at the Iubile; for then their ever was at an end, as is noted on *Exod. 21. 2. 6.* and as after followeth in this chapter, *v. 39. 40. 41.* Wherefore the other legal ordinances which are commanded to be kept for ever, had also their end at the Iubile of the gospel, as the Apostle sheweth, *Heb. 9. 9. 10. 11. Colos. 2. 14. 16. 17.* And the Jewes which urge the observation of the, may be answered from their own writers. It is a known thing, that this word (*legnolam*) For ever, is sometime spoken of a time determined, as, He shal serve him for ever, (*Exod. 21. 6.*) that is to say, unto the ever of the Iubile; And sometimes it is spoken of length of dayes, without knowledge of their limit, but yet they have a limit and an end; as Let King David live for ever, (*1 King. 1. 31.*) And sometimes it is spoken of a time which hath none end, as, The Lord shal reigne for ever & aye, (*Psal. 10. 16.*) sayth *R. Menachem on Levit. 25.* This yere of libertie, figured the yere of grace by Christ, who dying in the last Iubile

that ever the land had, did deliver them who through fear of death, were all their life time subiect to bondage, *Heb. 2. 14. 15.* such as were the servants of Syn, whom the Son making free, they are free in deed, *Ioh. 8. 34. 36.* Of this time of grace Christ prophesying, calleth it the yere of his redeemed, *Esa. 63. 4.* and the acceptable yere of the LORD, *Esa. 61. 2.* And the Apostle exhorting us, that we receive not the grace of God in vaine; *1 Cor. 6. 1. 2.* Behold, now is the accepted time; behold, now is the day of salvation; *2 Cor. 6. 1. 2.*

A Iubile] in Hebrew Jobel, which the Chaldee calleth Jobela; the Greek here interpreteth it, a yere of remission of signification. In *Ezek. 46. 17.* it is called the yere of libertie. The Hebrewes some of the think it hath the name (from the Arabik) of a ramms borne, whereof the Cornets sounded this yere, were made: so the trumpets of Jobelim, in *Jos. 6. 4.* are in the Chaldee expounded, trumpets of ramms borne. But the Hebrew word signifieth neyther ram, nor horne; but hath the name of carying or leading-along *Job. 10. 19. & 21. 32. Psal. 50. 11.* wherupon Iubal is a stream, or water course, that runneth along, and carieth things with it, *Ier. 17. 8. Esa. 44. 4.* And thus *R. Menachem* (on *Lev. 25.*) and the *Zohar*, derive the name Jobel, from Iubal a Streame, or water-course, according to that phrase in *Ier. 17. 8.* It seemeth also to have the name of the long-sound of the trumpet; as in *Exod. 19. 13.* Jobel is the sound of the trumpet: and because this yere was joyfull to servants and poore people; of the joyfull shout which they made, and sound of trumpets, the Latines have borrowed the word Iubilo, which is, to make a joyfull shout. And in mysterie, the Iubile is so named, as carying men to Christ, by whose redemption, all the faithfull have cause to shout and rejoyce. When he sounded the Trompet of his gospel, (as God had sent him to preach the Gospel to the poore, to preach deliverance to the captives, & recovering of sight to the blinde, to set at liberty them that are bruised, to preach the acceptable yere of the Lord,) then he sayd, This day is

this scripture fulfilled in your eares; and all bare him witness, and wondered at the gracious words which proceeded out of his mouth, Luk. 4. 18--22. his possession] his tenement, meaning lands and houles which had been sold, & now must be returned to the first owners: a figure of our restoring by Christ into Paradise; the possession wherof, Adam lost by syn: Gen. 3. Luk. 13. 43. So there were three things especial unto this yere; the sounding of trumpets, the freedome of servants, and the restoring of lands or tenements: but the resting of the land was one with the seventh yeres rest; v. 4. 11. And here note the accord and the difference between the Sabbath (or seventh) yere, and the Iubile, which the Hebrewes lay down thus. The Law of the Iubile for the resting of the land, and the Law of the yere of Release, is one in every respect. Whatsoever is forbidden in the seventh yere concerning the tilling of the land, is forbidden in the yere of Iubile: and whatsoever is lawfull in the seventh yere, is lawfull in the Iubile: and that work for which they are beaten if they doe it in the seventh yere, they are beaten for the same in the Iubile. And the Law for the fruites of the yere of Iubile, concerning eating, or selling, or putting them away, is as the law for the fruites of the seventh yere in every respect. The seventh yere is above the Iubile, in that the seventh yere releaseth (debts of) money, (Deut. 15. 1. 2.) which the Iubile doeth not: and the Iubile is above the seventh yere, in that the Iubile letteth servants goe out (free,) and releaseth lands, [which the seventh yere doeth not.] Lev. 25. 14. The Iubile releaseth lands, in the beginning of the same: but the seventh yere releaseth not moneyes, til the end of the same, (Deut. 15. 1.) Maim. in Iobel, c. 10. f. 15. 16. Further, from these words, ye shall returne every man &c. they gather, that he which gave his field for a gift (though he sold it not,) yet it was restored unto him in the yere of Iubile: Maim. ibidem c. 11. f. 19. his familie] from which he was departed, whiles through poverty he was sold unto an other familie, v. 39. 40. 41. It figured our returning unto God the Father, through our Lord Iesus Christ, of

whom the whole familie in heaven and earth is named, Ephes. 3. 15.

V. 11. A Iubile shal it be] or, That Iubile, shalbe unto you, the yere of fiftie yeres; that is, even in the fiftieth yere. The Greek translateth it, (A yere) of remission of signification shal it be unto you; the fiftieth yere, shal the yere be unto you. of the separations therof] which the Greek calleth the sanctified fruits therof. They were separated from the owners, and sanctified of God to be common for all; like the fruites of the seventh yere, as before is noted. See vers. 4. 5. 7.

V. 12. it is the Iubile] in Greek, it is the signification of remission. holynes] that is, a most holy yere; to be hallowed or sanctified unto the Lord, by the obedience of these his precepts; & meditation of a better rest, freedome and holynes, which should be obeyed by Christ, in the acceptable yere of the Lord: Luke 4. 18. 19. 21.

out of the field] and not out of the barne; see the notes on v. 5. and on Exod. 23. 11. By this, God also led them to depend upon him for their dayly bread, and not to care for the morrow, Mat. 6. 31. 34. and to weane them from the world, that they that buy, may be as though they possessed not, and they that use this world, as though they used it not, 1 Cor. 7. 30. 31.

V. 14. if yee sell] that is, if any of you: the Greek for more plainnes, changeth the number, if thou sell: so after, the Greek sayth oppress (or wring) not thou. not oppress] or, not vex, not make a prey. This Moses here and in the next verse sheweth to concerne both buyer and seller: so that if a man sold too dear, the buyer was oppressed; and if a man bought a thing too cheap, the seller was oppressed.

V. 15. According to] or By the number of yeres: which two phrases doe explaine one another, and are used sometime indifferently, as; * In (or By) the word of Gad, 1 Chron. 21. 19. is by an other prophet set down; † According to the word of Gad, 2 Sam. 24. 19. And so the Greek translateth it here, According to. So after,

11

12

14

15

*

†

†

in

in vers. 50. and in Num. 14. 34. *yeres of the revenues*] that is, of the fruits: so that the land properly was not sold, but the fruits therot, v. 16. See after on v. 23. 25. From this word *yeres*, the Hebrewes gather, that *Who so selleth his field, he cannot redeeme it til after two yeres, because it is sayd, according to the number of the yeres of the revenues, he shall sell unto thee. Yea though he that bought it would consent, yet he may not: til after two yeres from the sale therof. And the buyer must eat two revenues of two yeres; and afterward it may be redeemed. Therefore if the seventh yere be one of the two yeres, or if it be a yere of blasting or mieldew, it is not reckned in the number. And if he buy it one yere before the Iubile; he eateth of it the second yere after the Iubile; for it is written, THE YERES OF THE REVENUES. Maimony in Iobel, chap. 11. sect. 9. 10. 12.*

16 V. 16. *the number of the revenues*] that is, according to the number of the yeres of the revenues: 25 vers. 15.

17 V. 17. *fear thy God*] by absteyning from this evil, and doing the contrary good; for, by the fear of the Lord, men depart from evil, Prov. 16. 6. and whereas it is sayd, in 1. King. 8. 40. that they may fear thee as long as they live: an other Prophet openeth it thus, that they may fear thee, and walk in thy wayes, as long as they live: 2 Chrō. 6. 31. But the want of the fear of God, is the fountain of evil deeds, Deut. 25. 18. Psalm. 36. 2. Rom. 3. 18. So Nehemias blaming crueltie in the Iewes towards their brethren, sayd, Ought ye not to walk in the fear of our God? Neh. 5. 9.

18 V. 18. *my statutes*] the Greek addeth, all my statutes and all my judgments; which addition is here implied, as elsewhere the Holy Ghost explaineth himself: for, to stablish the words of the Law, Deut. 27. 26. meaneth all things written in the book of the Law, Gal. 3. 10. and They did eat, Luk. 9. 17. Mark. 7. 8. is expounded, They did all eat, Mat. 14. 20. & 15. 37. and many the like. See the notes on Exod. 25. 40.

in confident safety] or, with boldnes, and securitie. The original word signifieth

both the confidence or boldnes which men that trust in God, and walk in his wayes, have within themselves, and the safety & secure estate, wherein God setteth them, from danger of evil. This promise is often renewed, as in Levit. 26. 5. Deut. 12. 10. & 33. 12. 28. Prov. 1. 33. Ezek. 28. 26. & 34. 27. 28. and under this promise, eternal life is figured; as is shewed on Gen. 12. 5.

V. 19. *give*] or *yeild her fruit*: which was a signe of Gods blessing, Lev. 26. 3. 4. Psal. 67. 2. 7. and a figure of heavenly blessings in Christ, Esai. 45. 8. Psal. 85. 11. 12. 13. Ezek. 34. 26. 27. *eat to the full*] or, *eat unto satietie*: See the notes on Lev. 26. 5.

V. 20. *behold we shall not sow*] the Greek translateth it, if we sow not, nor gather &c. This saying or thought of theirs, God approveth not of; for he teacheth men, by the foules of the aire, and lilies of the feild, to take no thought, what to eat or drink, or wherewith to be clothed, Mat. 6. 25. 26. &c. But preventeth the objection of humane infirmitie, by promise of extraordinary blessing, to them that obey his Law. The like he doeth in Exod. 34. 23. 24. about their going up to his Iolemne feasts; and in Mat. 6. 33. to all that seek his kingdom and righteousness.

V. 21. *will command*] that is, *will powerfully send*; as the Greek interpreteth *will send*: but it noteth the power and efficacie of Gods word, who sendeth his edict upon earth, and his word runneth very swiftly, Psal. 147. 15. So Moses againe speaketh of commanding the blessing, Deut. 28. 8. and David, in Psal. 133. 3. and of commanding salvation. Psalm. 44. 5. & 71. 3. of commanding strength, Psalm. 68. 29. and other things, which he effectually procureth and causeth to come to pass, 2 Sam. 17. 14.

V. 22. *ye shall eat*] This promise of blessings and the fruition of them, was to encourage them in obedience to Gods Law; for godlynes is profitable unto all things; having promise of the life which now is, and of that which is to come, 1 Tim. 4. 8. And God is able to make all grace abound towards us, that we alwayes having al sufficientie in all things, may

may abound to every good work. And he that minisreth seed to the sower; will both minister bread for our food, and multiply our seed sown, and increase the fruits of our righteousness.

2 Cor. 9. 8. 10.

23

V. 23. for ever] or absolutely, precisely: Heb. to binding-fast; meaning unto the buyer, as v. 30. and this the Greek version favoureth, translating, unto confirmation; that is, to be firm and fast unto him that bought it, as his own for ever. And as the original word is sometime used for cutting off, so it may here be Englished; & then it meaneth, it should not be sold so as to be cutt off from redemption, (as v. 24.) or to be absolutely cut-off from the first owner. The Chaldee translateth, absolutely or properly, for the proprietie of him that buyeth the same. Hereupon Naboth would not sell his inheritance to the King, 1 King. 21. 3. See also Ezek. 48. 14. where the oblation of land given to the Priests and Levites, they might not sell it, neyther exchange, nor alienate the first fruits of the land: because it was holy, unto the LORD. is mine] Though the whole earth be the Lords, and the plentie thereof, Psal. 24. 1. yet the land of Canaan was his in more special manner, (even as Israel to whom he gave it, was his peculiar people above others, Exod. 19. 5.) because he had sanctified it to be the inheritance of his church here on earth, Gen. 12. 7. & a figure of the inheritance of his saints in heaven. Heb. 11. 9. 10. Therefore it is called THE LORDS land, Hos. 9. 3. and Immanuel (that is Christs) land, Esa. 8. 8. & the holy land, Zach. 2. 12. & so being Gods, men had no right to sell it; and it taught them, that the gift of God may not be purchased with money, Act 8. 20. & that the heavenly heritage which he hath prepared for his in Christ, cannot be alienated from them; but is surely confirmed in his blood, and reserved in heaven for them, unto which they shal return at the great Iubile of his second appearing whe the trumpet of God shall sound. Rom. 8. 38. 39. Joh. 10. 28. 29. 1 Pet. 1. 4. 5. 1 Thes. 4. 16.

17. Sojourners with me] that is, as the Greek and Chaldee expound it, before me. Thus David professed, I am a stranger with thee, a sojourner as all my fathers; Psal. 39. 13. and so he speaketh of all Israel, in 1 Chro. 29. 15. (where in sted of with thee, he sayth before thee.) So that as the heathens that became profelytes, had no inheritance in the land, but dwelt therein as sojourners, so was Israel in the sight of God. Hereby he taught them, to desire and seek a better countrie, that is an heavenly; where there remaineth a rest for the people of God: Heb. 11. 13. 14. 16. 9. 10. and 4. 8. 9. See the annotations on Gen. 12. 5. & 13. 15. Some understand this with me, as if the Lord himselfe were but as a sojourner in this world, and his people with him; wherupon R. Menachem (on this place) bringeth an exposition of more ancient Doctors thus; For ye are strangers and sojourners with me; it is ynough for the servant, that he be as his master. This may have use, if it be referred unto Christ, and his sojourning here in our flesh; who also himselfe uled this proverbe unto his, saying, It is ynough for the disciple, that he be as his master; and the servant, as his Lord, &c. Mat. 10. 25.

V. 24. grant] or give a redemption, that is, suffer it to be redeemed; (for giving, is often used for suffering, as is noted on Gen. 20. 6.) And this redemption, is by the yere of Iubile, when every man was to let the land return to the owner, as being redeemed for him by the Lord. Of mens redeeming their lands by money &c. he speaketh afterward, Herupó the Hebrew canons say, the land of Israel, which was parted among the tribes, may not be sold for ever, Lev. 25. 23. And if a man selleth for ever, both of them [the seller and the buyer] doe transgress against a prohibition: and it availeth them nothing; for in the Iubile, the land returneth to the owner thereof. The Iubile is above the seventh yere, for that the Iubile letteth servants goe out free, and releaseth lands: and this is the right of the sale of feilds, spoken of in the law, and is a thing commanded, as it is written YE SHALL GRANT A REDEMPTION FOR

24

FOR THE LAND. Maim. in Iobel, ch. 11. f. 1. and chap. 10. f. 16. This figured the lād & state of grace, which all Gods people by the Iubile of the gospel doe return unto by repētance & faith in Christ, though by their former synns, they have for a time deprived themselves of their inheritance in his church. 2 Cor. 2. 7. 8. 1 Ioh. 1. 9.

25 V. 25. *wexen poore*] or brought low, as the Greek translateth it in v. 39. though here both the Greek & Chaldee expound it *wexen poore*. Hereupon the Hebrew canons say, *A man may not sell his house, or feild of his possession, (although they returne againe unto him after the time,) unless he be a poore man, Lev. 25. 25. But sell them for to put the money in his purse, or to make merchandise with it, or to get vessels, or servants, or beasts therewith, he may not; save for food onely. Yet if he transgress and sell; the sale notwithstanding is confirmed. Maimony in Iobel. ch. 11. f. 3.*

the redeemer] the Hebrew Goel, is also a kinsman, Num. 5. 8. Ruth 3. 9. unto whom the right of redeeming lands, houses, or persons doth belong, and also the avenging of their blood (if they be slayn;) Num. 35. 10. Which kinsman, in this work of redemption, was often a figure of Christ, who being neer unto us, and allied in the flesh (in that he took part of the same flesh and blood with us, Heb. 2. 14.) is called our Goel, that is Redeemer or Deliverer: as, the Redeemer shal come to (and out of) Zion: Esai. 59. 20. Rom. 11. 26. And he it is, that hath redeemed us, and our heavenly inheritance unto us in our low depressed & poore estate. Hos. 13. 14. 1 Thes. 1. 10. 2 Cor. 8. 9. Rom. 5. 6. 8. 10. The Hebrues in Tanchuma, upon this place, say, *The redeemer therof; this is the holy blessed (God) as it is sayd (in Ier 50. 34.) their redeemer is strong, the Lord of hosts is by name &c. he that is neer unto him; this is the holy blessed (God), as it is sayd (in Psal. 148. 14.) a people neer him. Thus they saw somewhat a farr off; though their eyes are darkned, that they cannot perceive how God was in Christ our redeemer, who they crucified.* neer unto him] or next, to weert, in blood: as Lev. 21. 2. 3. Num.

27. 11. *the sale of his brother*] that which his brother hath sold. This dutie of the natural kinsman, shadowed the ducie of love which all Christiāns should shew one to another, by spiritual alliance; in helping to recover them that are occasionally fallen, and restoring them with the spirit of meeknes. Gal. 6. 1. 2. 1 Ioh. 5. 16.

V. 26. *hath attayned*] in Greek, *aboundeth, or is able;* which word is used in Act. 11. 29. *every man according to his abilitie.* Fro hence the Hebrewes conclude, that a man must redeem it with his owne; for if he borroweth (of an other,) to redeem it with all; they hearken not unto him. Maim. in Iobel. ch. 11. f. 17. *found sufficiencie for*] or, even the sufficiencie of the redemption. This the Hebrewes understād to be of such things as he hath gotten after the sale; wherore they say, *He that selleth a feild of his possession, and hath other feilds, and selleth of them feilds, ynough to redeme the feild which he sold; they hearken not unto him: for it is written, AND FOUND SUFFICIENCIE FOR THE REDEMPTION,* that is, when he hath found something, which was not found with him, at the time of the sale. Maim. ibid. c. 11. f. 17.

V. 27. *restore the overplus*] The Hebrewes explaine it thus; *As if there remaine unto the Iubile ten yeres, and he selleth him his feild for an hundred crownes, and he that bought it, hath eaten of (the fruits) of it three yeres, and then the seller would redeem it, he is to give him 70 crownes, and the other is to restore him his feild. And so if he have eaten of it six yeres, he is to give him fourtie (crownes) and the other restoreth him the feild. If he redeme it not, but leave it in the hand of him that bought it, untill the yere of Iubile; then it turneth to the (first) owner, without price. Maim. in Iobel. ch. 11. f. 1. 5.*

V. 28. *the Iubile*] in Greek, *the Remission.* to his possession] that is, to his land, but trees and the like, are by the Hebrewes excepted. If a man sell trees, he can not redeme them before two yeres, [as is before noted on v. 15.] and if he doe not redeme them, they return not to the owner, in the Iubile:

for it is written, **HE SHALL RETVRNE** to his possession; he sayth not, to the trees. *Maimony in Iobel. ch. 11. f. 14.* See more in *Levit. 27.* This returning of the poor to their possessions, figured the grace of God towards us in Christ, whereby we are restored into his favour, and shalbe to his heavenly inheritance, *Col. 1. 12. 13. 14. & 3. 24. Eph. 1. 10. 11. 18. 1 Pet. 1. 4.* compared with *Esai. 60. 21. & 61. 7. & 65. 9.* Contraryweise it was a signe of wrath, when God threatned, the seller shall not return to that which is sold; *Ezek. 7. 13.*

29

V. 29. *a walled citie*] *Hebr. citie of wall;* which the Greek explaineth walled; the Chaldee, compassed with a wall. *the end*] or, the perfection, the whole accomplishment of the yere; in Greek, till the yere be fulfilled. meaning, that it might be redeemed by the owner any time within the yere; but not after. *dayes*] understand, *a yere of dayes*, as the Hebrew sometime expresseth, *Gen. 41. 1.* meaning *a whole or perfect yere*, (as the next verse sheweth,) which consisteth of 365. dayes, and six houres. Thus the sale and redemption of houses, differed from lands; which in the Hebrew canons is explaind thus. *He that selleth an house within a citie compassed with a wall, he may redeem it all a twelve monethes (space) frō the day that he sold it, at any time that he pleaseth, yea though it be the same day that he sold it. And when he pleaseth to redeme it, he giveth all the price which he took, and abateth nothing to him that bought it. And his neerkinn may not redem it [as they might doe his land, v. 25.] but the seller himself, if his hand can attayn to it; and he may sell his goods to redeme it; but he may not borrow, and redeme it therewith. If he that bought it be dead; he may redeme it out of the hand of his son: so if he that sold it, be dead; his son may redeme it all the twelve moneths. If the 12. moneths be out, & it is not redeemed: the it is absolutely confirmed in the hand of him that bought it. And so if he gave his house for a gift, and redeemed it not within twelve moneths, it is absolutely his to whom he gave it. If it be leap yere, [that is, a yere of thirteen moneths; as the He-*

brewes had two Adars or Februaries, by reason of odde dayes:] it is not absolutely made away till the end thereof; as it is written, **TILL A WHOLE YERE BE FVLFILLED** *Lev. 25. 30.* to imply the moneth that is overplus. If the twelve moneth day be come, and he cannot be found that bought it, that it may be redeemed from him: then (the owner) leaveth the money with the Synedryon, & breaks open the dore, and goeth into his house; and when he comes that bought it, he goeth (to the Synedryon,) and taketh his money. *Maim. in Iobel, ch. 12. sect. 1. --7.*

V. 30. *hath not a wall*] this because it seemeth contrarie to the former, is written & noted in the Hebrew margine to be read, *hath a wall*; there being in the letters a difference, but not in the pronunciation; as the like hath been before in *Exod. 21. 8. Lev. 11. 21.* The Greek and Chaldee also translate, *hath a wall*, & that the meaning is so, the words foregoing shew. Yet is not the text corrupted, (as is observed from the Hebrewes in *Exod. 21. 8.*) but it seemeth, may thus be reconciled; that if it were in a city which sometimes had a wall, but for the present had none, or very ruinous, (as was the case of Ierusalem, *2 King. 25. 10.*) then the order here set, should stand for the sale of the house. And here I wil adde what the Hebrewes write concerning this. *The citie which was not compassed with a wall, at the time when Josua conquered the land; though it be walled now, yet it is like the houses of the villages: and the citie which was compassed with a wall in Josuahs dayes, though it be not walled now, yet it is as if it were walled. And when they went into captivitie, at the first desolation (of the Temple, 2 King. 25.) the holynes of the walled cities which had been in Josuahs time, ceased: when Ezra came up, at the second coming into the land, (Ezr. 1.) all the walled cities were sanctified at that time; because their coming in in the dayes of Ezra, which was the second coming, was as their coming in in the dayes of Josua: &c. Maimony in Iobel, c. 12. sect. 15. for ever] or, to the cutting off of all redemption; the Greek translateth, *firmely*.*

30

firmly, the Chaldee absolutely: see vers. 23. And as this is expressly spoken of the howse, so the Hebrewes say, that gardens, and bathes to wash in, and dove houses, which were within the walls of the citie, these were as the howses: but feilds if any were within the city, were to be redeemed as fields that were without the citie. So for Jerusalem, they say, no house might be absolutely sold in it: likewise, that an howse builded upon the wall, [as was Rahabs, Ios. 2. 15.] was not as the (other) houses of a walled citie. Maim. in Iobel, ch. 12. sect. 11.

in the Jubile] Gr. in the remission. Likewise, if one sold an house in a walled citie, and the Iubile came within the yere of the sale, it was not returned in the Iubile; but remayned in the hand of him that purchased it; til it pleased the seller to redeme it all the yere of the sale, or that the yere were fulfilled, and so it was absolutely gone. Maim. in Iobel. ch. 12. sect. 9.

V. 31. villages] or, open-places; the word is elsewhere used for Courtyards. no wall round-about] meaning a wall properly, of earth, stone or the like. For, a citie that had the gardens thereof for a wall, or that had the sea for a wall, was not (counted) a walled citie. No place was called a walled citie, til it had in it three villages (or courtyards) or moe; and in every of those villages, two houses or moe; and it were compassed with a wall at first, and afterward they builded villages within it. But a place that was first inhabited, and afterward walled about; or wherein there were not three villages with two houses in every of them, it was not a walled citie; but the houses therein, were as the houses of the villages. Maim. in Iobel. ch. 12. sect. 13. 14.

redemption shalbe to it] that is, it may be redeemed at any time, as the fields before mentioned; or it may be redeemed as the houses forementioned. Both are shewed by the Hebrewes thus; He that selleth any house in the villages, or in a citie which hath no wall as is meet for it; it may be redeemed as liketh him best, according to the law of the feild, or according to the law of the house in a walled citie. As, if he wil redeme it out of hand, he may redeme it according to the law for houses: [that is, without abating any thing to him that bought it.] If

the 12. monethes be expired, & he hath not redemed it; loe he may redeme it til the yere of Iubile, according to the Law for fields. And when he redemeth it, he is to count with him that bought it, and abate vnto him, for the time that he enjoyed it. If the Jubile come, and he hath not redemed it: the house returneth (to the owner) without price, after the manner that fields doe. Maim. in Iobel, ch. 12. sect. 10.

V. 32. of the Levites] which were the six cities of Refuge, and 42. cities moe, (48. in all,) given them to dwell in, and the suburbs of them, for to feed their cattle. Num. 35. Ios. 21.

a redemption ever] that is, they may ever (or at any time) be redeemed by the Levites: so the Greek explayneth it. And the Hebrewes say, The Priests and Levites may redeme their houses in walled cities, at any time when they please, though it be after many yeres. Maim. in Iobel ch. 13. sect. 7.

shalbe to the Levites] This caution respecteth the possessions which the Levites enjoyed in their cities; and so doth that which foloweth in vers. 33. that the redeemer must be of the Levites. Wherefore the Hebrewes have this rule: An Israelite which is heyre to his mothers father a Levite, he redemeth as the Levites doe; though he be not a Levite; yet seeing the cities or fields are the Levites, he may redeme (at any time) for ever. For this right dependeth upon those places, and not upon the owners. And a Levite which is heyre to his mothers father an Israelite; he redemeth as an Israelite, and not as the Levites doe: for it is not sayd that the Levites may redeme at any time for ever, but in the cities of the Levites. Maimony in Iobel, ch. 13. sect. 8. 9.

V. 33. redeme, of the Levites] understand, he shalbe of the Levites, and it shall not be redeemed by other Israelites. Some take redeming here, for buying or purchasing: though I find not the word so to mean, any other where. the sale of the house] that is, the house which is sold: as vers. 28.

and the citie] the Greek translateth, and the sale of the houses of the citie of their possession, shall goe out: and so it agreeth with the reason folowing. shal goe out] unto the first owner, as v. 28. out of the hands of any

of any Israelite that had bought it, or of any other Levite that had redeemed it.

their possession] whereas the Levites might have no part in the spoiles of the heathens that were conquered, nor inheritance in the houses and lands which were divided to the other Israelites, Deut. 18. 1. God gave them cities and suburbs, for them and their cattle, which was all the possession they had: therefore he confirmed this gift unto them, with a stricter law both for sale and redemption, then the Israelites had for their possessions.

34 V. 34. *the field*] that is, *the field*, as the Greek translateth. *of the suburbs*]

which were three thousand cubits every way, from the wall of the city and outward; see Num. 35. 4. 5. with the annotations.

not be sold] this seemeth to be an absolute prohibition, that though the Levites might sell their houses, yet not their lands at all: which yet was but a figurative restraint (as the other legal ordinances,) until the Jubile of the gospel; for then, Barnabas a Levite sold his field, that he might enjoy a better inheritance among the saints, Act. 4. 36. 37. Howbeit the Hebrew doctors understand this Law otherwise, and say; The Priests and the Levites, which sell any field of their cities, or any house &c. doe redeme them after this manner: they sell fields, though it be near to the Jubile, and redeme them out of hand; and they redeme houses in the walled cities, at any time when they please, though it be after many yeeres, Lev. 25. 32. Maimony in Iobel, chap. 13. sect. 7. And this law against selling, they expound of alteration or changing; thus: In the Levites cities, they may not make of a citie the suburbs; nor of the suburbs a citie, nor of the suburbs a feild, nor of a feild suburbs, as it is written, the feild of the suburbs of their cities shall not be sold, Lev. 25. 34. We have been taught, that this which is sayd **SHALL NOT BE SOLD**, meaneth shall not be altered; but the feild, and the suburbs, and the citie, shall all three of them be as they are, for ever. Maimony *ibidem* sect. 4. 5.

35 V. 35. *waxed poore*] or brought low, as

V. 25. & 39. *hand faileth*] or, *hand is moved*, which the Greek translateth, & be be weak (or impotent) in his hands by thee, that is, unable to relieve himself. This phrase is here once applied to the hand; in Deut. 32. 35. and often otherwhere to the foot, the moving or sliding wherof, is also a decay or falling into evil.

strengthen him] or, *take hold on him*, and so confirm his weak hands; that is as the Greek translateth *help* or *relieve him*. So God is sayd to *strengthen* or *hold* the right hand of Cyrus, when he enabled him to subdue nations, Esai. 45. 1. so of Christ, in Esai. 42. 6. and of his people, when he helpeth them against their enemies, Esai. 41. 12. 13. According to this law, is that in Deut. 15. 7. 8. 10. where God commandeth to *open the hand*, to *lend* & to *give* unto the poore: and it is reckoned for one of the synns of Sodom, that she *strengthened not the hand* of the poore and needy, Ezek. 16. 49. even the *stranger*] that is, though he be a stranger, and none of thine own nation: or, as the Greek translateth, *thou shalt help him as a stranger and sojourner*. Wherby God may intend the natural Israelites, which were but *strangers and sojourners* with him, v. 23. which is also the state of all the Saints on earth, 1 Pet. 2. 11. *that he may*] or,

and *he shall live*: so the Greek sayth, & *thy brother shall live with thee*. By *living*, is meant the recovering of himself out of his miserie, as elsewhere life is opposed to sickness, ruine, and other miseries Esai. 38. 9. Nehem. 4. 2. 1 Chr. 11. 8. Gen. 45. 27. Therefore God commandeth to let the poore man have *sufficient for his need*, Deut. 15. 8. see the annotations there. Hereby also was figured, that such as are poore in spirit, ought to be comforted; and such as are impoverished by syn, should be sought after for their recoverie, by admonition, exhortation, prayer &c. that life may be given them: 1 Thes. 5. 14. 1 Ioh. 3. 16. Iam. 5. 16. 20.

V. 36. *biting usurie*] of this, see what is noted on Exod. 22. 25. *increase*] or, *multiplication*, *overplus*: that is when one racketh

heth more then he lent. So in *Exek. 18. 8.*
13. 17. Spiritual usurie and exact on (which
 under this law is also forbidden, is when
 the Law is urged upon the conscience of
 repentant synners, more then is meet;
 whereby his life with God (which is by
 faith in Christ,) is impeached: or when
 the rudiments of the Law (which Christ
 hath freed his people from,) are layd as a
 yoke upon their necks, and burden upon
 their consciences; both which are hinder-
 rances of that true life and joy, which
 God by the gospel and spirit of his Son,
 minneth unto the Saints, *Mat. 18. 28.*—
33. Gal. 2. 14. 21. & 4. 9. 10. 11. & 5. 1. 2.
&c. Act. 15. 1. 10. 11. Esai. 9. 4.

39 V. 39. wexen poore] in Greek, be hum-
 bled, or brought low: as *V. 25.* be sold]
 for extreme poverrie, debt, or theft; as
1 King. 4. 1. Exod. 22. 3. See the notes on
Exod. 21. 2. not serve thy self] in Greek,
 he shall not serve thee. of a servant] of a
 slave, or bondman, as to compell him to doe
 base and slavish works. The Hebrewes
 say, It is unlawful for an Israelite when he buy-
 eth any Hebrew servant to make him serve in
 things vile, which are proper for servants (or
 slaves) to doe; as to carry his vessels after him to
 the bath, or to untie his shoes, &c. *Lev. 25. 49.*
 Which is to be understood of an Hebrew servat,
 because his soule is cast down by his sale: but an
 Israelite which is not sold, it is lawfull to use his
 ministerie as a servants; for loe he doeth not such
 work but willingly and of his own minde. *Mai-*
mony tom. 4. treat. of Servants, ch. 1. sect. 7.
 This law Solomon kept, as it is sayd, But
 of the sonns of Israel did Solomon make no ser-
 vant: but they were men of warr, and his ser-
 vants, and his princes, and his captaines &c.
1 King. 9. 22.

40 V. 40. as a sojourner] in Greek, or a
 sojourner: meaning that he should be used
 kindly, reverently, and as a brother *v. 46.*
 The Hebrew canons say, Every Hebrew ser-
 vant or handmayd, their master is bound to make
 them equall to himself in meat, in drink, in clo-
 thing, & in dwelling; as it is sayd (in *Deu. 25. 16*)
 because he is well with thee; so that thou mayst
 not eat white bread, and he eat brown bread; or

thou drink old wine, and he drink new; or thou
 sleep on a featherbed, and he sleep on straw &c.
 Hereupon they say, who so buyeth an Hebrew
 servant, buyeth himself a master: &c. Never-
 theless it is necessary that the servant behave him-
 self with a servants behaviour, in those services
 which he doeth unto him. *Maim. in Servants,*
chap. 1. f. 9. yere of jubile] which was
 the yere of libertie for all maner Hebrew
 servants: therefore, No Hebrew mayd, or
 Hebrew manservant was in use (in Israel) but at
 the time when the jubile was in use: whether it
 were a servant that sold himself, or that was sold
 by the the Synedrion. *Maim. in Serv. c. 1. f. 1.*

V. 41. goe out from with thee] the Greek
 sayth, he shall goe out to remission, (into liber-
 ty.) For what cause, or after what sort
 soever he had been sold, the jubile re-
 leased him: which was a figure of the
 time of grace, wherby now Christ hath
 freed us from the servitude of syn and
 Satan: *Ioh. 8. 32. 36. Rom. 6. 14. 18.* The He-
 brew doctors say, He whom the Synedrion
 sold, served six yeres (*Exod. 21. 2.*) from the
 day of his sale; and in the beginning of his se-
 venth yere, he went out a free man. If the yere
 of release (*Deut. 15. 1.*) fell within those six
 yeres, yet he did serve therein: but if the yere of
 jubile fell in them, though he were sold but a yere
 before the jubile, he goeth out free, (*Lev. 25.*
40. 41.) A man may sell himself for more then
 six yeres; if he sell himself for ten or 20. yeres;
 and the jubile fall out, though within a yere,
 he goeth out at the jubile. If a man have sold
 himself, or been sold by the Synedrion, and he
 runns away he is bound to make up the six yeres;
 but if the jubile fall, he goeth out free. If he
 have been sick, eyther by a continued sicknes
 yere after yere, or been sick by fits; if the whole
 time (of his sicknes) be less then four yeres, they
 are reckned among the six (yeres service) but
 if he have been four yeres sick, he is bound to
 make good all the dayes of his sicknes; as it is
 written (*Lev. 25. 40.*) As an hireling, as a so-
 journey: but if the jubilee fall, he goeth out.
Maimony in Servants, ch. 2. f. 2. 3. 4. 9. his
 sonns with him] that is, his children (as the
 Greek translateth,) whether sonns or
 daughters. In *Exod. 21. 3.* there is the like:

for his wife. And by the parable in *Mat. 18.25.* it seemeth that in Israel men might be sold for debt, they, their wives, and their children, and all that they had: and in *2 King. 4. 1.* the creditour would take the children bondmen, for their fathers debt. Howbeit the Hebrew doctors understand these otherwise, saying; Every Hebrew servant, his master is bound to finde his wife meat &c; and so he is bound to finde his sonns and daughters meat. Of him whome the Synedrion sold, it is sayd (in *Exod. 21.3.*) if he were the husband of a wife, then his wife shall goe out with him. If thou thinkest that when he was bought, his wife became a servant; it is not so; but to teach that his master was bound to give her food. And of him that sold himself, it is sayd (in *Lev. 25.41.*) he and his sonns with him. And of him that was sold to an heathen, it is sayd, (in *Lev. 25.54.*) he and his sonns with him. Whether they were the wife and children which he had at the time when he was sold; or wife and children which he had after he was sold, so that he took her with his masters consent; but if he took her without his consent, his master is not bound to find her meat. Though his master be bound to find his wife and children meat, yet hath he nothing of the labours of their hands, but the wives labours are her husbands: and whatsoever is due fro a husband to his wife, is due to her, forasmuch as he is an Hebrue servant, *Maimony treat. of Servants ch. 3. f. 1.2.*

42

V. 42. *my servants*] their redemption from Pharaoh, figured the redemption from Satan by Christ; and their freedome, that of which it is sayd, ye are bought vvith a price, be not the servants of men, *1 Cor. 7. 23.* and, now being made free from Syn, and made servants to God; ye have your fruit unto holynes, and the end everlasting life, *Rom. 6. 22.*

the sale of a servant] that is, after the manner that servants, (or slaves) are sold in the market, publickly; but privatly and by vvay of honour, *Maimony in Servants, ch. 1. sect. 5.*

43

V. 43. *with rigour*] as the Egyptians ruled over Israel, *Exod. 1. 13.* The Hebrewes describe it thus: What is vigorous service? It is service vvhich is not determined,

and service vvherof there is no need: but (the masters) purpose is to make him vvork, and onely that he should not cease. Hereupon our vvise men have sayd, that (the master) should not say unto him, Dig under the vines until I come; for loe he giveth him no determined stint: but he is to say unto him, dig til such an houre, or unto such a place. And so he may not say to him, Dig this place, vvhen there is no need to doe it &c. *Maimony in Servants, ch. 1. sect. 6.* But this rigour, fiercenes or crueltie here forbidden, extendeth further, even to all overmuch labour, above that which is meet, and they are able; as the Greek here translateth, Thou shalt not rack him (or afflict, torment him) vvith labour: beating if their work be not doen, *Exod. 1. 14. & 5. 7. 8. 14.* and threatning with hard words, *Eph. 6. 9.* and the like. *fear thy God*] and therby absteyne from this evil: see *vers. 17.*

V. 44. *of the heathens*] as the Hebrew servants set at liberty by the Iubile, figured Gods elect, set free by Christ: so the heathens brought into subjection and bondage, may figure the reprobates, whom Christ and his people shall rule with an yron rod, *Psal. 2. 9. Rev. 2. 26. 27.* Or, being understood of such servants as were bought and brought unto the faith of God, and were circumcised, (as in *Gen. 17. 27.*) it might fore shadow the conversion of the heathens, and bringing them into the perpetual service of Christ and his church; *Eesai. 56. 3. 6. 7. & 60. 3. 7. 10. 12.* Compare that promise made by the Prophet, The Lord wil have mercy on Jakob, and wil yet choosse Israel, and set them in their owne land; and the strangers shalbe joyned with them, and they shall cleave to the house of Jakob. And the peoples shall take them, and bring them to their place: and the house of Israel shal posses them in the land of the Lord, for servants and handmayds, and they shall take them captives, vvhose captives they were; and they shall rule over their oppressours. *Eesai. 14. 1. 2.*

V. 45. *of the sojournes*] or, of the stranger-inhabitants meaning such as were in the land, but not joyned to the Church of Israel;

44

45

Israel; as the Chaldee paraphrast here calleth them *uncircumcised sojourners*: these sojourners are opposed to the heathens out of the land, round about them; v. 44.

that doe sojourn] or, that are strangers: in Greek, that are among you. of their familie] in Chaldee, of their seed. And this might be, if the mother onely were a stranger. An Israelite that lyeth with a Canaanitish bondwoman, forasmuch as she is a bondwoman, he begetteth a Canaanite in every respect; and he is sold and bought, and made to serve for ever, as other bondmen. Maim, in *Servants*, ch. 9. sect. 1. which accordeth with that law in *Exod.* 21. 4.

46 V. 46. as an inheritance for your sonns] the Greek translateth, you shall divide (or impart) them unto your children. These words, possession and inheritance, applied thus to servants; meane their subjection under their masters; according to which phrase, God is sayd to inherit in all nations, *Psal.* 82. 8. and Christ, to have the heathens &c. for his inheritance and possession, *Psal.* 2. 8. And in saying for your sonns, he implieth a prohibition to sel them to strangers, especially if the servāt were turned to the faith; and by the Hebrew canons, he that sold his servant to the heathens, the servant went out free, and his master was compelled to redeme him out of the heathens hand. Maimony, in *Servants*, ch. 8. f. 1.

for ever] they and their children after them, are bondmen; untill they be made free. They were free by Gods law, if their master had maymed them, as *Exod.* 21. 26. 27. and by the Hebrew canons, their freedom might be bought, by themselves or their friends: Maimony in *Servants*, ch. 5. sect. 2. serve your selves] or, bring them into servitude, use them as servants.

not rule over him] in Chaldee, not serve your selves with him: in Greek, not rack (or afflict) him with labours; as v. 43. But might they then rule over the heathens with rigour? The Hebrewes say, It is lawfull to make a Canaanitish servant serve with rigour: but notwithstanding this right, it is the property of mercie; and way of wisdom, that a man

should be compassionate, and follow justice, and not make his yoke heavy upon his servant, nor afflict him. And to give him meat and drink of all sorts. The first wise men, used to give their servants of all meats that they did eat themselves; and they gave their beasts and their servants meat, before they themselves did eat. Loc he sayth (in *Psal.* 123. 2.) as the eyes of servants, unto the hand of their masters, as the eyes of a mayden, unto the hand of her mistress. Also they used not a servant contemptuously, by hand, or by words: the scripture giveth them for service, not for shame and contempt. And let him not much crie out against him, or shew indignation, but speak gently to him, and hear his plea. For so it is expressed in the good wayes of Job, for which he commendeth himself. If I despised the cause of my servant or of my handmayde when they contended with me: did not he that made me in the wombe, make him &c. *Iob.* 31. 13. 15. Neyther should crueltie and hardness be found, save among the idolatrous heathens: but the seed of Abraham our father, upon whom the blessed God hath poured out the good things of his Love, and commanded them statutes and judgments which are righteous; they should be merciful towards all. And so among the properties of the holy blessed God, which we are commanded to imitate, he sayth, His tendermercies are over all his works, (*Psal.* 145. 9.) and whoso sheweth mercie, mercie shalbe shewed unto him, &c. Maim. treat. of *Servants*, ch. 9. sect. 8.

V. 47. the stranger] which the Chaldee expoundeth, the uncircumcised: so after.

doe attayne] in Greek, doe find, to weete, ynough to buy a poore Israelite; that is, if he be rich and able: so in v. 26. & 49.

the stock] or, the stump, as this word is Englished in *Dan.* 4. 15. that is, any of the lineage or kintred remayning. The Chaldee translateth, to the Aramite (that is, to a paynim or heathen,) of the familie of a stranger (or Profelyte:) meaning one that was of a profelytes stock, but was not himself a profelyte, or of the faith of Israel.

V. 48. redemption shalbe to him] that is, he shal have right to be redeemed. his brethren] that is, his kintred; as is after explained. V. 49.

49

V. 49. his uncle] in Greek and Chaldee, his fathers brother. his hand hath atteyned] to weete, vvealth ynough; if he be able of himself. The Hebrew canons say, He that is sold to a stranger, if his own hand atteyn not to redeem himself, his kinned are to redeme him; and one kinsman before another, as it is sayd, his uncle, or his uncles son &c. And the Synedriou are to cōpel his kinned to redeme him, that he be not drowned (or svvallovved up) among the heathens. If his kinned redeme him not, or hu own hand cannot atteyn to it: every man of Israel is cōmanded to redeme him. And vvwhether his kinned dot redeme him, or any other man, he is to goe out free, [and not to be a servant to him that redeemed him.] And he may borrow, for to redeme himself frō an heathen, & he may redeme by the half (or in part.) But he that is sold to an Israelite his kinned may not redeme him, neyther may he borrow to redeme himself; neyther is redemed by the half (or part.) but if his hand be able to give according to the yeres that remayn, he may give and goe out, othervveise he goeth not out. Maimony in Servants, ch. 2. f. 7. A practise of this, we finde in Nehem. 5. 8. We, after our abilitie, have redeemed our brethryen the servres, vvwhich vvvere sold unto the heathen: & vvvil yoe even sell your brethryen? or shall they be sold unto us?

50

V. 50. with him that bought him] This is a common equitie; whether he had sold himself to an Israelite, or to an heathen, or had been sold by the Magistrates, he abated of his redemption, and went out. Maim. ibidem, c. 2. f. 8.

the money] Hebr. the silver: this the Hebrewes hold strictly, to be money, not moneyes worth, as fruits, vessels, or the like. Maimony ibidem, ch. 2. f. 8. dayes of an hired servant] that is, a precise or set number of dayes, not more nor fewer. So this phrase elsewhere noteth, as in Job. 7. 1. 2. Is there not an appointed time to man upon earth? and are not his dayes like the dayes of an hireling? &c. And in Esai. 16. 14. In three yeres, as the yeres of an hireling: and in Esai. 23. 16. yet a yere; according to the yeres of an hireling: that is, precisely, without longer day.

51

V. 52. according to his yeres] As, if he had

sold himself for an hundred (crownes,) and there remayned unto the Jubile from the yere of his sale, ten yeres; he shall reckon ten (crownes) for every yere that he hath served him, and abate the price of them, and returne the rest in money. Maim. in Servants ch. 2. sect. 8.

V. 53. As an hired servant of the yere, by the yere] that is, as a yereley hireling: [see v. 50. before thine eyes] that is, thou shalt not suffer the stranger to rule over him with rigour, and thou wink at it. But every Israelite was bound to forbid him this, and because it was a stranger that dwell in the land, the Magistrates of Israel, might restreyn him from rigour.

V. 54. by these] Gr. by these things (or means;) that is, neyther by others, nor by himself, before the Jubile. of Jubile] Gr. of Remission: which was a yere of full discharge of all servants from the hands of all other matters, that they might be the Lords, and serve him onely. Which thing Christ hath tullylled for us in trueth, who dying in the last Jubile, the acceptable yere of the Lord; hath set us free from all synfull servitude; that syn should reign no more in our mortal bodie, nor we obey it in the lusts therof; but present our selves unto God, as those that are alive from the dead; & our members as instruments of righteousness unto God. Rom. 6. 11. 12. 13. Ioh. 8. 34. 36. Heb. 2. 14. 15.

CHAPTER 26.

1. God forbidding Idolatrie, cōmandeth true religion. 3. Promiseth blessings to them that keep his commandments. 14. Threatneth curses to those that break them. 21. And as their stubbornesse encreaseth, so shall his plagues. 40. He promiseth to remember his covenant at last, towards them that repent.

YE shal not make unto you, Idols; neyther shal ye rear up unto you, a graven thing, or a pillar; neyther shal ye set, any stone of imagerie, in your land;

2 land; to bow-down your selves unto it: for I Iehovah, *am* your God. Ye shal keep, my Sabbathes; & reverence, my Sanctuarie: I *am* Iehovah.

□ □ □

3 IF ye shal walk, in my statutes: and
4 keep, my commandements; & doe
5 them. Then I wil give your raynes,
6 in their season: and the land shal give,
7 her increase; & the trees of the feild,
8 shal give their fruit. And your
9 threshing, shal reach unto the vintage;
10 and the vintage, shal reach unto the
11 sowing-time: and ye shal eat your
12 bread, to the full; and dwel in confident-
13 safetie, in your land. And I wil give peace, in the land; and ye shal lye-down, and none shal make you a-frayd: and I wil cause the evil beast to cease; out of the land; and the sword, shall not pass through your land. And ye shal pursue, your enemies: and they shal fall before you, by the sword. And five of you, shal pursue an hundred; and an hundred of you, shal pursue ten-thousand: and your enemies shal fall, before you, by the sword. And I wil have-respect unto you; and make you fruitfull; & multiplye you: & establish my covenant, with you. And ye shal eat old *store*, very-old: and bring-forth the old, because of the new. And I wil set my Tabernacle, amongst you: & my soule, shal not lothe you. And I wil walk, among you; and wilbe to you, a God: and you, shalbe to me a people. I *am* Iehovah your God, which brought you forth, out of the land of Egypt; from being servants to them:

and I have broken, the slaves of your yoke, and made you goe, upright.

But if ye wil not hearken, unto me: and wil not doe, all these commandements. And if ye shall despise my statutes; and if your soule loath my judgments: so that ye doe not, all my commandements; that ye break, my covenant. I also wil doe this unto you; I wil even appoint over you sūdaine-terroure, the consumption, and the burning-ague; that consume the eyes, and pine-away the soule: and ye shal sow your seed, in vaine; and your enemies, shal eat it. And I wil set my face, against you; and ye shalbe smitten, before your enemies: & they that hate you, shal rule over you; and ye shal flee, when none pursueth you.

And if yet *for* these, ye wil not hearken unto me: then I wil adde to chastise you, seven *times* for your synns. And I wil break, the excellēcie of your power: and I wil make your heavens, as yron; & your earth, as bras. And your strength, shall be spent in vaine: & your land shal not give, her increase; and the trees of the land, shal not give their fruit.

And if ye walk with me, contrarie; and be not willing, to hearken unto me: then I wil adde plagues upō you; seven *times*, accotding to your synns. And I wil send among you, wild-beasts of the feild, which shal rob you of *your children*; and cut-off your cattell; and make you few: & your wayes, shalbe desolate.

And if by these, ye wil not be chastised, by me: but wil walke with me, contrarie. Then will I also, walk with you, contrarie: and even I, will

I i plague

25 plague you; seven times, for your syns. And wil bring upō you, a sword; that
 26 *shal* avenge, the vengeance of the covenant; and ye *shal* be gathered, into your cities: and I wil send the pestilence, among you; & ye *shal* be given,
 into the hand of the enemy. When I *shal* break unto you, the staffe of bread; then ten women *shal* bake your bread, in one oven; and they *shal* returne your bread, by weight: and ye *shal* eat, and not be satisfied.
 27 And if for this, ye wil not hearken unto me: but wil walke with me, contrarie.
 28 Then I wil walk with you, in wrath contrarie; and I, even I will chastise you; seven times, for your synns.
 29 And ye *shal* eat, the flesh of your sons: & the flesh of your daughters, *shal* ye eat.
 30 And I wil destroy your high places; & cut down your Sunne-images: & cast your carcases, upō the carcases of your filthy idols: and my soul *shal* loath you.
 31 And I wil make your cities, a wast; and will make-desolate, your Sanctuaries: and I wil not smell, the smell of your rest.
 32 And I, wil make the land desolate: & your enemies, which dwell therein, *shal* be astonished at it.
 33 And you, wil I scatter among the heathens; and wil draw out a sword, after you: and your land, *shall* be desolate; and your cities, *shal* be a waste.
 34 Then, *shal* the land enjoy, her Sabbaths; all the dayes *that* it lyeth-desolate; and you, in your enemies land: then, *shal* the land rest; and enjoy her Sabbaths.
 35 All the dayes *that* it lyeth desolate, it *shal* rest: for that it rested not, in your Sabbaths, when ye dwelt upon it.
 36 And they that *are* left of you, I wil e-

ven bring a softnes, into their hart; in the lāds of their enemies: & the sound of a driven leaf, *shal* pursue them; and they *shall* flee *as* fleeing from a sword, and *shal* fall, when none pursueth. And they *shal* fall, every-man upon his brother, as before a sword, wth none pursueth: and ye *shal* not have, power-to-stand; before your enemies. And ye *shal* perish amōg the heathens; and the land of your enemies, *shal* eat you up. And they that *are* left of you, *shal* pine-away in their iniquitie, in your enemies lands: and also, in the iniquities of their fathers, they *shall* pine-away with them. And if they *shal* confesse their iniquity, and the iniquitie of their fathers; with their transgression, which they transgressed against me: & also, that they have walked with me, contrarie, And that I also, have walked with them, contrarie; and have brought them into the land of their enemies: if then, their uncircūcised hart, be humbled; and then, they accept of their iniquitie. Then wil I remember, my covenant with Iakob: and also, my covenant with Iſaak, and also my covenant with Abraham, wil I remember, and I wil remember the land. And the land, *shal* be left of them, and *shal* enjoy her Sabbaths, while it lyeth-desolate, without them; & they *shall* accept of their iniquitie: because even for-because they despised my judgments; and their soule, loathed my statutes. And yet for all that, when they be in the land of their enemies; I wil not dispise them nor loath them, to consume them; to break my covenant, with them: for, I *am* Ichovah, their

37

38

39

40

41

42

43

44

45 their God. But I wil remember
unto them, the covenant of their An-
cestors: them who I brought forth,
out of the land of Egypt, before the
eyes of the heathens; to be unto them,
46 a God; I Iehovah. These, are the
Statutes and the Iudgments, and the
Lawes; which Iehovah gave, between
him & the sonns of Israel: in mount
Sinai, by the hand of Moses.

Annotations.

I [dols] in Hebrew *Elilim*, that is, *Vanities*
or things of nought: in Greek, things-
made-with-handes. Of these and the ma-
king of them, see the notes on Lev. 19.4. &
Exod. 20.4. graven thing] which the
Chaldee expoundeth an image: see Exod.
20.4. pillar] or statue, or standing-image;
which hath the name of setting up, or stan-
ding; and seemeth to have been usually of
stone, as Iakob set up a stone for a pillar,
Gen. 28.18. & 35.14. And pillars were set
up eyther for civil monuments, as was the
pillar on Rachels grave, Gen. 35. 20. and
Abisaloms pillar, 2 Sam. 18.18. or for reli-
gious monuments, as were altars; Gen. 35.
14. Esai. 19. 19. these latter are here for-
bidden, after that God had appointed the
place and ordinances of his worship; and
he signifieth his hatred of them, in Deut.
16.22. Yet were they used, not onely by
the heathens, as in Egypt, Lev. 43. 13. but
by the idolatrous Israelites, 1 King. 14.23.
2 King. 17. 10. The Hebrewes say, *Matse-
bah* (the Pillar or Statue) which the Law
forbiddeth, is a building (or edifice), by which all
doe gather themselves together, though it be to
serve the LORD; because such was the manner
of Idolaters; and who so reareth up a pillar, is
to be beaten. Maimony treat. of Idolatrie,
ch. 6. f. 6. And Sol. Iarchi on Deut. 16. 22,
sayth; *Matsebah* (the Pillar) is a stone to offer
upon, though it be to (the God of) heaven.
set] or put, lay: Hebr. give. Whereby al-
so he may forbid the suffrance of such in
their land; for elsewhere they are willed to

destroy their pictures, Num. 33.52. and gi-
ving is often used for suffering; see Gen. 25.
6. stone of imagerie] or, stone of picture,
or of figure, that is, any pictured or figured
stone, or image of stone: the Chaldee calleth
it stone of adoration (or of worship) upon or
unto which they used to bow down. Of
this word, pictures have their name, Num.
33. 52. Esai. 2. 16. The Hebrewes under-
stand this of such stones as wherewith
they used to pave their holy places, and
bow down upon them to serve their
Gods. The stone of imagerie spoken of in the
Law, although a man bow down himself thereup-
on unto God, he is to be beaten: because it was the
manner of Idolaters, to lay a stone before (the I-
dol,) and to bow down upon it; therefore they
might not doe so unto the LORD. Maim. treat.
of Idolatrie, ch. 6. f. 6. in your land] The
Hebrewes understanding this Law, of
stones upon which they worshiped; doe
by the land here, understand all other pla-
ces save the Sanctuarie, which was paved
with stone, upon which they bowed
down. In the Sanctuarie it was lawfull to bow
down upon the stones; as it is written IN
YOUR LAND: in your land ye may not
bow down upon stones, but ye may bow down
upon the stones wherewith the Sanctuarie is pa-
ved. And for this cause, all Israel are wont to
lay mattes or some such thing, in the Synagogues
which are paved with stone; to make a separati-
on between their faces and the stones &c.
Maim. ibidem sect. 7. But this seemeth to
favour of superstition, for God forbiddeth
not stones simply, but stones of imagerie,
which were pictured or graven with fi-
gures. unto it] or, upon it; for so both
the Hebrew and Chaldee may be Engli-
shed; but the Greek translateth unto it.
And the Hebrew doctors, understanding
it to be a prohibition of bowing downe
upon any such stone, though unto the
true God, doe determine the punishment
to be beating by the magistrate: whereas
if they bowed upon it to an idol, they
were stoned to death (according to the
law in Deut. 13.10.) Maim. treat. of Ido-
latrie, ch. 6. sect. 6.8.

2 Vers. 2. *Sabbathes*] in Chaldee *Sabbath dayes*: see Lev. 19. 3. 30. reverence] or fear: see Levit. 19. 30. where these lawes were before given; and are here repeated, as generalis implying all other religious duties, because God now would by promises and threatnings confirme his whole Law, and binde his people to the more carefull obedience.

Here beginneth the three & thirtieth Section or Lecture of the Law, after the Hebrewes computation: wherof see Gen. 6. 9.

3 V. 3. *Walk in my statutes*] This maketh men just before God, Luk. 1. 6. & if the Law could give life, (and were not weak through the flesh, Rom. 8. 3.) verily justice should have been by the Law, Gal. 3. 21. but when the commandment cometh, Syn reviveth, and man dyeth, Rom. 7. 9. Therefore by the works of the Law, there shall no flesh be justified in Gods sight, Rom. 3. 20. but the just shall live by faith, Gal. 3. 11. and by faith this condition here required, is fulfilled; as Enoch walked with God, Gen. 5. 24. when he pleased him by faith, Heb. 11. 5. 6. This then according to the letter, is legal; and promiseth life to them which doe these things, Rom. 10. 5. but spiritually leadeth unto Christ, who is the end of the Law, for justice to every one that beleeveth; Gal. 3. 24. Rom. 10. 4.

4 V. 4. *your raynes*] in Greek, *rayn* unto yow: he meaneth the rayn of the land, the first rayn and the latter rayne, wherof see Deut. 11. 14. These none can give but God, Jer. 14. 22. they figured spiritual blessings, by the doctrine of the gospel of Christ, Deut. 32. 2. Psal. 71. 6. 2 Sam. 23. 4. their season] that is, due season; so they make the earth fruitfull, and are of the Lords good treasure which he openeth unto men, Deut. 28. 12. and should move them to fear him: Jer. 5. 24. her increase] or her fruit; which is an effect of the rayn, through Gods blessing; for when the showers of blessing come in their season, the tree of the field yeildeth her fruit, and the earth her in-

crease, Ezek. 34. 26, 27. And this is spiritually applyed to our earthly nature, made fruitfull unto God through the rayn and dewes of his graces, and so it receiveth of him a blessing: Psal. 57. 7. & 85. 12, 13 Heb. 6. 7. 8. Of the Hebrewes R. Menachem here sayth, the land hath a mystical signification of the land that is on high.

V. 5. *reach unto the vintage*] or, to the grape-gathering: meaning hereby large blessings, with abundance and varietie of fruits, continued one after another. The like figurative promises are given to the church under the Gospel, in Amos 9. 13. saying, The plowman shall overtake the reaper; and the treader of grapes, him that soweth seed.

to the full] or, to satietie: this significth abundance from God, Joel 2. 26. and contentation in men; as they that are never content, are sayd not to know satietie: Esai. 56. 11. and when God withholdeth increase, they eat, but not to satietie: Hag. 1. 6. Thus God fed them with Manna to the full, Exod. 16. 8. and promiseth so to feed the poor and meek under Christ, Psalm. 132. 15. & 22. 27. The just eateth to the satietie of his soule: Prov. 13. 25. in confident-safety] or, in hopefull securitie, safely. The Hebrew *Betach* significth trust, hope or confidence, Act 2. 26. from Psalm. 16. which ought to be in God, Psalm. 40. 5. wherupō foloweth safety through his defense, as the Greek here translateth, ye shall dwell in safetie; and so men are secure and bold, without fear of disturbance; Gen. 34. 25. as in Psal. 78. 52, He led them with confident-safetie, and they dreaded not. This as it is a blessing which God onely giveth, Psal. 4. 9. so it is promised to the obedient, Prov. 1. 33. and is performed to such as are in the sheepfold of Christ, Ezek. 34. 25, 27, 28.

V. 6. *peace*] This though generally it significth all prosperitie, yet sometime it is specially applyed to the sword, Mat. 10. 34 and unto war, Psal. 120. 7. which seemeth to be that which is intended here, as the former was against famine.

none shall make you afraid] This God promiseth to fulfill under Christ, Jer. 30. 10. Ezek.

10. Ezek. 34. 28. Mich. 4. 4. *cause the evil beast to cease*] that is, as the Greek translateth, *I wil destroy evil beasts*; one being put for a multitude, or many; and ceasing being used for utter abolishing, as in Exod. 12. 15. Psal. 119. v. 119. or at least, for repressing their rage and furie: for in Israel, Lions, Bears, and the like, sometime destroyed the inhabitants, 2 King. 17. 25. 26. & 2. 24. This promise is applied also to the church under the gospel, Ezek. 34. 25. So in Job 5. 23, *the beasts of the field shall be at peace with thee*. The contrary followeth in vers. 22. By the evil beasts, R. Monachem here understandeth mystically vicious lusts, the powers of uncleannes, which flow from the vnclean Spirit; that they shall not prevaile to pollute the land which is on high. So they seem to call our nature regenerate, as th'Apostle calleth the Church Jerusalem which is on high. Gal. 4. 26. *the sword*] used ordinarily for warr, when it is spoken of men, but the Lords sword, is explained to be the pestilence, 1 Chron. 21. 12. which may specially be intended here; and so God promisseth blessings, opposed to his foure sore judgments, which are the sword (or warr,) the famine, the evil beast, and the pestilence, mentioned in Ezek. 14. 21. and Rev. 6. 8. Or if we understand this sword for warrs; then under peace aforesayd, may the promise be implied against the sword of the Lord, the pestilence. These blessings, though they concerne this life, yet the end of them is to lead to life eternal; so the Hebrewes of old understood them, as their later doctors (though wandring out of the way of life) doe witness, saying: *The holy blessed (God) hath given us a Law, which is the Tree of life; and whosoever doth a't that is written therein, and knoweth him with a perfect knowledge, shall thereby be made worthy of the life of the World to come &c.* And he hath promised us in the Law, that if we doe it with joy and goodnes of soule, and exercise our selves in the wisdom thereof continually; he wil remove from us, all things that may le us from doing it, as sickness, and warr, and famine, and the like. And he wil supply us

with all good things, that may strengthen our hands to doe the Law, as satietie, and peace, and store of silver and gold; that we be not employed all our dayes, in the things which the body hath need of; but may be made fit to learn wisdom, and to doe the Commandements, that we may be worthy of the life of the world to come. Maimony in treat. of Repentance, chapt. 9. sect. 1. Thus they folowed after the Law of righteousness, but atteyned not to it; because they sought it not by faith in Christ, but as it were by the works of the Law; for they have stumbled at the stumbling stone, Rom. 9. 31. 32.

V. 8. *five of you shall pursue 100.*] This promise is enlarged in Job. 23. 10. One man of you, shall pursue a thousand: and was notably performed in Davids Worthies, 1. Chron. 11. of whom some one lift up his spear against eight hundred, and slew three hundred at one time, 2 Sam. 23. 8. 18. 1 Chron. 11. 11. Three men brake through the host of the Philistines, 1 Chron. 11. 18. Of the Gadites there were men that had faces like the faces of Lions, and were as swift as the Roes of the mountaines, 1. Chron. 12. 8. And David himself celebrateth this mercie, *I pursued mine enemies, & overtook them: and turned not, til I had consumed them: Psal. 18. 38. 2 Sam. 22. 38.* See also Deut. 32. 30.

V. 9. *I wil have respect*] or turne my face, in Greek, *I wil look upon you and bless you*: and the Chaldee expoundeth it, *I wil have respect by my word to doe good unto you*. For this grace David prayed, Psalm. 25. 16. and 69. 17. & when God delivered Israel from their enemies, it is sayd, *he had respect unto them, because of his covenant &c.* 2 King. 13. 23. The contrary hereto, is the hiding of Gods face, Deut. 32. 10. *fruitfull*] or, to increase; as he had doen before in Egypt. Exod. 1. 7. This blessing is acknowledged, in Nehem 9. 23. *Their children thou multiplyedst, as the stars of heaven: and promised to be againe under Christ, I wil bring (my sheep) againe to their folds, and they shall be fruitfull and increase: Lev. 23. 2. establish my covenant*] that is, faithfully keep, and continue to doe the things

which I have promised: see thee notes on Gen. 6. 18.

10 10. very-old] in Greek, old of old things: this respecteth the increase of their land, as the former did of their bodies. See *Levit.* 25. 22. because of] or, as the Greek translateth, from the face of the new: they should bring forth the old, for want of room to lay up the new. This fruitfulness of the land, figured the many graces wherewith God would enrich the hearts of his people: as in v. 4. For how ever God perswadeth his people, by promise of outward blessings, to keep his Law; yet the end of the commandment is love, out of a pure hart, and of a good conscience, & of faith unfeigned, *1. Tim.* 1. 5. and such as for worldly benefits receive the word of the Lord, when tribulation or persecution ariseth because of the word, by and by they are offended; *Mat.* 13. 21. The Hebrewes say, All love that dependeth on a thing, when the thing ceaseth, the love ceaseth. He that serveth the blessed God, to the end that his riches may be multiplied, or his life preserved; his service is not perfect: as Satan sayd (in *Job.* 1. 9. 10.) doth Job fear God for nought? Hast thou not made an hedge about him &c? He that serveth God because of bodily things, on which his service dependeth; it shall not be confirmed unto light in the light of the living. For when those things cease, for which he serveth: his love wil cease. And there is no eating and drinking in the state of death whether thou goest. But he that serveth God out of entyre love, his love shalbe in life everlasting, and shall not depart for ever. & his reward that loveth God, shalbe eternal. R. Elias in *Reshith choemah*, treat. of Love, ch. 2. fol. 77. See also the annotations on *Exo.* 20. 6.

11 V. 11. set my tabernacle] Hebr. give, that is, set and stablish it; for both these wayes, is giving expounded by the holy Ghost, as *1. King.* 10. 9. compared with *2. Chron.* 9. 8. & *1. Sam.* 7. 24. with *1. Chron.* 17. 12. Gods Tabernacle was a signe of his dwelling in favour amongst them, *Revel.* 21. 3. See the annotations on *Exod.* 25. 8. The chief signification was concerning

Christ, who should dwel in the Tabernacle of our flesh; by whom God built againe the Tabernacle of David, which was fallen down, *Act.* 15. 16. and in him God was reconciling the world unto himself. *2. Cor.* 5. 18 and under this figure, eternal life in heaven was implied; For wee know, that if our earthly house of this Tabernacle were dissolved; we have a building of God, an house not made with hand, eternal in the heavens. *2. Cor.* 5. 1. And that the Israelites had of old, the true understanding of these promises, that they belonged to the dayes of Christ, and the end of them was eternal life in heaven; it appeareth by the footsteps which yet remaine in their later doctors, though they have quenched the light of grace, in labouring to have it by the works of the Law. For they say, For this cause, have all Israel, their Prophets and their Wisemen desired the dayes of Christ, that they might have rest from the kingdoms, which will not suffer them to study in the Law &c. that they might be worthy of the life of the world to come. For in those dayes, knowledge & wisdom, and truth shalbe multiplied; as it is written, for the earth shal be full of the knowledge of the LORD, (*Esa.* 11. 9.) it is also written, And they shall teach no more every man his neighbour &c. (*Ier.* 31. 34.) againe it is sayd, And I will take away the stony hart out of your flesh, (*Ezek.* 36. 26.) For that King, which shal stand up of the seed of David, shalbe more wise then Solomon &c: and therefore he shall learn all the people, and teach them the way of the Lord; & all the heathens shall come to hear him, (*Mic.* 4. 1. 2.) And the end of all the reward, and later goodnes which is without ceasing and diminishing, that is the life of the world to come. But the dayes of Christ are of this world, and the world goeth after the wonted manner, save that the kingdome shalbe restored to Israel. Maimony treat. of Repentance: ch. 9. f. 2. Thus they speak, mistaking the right way, by going about to establish their own righteousness, *Rom.* 10. 3. and mistaking Christs kingdome, which though it be in this world, yet is it not of the same, *Ioh.* 18. 36. my soule shal not lothe you] or, not abhorre,

abhorre, not cast you away as vile and lothsome. Man is by nature lothsome through syn; as it is sayd, Thou wast cast-out into the open feild, to the lotheing of thy soue (or person,) in the day that thou wast borne, Eze. 16 5. But through the grace of God in Christ, our bloods are washed away, and we are adorned with the gifts of his spirit, Eze. 16 8 9. 10. So this promise concerneth such as keep the covenant of God, that they shall not lothefomly be rejected. For my soule, the Chaldee translateth my word shall not loath you. So in v. 30. Aben Ezra explaineth it thus, And I will set my Tabernacle amongst you, and ye shall not feare that ever ye shall come into want: for my glorie resideth with you, and it is not as the son of man, whose soule loatheth to dwel in one place.

12 V. 12. I wil walk among you] the Chaldee paraphraseth, I will cause my divinity to dwell among you; that Majestie is Christ, who by his spirit is with his church all dayes unto the worlds end, Mat. 28 20. who walketh in the midst of the seven golden Candlesticks, Rev. 2. 1. For his people are his Temple where he dwelleth, as it is written, ye are the Temple of the living God, as God hath sayd, I wil dwell in them and walk in them, 2 Cor. 6. 16. For Gods walking, was in his Tabernacle, 2 Sam. 7. 6. See also Rev 7. 15. & 21. 3. Under this, eternal life was also promised in heaven, whither Christ went to prepare a place for us, & will come againe to receive us unto himself, that where he is, there we may be also, Job. 14. 2. 3. a God] or, for a God: that is, as the Greek translateth, your God; of which blessing, see the annotations on Gen. 17 7.

13 V. 13. from being servants to them] under whom, all synfull servitude was also signified: from which the church is redeemed by Christ, as from Syn, Job. 8 34. 36. from Satan, Heb. 2. 14. 15. and from bondage to men in things concerning God, as it is sayd, Ye are bought with a price, be not ye the servants of men: 1 Cor. 7. 23. slaves of your yoke] or, barrs, of your yoke: meaning the bondage of Egypt, and of syn

which they were intangled with there, Eze. 20. 7. 8. For though bonds and yokes signifie civil bondage, as in Jer. 27. 2. 3. 6. 7. 2 Chron. 10. 4. yet the wicked is also holden in the cords of his syn. Prov 5. 22. And of this, the church complaineth, The yoke of my trespasses, is bound by his hand; they are increased, they are come-up upon my neck, Lam. 1. 14. And from this Christ hath freed us, as it was promised, his yoke (shalbe removed) from off thy neck, and the yoke shall be destroyed, because of the Oile, (that is for Christs sake:) Esai. 10 27. So in Eze. 34. 24. 27. Jer. 2. 20. Contraryweise, for their synns God threatneth them with a yoke of yron, Deut. 28 48. The Hebrew *Mot*, is properly a staff, Num. 13. 23. and so is used for the slaves or barrs of yokes, and for yokes themselves, as in Jer. 27. 2. where it is joynd with bonds, wherewith the slaves of the yoke are tyed.

made you goe upright] or, with upright-stature; not flouping as under the yoke: so the Chaldee sayth, I led you forth into freedom, and the Greek, I led you with boldnes. This also figured our redemption by Christ, wherby the churches stature is made upright and tall, like the Palme-tree, Song. 7. 7. which grace when Israel rejected, God bowed-down their back a way, Rom. 11. 10.

V. 14. not hearken to me] that is, as the Greek sayth, not obey me; and the Chaldee, not receive my word. So in vers. 18. Here followeth many moe threatnings, wherby God prophesied of their falling from him, and his judgments upon them, til they should be restored by grace; vers. 44. 45. So in Deut. 28.

V. 15. despise] or, contemptuously-reject, as Israel did, 2 King. 17. 15. Jer. 6 19. Eze. 5 6. & 20. 13. 24. lothe] or abhorre, as after (in vers. 42.) he telleth they would doe; for which he repayed them according, as the Prophet sayth; hath thy soule loathed Sion? why hast thou smitten us, & there is, no healing for us? Jer. 14. 19.

all my com.] with this also they are charged, in Jer. 32. 23. whatsoever thou commandedst them to doe, they have not doen.

break]

16

break] or, make-frustrate, as Gen. 17. 14. and this God foretelleth Moses that Israel would doe, Deut. 31. 16. 20. and complaineth to Ieremie that they had doen it, Jer. 11. 10. and other Prophets charge them with the like, Esai. 24. 5. Ezek. 16. 59. To break the covenant, is expounded by the Apostle, not continuing in it, Heb. 8. 9. from Jer. 31. 31. as on the contrary, to confirme it, is to continue in doing all things commanded, Deut. 27. 26. with Gal. 3. 10.

V. 16. appoint] or, constitute, give-charge, as that which should have authoritie over them: shewing the power of Gods judgments. Compare Psal. 109. 6.

suddaine-terroure] speedy-plagues which shall consume in hast: the performance wherof is shewed in Psal. 78. 33. he consumed their dayes, with suddaine-terroure. So in Jer. 15. 8. Zeph. 1. 18.

consumption] or, sbaking-ague; in Greek scabbednes: so in Deut. 28. 22. and elsewhere the word is not used.

the burning-ague] or, fever: the Greek here translateth it the laundise; but better in Deut. 28. 22, the fever, or ague: which hath the name originally of burning. This disease, Christ cured, on such as were ready to dye therewith, Luke 4. 38. 39. Iohn 4. 47. 52.

that consume] or make fayle, in Chaldee, that darken the eyes: this is referred to all the former diseases; and the Greek interpreteth it by a word that signifieth consuming with unnatural heat. Of this consuming of the eyes, David complaineth in the person of Christ, Psal. 69. 4.

pine-away] make languish, with sorow, care, paine and hunger; as in Jer. 31. 25, sylling is opposed to the pining soule; the Greek translateth, make your soule to melt away. The word is applied also to the languishing of the eyes, Psal. 88. 10. but here, and in Deut. 28. 65. to the pining or languishing-sorow of the soule, meaning of the whole man, or life; as the Chaldee here translateth it, the breathing-out of the soule.

enemies shall eat it] The like is threatned in Deut. 28. 33. 51. and by other Prophets; as, Lo, I wil bring a nation on you from the east, &c; and they shall eat up thine har-

vest, and thy bread, which thy sonns and thy daughters should eat: they shall eat up thy stocks and thine herdes; they shall eat up thy vines, and thy figtrees: Jer. 5. 17. The contrary is promised in Christ, They shall not plant, and another eat &c; they shall not labour in vaine: Esai. 65. 22. 23. And the Lord hath sworne, Surely I wil no more give thy corne, to be meat for thine enemies, Esai. 62. 8.

V. 17. set my face] Hebr. give my face, which the Chaldee translateth mine anger: so face is used for anger, Lev. 20. 5. 6. Psalm. 21. 10. smitten] that is, as the Chaldee expoundeth broken; in Greek, ye shall fall before your enemies. Contrary to the blessing in v. 7. 8. & Deut. 28. 7. This judgment was executed Iudg. 2. 14. 1. Sam. 4. 2. & often.

rule over you] in Greek persecute you. This was verified, Psalm. 106. 41, They that hated them, ruled over them; & in Nehem. 9. 28, After they had rest, they returned to doe evil before thee: therefore thou lesteest them in the hand of their enemies, so that they had the dominion over them. But when God sheweth mercy to Israel, he promisseth they shall rule over their oppressours, Esai. 14. 2. none pursueth] This sheweth great fearfulness of hart, through guiltyness of conscience for syn; fearing where no fear is, Psalm. 13. 6. So in Prov. 28. 1, The wicked flee, when no man pursueth. Hereof there is a lively description in Iob. 15. 20, 21. &c; and the contrary in Psalm. 27. 1. 2. &c.

V. 18. not hearken] or, not obey; in Chaldee, not receive my word: as v. 14. Here God, to shew his long-sufferance, and the more to affect his people, chastiseth by degrees, according to the measure of their synns, and prophesieth of their stubbornnes, who would not amend with light punishments; wherof he after complaineth thus, In vaine have I smitten your children, they received no correction: Jer. 2. 30.

seven times] a certaine number, for an uncertaine, meaning many times; seven is a complete number, as is noted on Gen. 33. 3. Lev. 4. 6.

V. 19. the excellencie] or, the pomp, pride

17

18

19

pride, haughtynes of your strength; called elsewhere, the excellencie (or pomp) of the strong-ones; Ezek. 7.24. This is in particular, applied to their Sanctuarie and religion, in Ezek. 24.21. Behold I wil profane my Sanctuarie, the excellencie of your strength, the desire of your eyes, and the pitie of your soule. Though it implieth generally all other things, wherein strength and excellencie doe consist: see Ezek. 30.6.18. & 33. 28. wil make] Hebr. will give you heavens, that is, as the Chaldees translateth, the heavens that are over you: and so Moses expoundeth it in Deut. 28.23. as yron] the Chaldees explaineth it, hard as yron, that they shal not give-downe rayne; and the earth that is under you, strong as brass, that it shal yeld no fruit. So in Deut. 28. 23, save that there Moses likeneth the heavens to brass, & the earth to yron. This is contrarie to the blessing promised in v.4. And the complement hereof is shewed in Ier. 14.1 2. &c, where a dearth is mentioned for which Iudah mourned, her gates languished, the cry of Ierusalem ascended; their Nobles sent their little ones for water, but they found none, they returned with the vessels empty; the ground was chapt; for there was no rayne in the earth: the Hinde calved in the feild, and forsook it; the wild asses snuffed up the winde, and their eyes fayled, because there was no grass.

20 V. 20. her increase] the encrease, or fruit expected; or which otherwise it should naturally yield; so in Genes. 4. 12. And this is an effect of the former restraining of rayne, as Hag. 1.10. Deut. 11. 17. The word increase, is in Greek translated *sporon*, seed sown: and so Paul useth it in like sense, saying, he that ministrerh seed to the sower, &c, multiply your seed-sown; (that is, your increase,) 2 Cor. 9.10.

the trees] the complement hereof is shewed, in Joel 1. 12. The vine is dried up, and the fig-tree languisheth; the pomegranate tree, the palme-tree also and the apple-tree, all the trees of the feild are withered. their fruit] the fruit which naturally they should bring forth. So an other Prophet sayeth; There shalbe no grapes on the vine, nor figs

on the figtree; and the leafe shal fade, and the things that I have given them, shall pass away from them. Jer. 8.13.

V. 21. contrarie] Hebr. in contrarietie, (which word in, is added in v.27.) or, at all-adventure, by chance. The Hebrue *Kel*, signifieth both contrarietie, and chance or accident: the Greek translateth it contrary (or thwart) as opposing themselves to God and his commandments: the Chaldees expoundeth it, if ye walk before me with hardnes, (that is, stubbornly.) If we understand it for chance or adventure, the meaning is to walk carelessly, come upon it what wil; and to esteem the punishments not as frō the hand of God for their syns, but to come by chance, as the Phylissines sayd, in 1 Sam. 6.9. then we shal know that it is not (the LORDS) hand that smote us; it was a chance that hapned to us. This later the Hebrewes folow; for speaking of tribulations upō them, they say, If men cry not to the Lord, but say, this thing hapneth to us according to the custome of the world, and this tribulation is a chance that hath befallen us when is this the way of crueltie, and occasioneth them to cleave stil unto their evil works, and this tribulation, shal add other tribulations; as it is written (in Levit. 26.27.28.) and (if) ye walk with me by chance, then I wil walk with you in wrath (or heat) of chance: as if he should say, when tribulation cometh on you, to the end you might repent, if you say it is a chance, I wil add unto you the hot-wroth of that chance. Maim. in Misn. tom. 1. in Taanith, (or treat. of Humiliation) ch. 1. f.3. not willing to hearken] or, wil not obey; which the Chaldees expoundeth, wil not receive my word. An higher degree of obstinacie is here foreseen and prophesied of this people; the complement whereof, the Prophet bewayleth, saying, Oh Lord, thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a Rock, they have refused to returne, Ier. 5.3.

V. 22. wild beasts] as God sent fyerie serpents, Numb. 21. 6. Lions, 1 King. 17.25. Beares,

Beastes: 2 King 2.24. and threatneth other the like, *Esa* 13.21.22. And spiritually, these are wicked rulers, and tyrants that kill & spoile, as *Prov* 28.15. *Dan* 7.3.4.5.6. *Psal* 80.13. and false prophets that devour souls, *Mat* 7.15. *Rev* 13.1.2. &c. So the Prophet (speaking of their punishments by T. rans.) sayth, *A Lion out of the forest, shall slay them; a Wolf of the evenings, shall spoile them; a Leopard, shall watch over their cities; every one that goeth out thence, shall be torne in peeces, because their transgressions are many* &c. *Ier* 5.6. And of their Prophets he sayth, *O Israel, thy Prophets, are like the Foxes in the deserts; Ezek* 13.4. See also *Ier* 8.17. & 15.3. desolate] or lye-wast,

because there shall be none walking in them, *Esa* 33.8. *Ezek* 14.15. For this Ieremie lamented, *The wayes of Sion doe mourn, because none come to the soleme feasts: La* 1.4.

V. 23. by me] or to me, that is, so as to obey me: the Chaldee sayth, to my word.

contrarie] or, stubbornly, or, at all adventures, as v. 21.

V. 24. contrarie] Hebr. in contravietie: Chaldee in hardnes, the Greek adverb, with contrary wrath, as in v. 28. God dealeth with men according to their wickednes, and with the froward, he sheweth himself wry. *Psal* 18.27.

V. 25. a sword] the Chaldee explaineth it, them that kill with the sword: see before on v. 6. vengeance of the covenant] meaning the covenant between God and his people, which was the Law; as the Chaldee expounderh it, and it shall avenge on you, the vengeance for that ye have transgressed against the words of the Law. So in *Ier* 52.18 he mentioneth the vengeance of the Lords Temple, that is, the punishment of the Babylonians, for robbing and burning his Temple. ye shall be gathered to weep for fear of the sword, the Greek translateth, ye shall flee into your cities: the pestilece] in Greek and Chaldee, death: see the annotations on *Exod* 5.3. It implieth the cutting off by death, of man and beast, as *Ezek* 14.19.21.

V. 26. break unto you the staff of bread]

that is, take from you bread, which is the staff (or sustentation) of life. So the Greek translateth, when I shall afflict you with penurie of bread. For as to break bread, meaneth to communicate food, *Act* 2.46. so to break the staff of bread, meaneth on the contrary, to take-away food, and to punish with penurie and famine, *Psal* 105.16. *Ezek* 4.16. & 5.16. & 14.13. Bread is called a staff, (or stay) because it upholdeth the hart of man, *Psal* 104.15. then ten] Hebr. and ten, that is, many: so ten often signifieth many, as *Gen* 31.7. *Zach* 8.23. *Iob* 19.3.

by weight] a signe of scarcitie, and want; *Rev* 6.5.6. So it is sayd, I wil break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their iniquitie. *Ezek* 4.16.17. not be satisfied]

or, not have ynough; eyther for the small quantitie, or for want of Gods blessing on that they eat: so in *Hos* 4.10. *Mic* 6.4. This is opposed to the former blessing, in vers. 5. And under it, a spiritual famine is implied, as it is sayd, I wil send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the North even to the East they shall run to and fro, to seek the word of the Lord, and shall not finde it. *Amos* 8.11.12.

V. 27. not hearken] or, not obey; in Chaldee, not receive my Word: as in vers. 21. contrarie] Hebr. in contravietie; or, by chance: see the notes on v. 21.

V. 28. in wrath contrarie] Hebr. in wrath (or heat) of contravietie (or of all-adventures) which the Chaldee translateth, in strength (or vehemencie) of anger: the Greek, in contrary (or contrary) wrath. And the word wrath here added, sheweth the encrease of Gods judgements, as of the peoples finnes.

even I] This addition was, lest they should impure their chastisements, to any other then God, (as the heathens did to Chance, 1 Sam. 6.9.) and to note the certainty & inevitableness of their afflictions.

Vers. 29.

29

Verf. 29. the flesh of your sonns] in Greek, the fleshes; and so the word is used plurally in Revel. 19. 18. This threatening is repeated and enlarged, in Deut. 28. 53. - 57. mentioned also in Ezek. 5. 10. fulfilled in Iehorams dayes, 2 King. 6. 29. and lamented in Ieremies, who sayth, The hands of the pittifull women, have sodden their own children: they were their meat, in the destruction of the daughter of my people; Lam. 4. 10.

30

V. 30. wil destroy your high-places] in Greek, wil make desolate your pillars. In high-places, they used to assemble for worship and sacrifice, 2 Chro. 1. 3. 1 King. 3. 4. especially the Idolaters erected & used such, Ier. 32. 35. Ezek. 16. 16. 2 Chron. 11. 15. and 33. 3. though all the Prophets foretold their destruction, as doth Moses; Hos. 10. 8. Amos 7. 9. Ezek. 6. 3 4. 5. And by high-places, understād buildings erected; as of Iosiah it is sayd, he burnt an high-place, & stamp't it smal to powder; 2 K. 23. 15. Sun-images] cal'd in Hebrew Chammanim, of Chāmah, the Sunne, which Idolaters were wont to worship, 2 Chron. 23. 5. and the Kings of Iudah gave horses to the Sun, and charrets, 2 King. 23. 11. and these Sun-images, they used to set on high, above the Altars, 2 Chron. 31. 4. And God here threatneth their ruine, as also in Ezek. 6. 4 6. The Greek here trāslateth them wooden-images made with hands; but in Esai. 27. 9. idols.

cast your carcases] or lay, Hebr. give your carcases, that they shall not have seemly burial, or be suffred to rest in their graves; as in Ezek. 6. 4. 5. 13. he sayth, I will cast down your slayn men before your filthy idols; & I will give the carcases of the sonns of Israel, before their filthy idols; & wil scatter your bones, round about your altars. And in Iere. 8. 1. 2. At that time sayth the Lord, they shal bring out the bones of the Kings of Iudah, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graves: & they shal spread them before the Sun, and the Moon, and all the host of heaven &c. they shal not be gathered, nor be buried; they shal be for dounge, upon the face of the earth. This judg-

met Iosiah fulfilled in part, when he burnt the bones of the priests, upon the altars; 2 Chr. 34. 5. 2 King. 23. 20. But specially it was accomplished by the heathens that destroyed them; Psal. 79. 1. 2. 3. [filthy idols] or doungeil-gods, so called in contempt Gylulum, Excrements or Dounge; the Greek and Chaldee, here and often, translate them idols. my soule:] in Chaldee, my Word shall loath (or abhorre) you. This is opposed unto the promise, in v. 11. and it is manifested by Gods judgments on this people, as the prophet complaineth, Hath thy soule loathed Sion? Why hast thou smitten us, and there is no healing for us? &c. Ier. 14. 19.

V. 31. a waste] or, a dry place, a desert: so in v. 33. This was fulfilled even on Ierusalem it self, Nehem. 2. 17. So that not onely their idols and idolatrous monuments, but their comon wealth, and most religious places were ruinate. And so by an other Prophet he sayth, I wil make Ierusalem heaps, a denne of Dragons; and I will make the cities of Iudah a desolation, without an inhabitant. Ier. 9. 11. your Sanctuaries] or, as the Greek translateth, your holy places: such as were the Tabernacle, (called a Sanctuarie, Exod. 25. 8.) and the Temple, 1 Chron. 22. 19. and ech of them, for the sundry roomthes in them, (as the courtyard, holy and most holy place,) was called plurally, Sanctuaries, Psalm. 73. 17. & 74. 7. Ier. 51. 51. The desolation of these is bewayled in Lam. 2. 7. And this judgment is opposed to that blessing in v. 11, I wil set my Tabernacle amongst you. The Hebrewes refer this word Sanctuaries, to their Synagogues also, which they had in all their cities for the people to meet in on the Sabbaths, Luke 4. 16. the ruining of them, is complained of in Psal. 74. 8 they have burned all the synagogues of God in the land. They had also Schooles or Academics, for trayning up their youth in the learning of the Law: such scholes of old were called Sonns of the Prophets 2 K. 2. 3 & 4. 38 & 5. 22 in ages following, they were named Disciples, Mark. 2. 18. The cities

31

Beares, 2 King. 2.24. and threatneth other the like, *Esa* 13.21.22. And spiritually, these are wicked rulers, and tyrants that kill & spoile, as *Prov* 28.15. *Dan* 7.3.4.5.6. *Psal* 80.13. and false prophets that devour souls, *Matt* 7.15. *Rev* 13.1.2. &c. So the Prophet (speaking of their punishments by Tyrians) sayth, *A Lion out of the forest, shall slay them; a Wolf of the evenings, shall spoile them; a Leopard, shall watch over their cities; every one that goeth out thence, shall be torne in peeces, because their transgressions are many* &c. *Ier* 5.6. And of their Prophets he sayth, *O Israel, thy Prophets, are like the Foxes in the deserts; Ezek* 13.4. See also *Ier* 8.17. & 15.3. *desolate*] or *lyc-wast*, because there shall be none walling in them; *Esa* 33.8. *Ezek* 14.15. For this Ieremie lamented, *The wayes of Sion doe mourn, because none come to the solenne feasts: La* 1.4.

23 V. 23. *by me*] or *to me*, that is, so as to obey me: the Chaldee sayth, *to my word. contrarie*] or, *stubbornly*, or, *at all adventures*, as v. 21.

24 V. 24. *contrarie*] *Hebr. in contrarietie: Chaldee in hardnes*; the Greek adverb, *with contrary wrath*, as in v. 28. God dealeth with men according to their wickednes, and with the froward, he sheweth himself wry. *Psal* 18.27.

25 V. 25. *a sword*] the Chaldee explaineth it, *them that kill with the sword*: see before on v. 6. *vengeance of the covenant*] meaning the covenant between God and his people, which was the Law; as the Chaldee expoundeth it, and it shall avenge on you, the vengeance for that ye have transgressed against the words of the Law. So in *Ier* 52.8 he mentioneth the vengeance of the Lord Temple, that is, the punishment of the Babylonians, for robbing and burning his Temple. *ye shall be gathered to weete*, for fear of the sword; the Greek translaterh, *ye shall flee into your cities* the pestilece] in Greek and Chaldee, *death*: see the annotations on *Exod* 5.3. It implieth the cutting off by death, of man and beast, as *Ezek* 14.19. &c.

26 V. 26. *break unto you the staff of bread*]

that is, take from you bread, which is the staff (or sustentation) of life. So the Greek translaterh, when I shall afflict you with penurie of bread. For as to break bread, meaneth to communicate food; *Act* 2.46. so to break the staff of bread, meaneth on the contrary, to take-away food, and to punish with penurie and famine; *Psal* 105.16. *Ezek* 4.16. & 5.16. & 14.13. Bread is called a staff, (or stay) because it upholdeth the hart of man, *Psal* 104.15. *then ten*] *Hebr.* and ten, that is, many: so ten often signifieth many, as *Gen* 31.7. *Zach* 8.23. *Iob* 19.3.

by weight] a signe of scarcitie, and want; *Rev* 5.6. So it is sayd, *I wil break the staff of bread in Jerusalem*; and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonied one with another, and consume away for their iniquitie. *Ezek* 4.16.17. *not be satisfied*] or, *not have ynough*; eyther for the small quantitie, or for want of Gods blessing on that they eat: so in *Hab* 4.10. *Mic* 6.4. This is opposed to the former blessing, in vers. 5. And under it, a spiritual famine is implied, as it is sayd, *I wil send a famine in the land*; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the North even to the East they shall run to and fro, to seek the word of the Lord, and shall not finde it. *Amos* 8.11.12.

V. 27. *not hearken*] or, *not obey*: in Chaldee, *not receive my Word*: as in vers. 21. *contrarie*] *Hebr. in contrarietie*; or, *by chance*: see the notes on v. 21.

V. 28. *in wrath contrarie*] *Hebr. in wrath (or heat) of contrarietie (or of all-adventures.)* which the Chaldee translaterh, *in strength (or vehemencie) of anger*: the Greek, *in contrary (or contrary) wrath*. And the word *wrath* here added, sheweth the encrease of Gods judgements, as of the peoples finnes.

even I] This addition was, lest they should impure their chastisements, to any other then God, (as the heathens did to Chance. *1 Sam* 6.9) and to note the certainty & inevitableness of their afflictions.

Vers. 29.

29

Verf. 29. the flesh of your sons] in Greek, the fleshes; and so the word is used plurally in Revel. 19. 18. This threatening is repeated and enlarged, in Deut. 28. 53. - 57. mentioned also in Ezek. 5. 10. fulfilled in Iehorams dayes, 2 King. 6. 29. and lamented in Ieremies, who sayth, The hands of the pittfull women, have sodden their own children: they were their meat, in the destruction of the daughter of my people; Lam. 4. 10.

30

V. 30. wil destroy your high-places] in Greek, wil make desolate your pillars. In high-places, they used to assemble for worship and sacrifice, 2 Chro. 1. 3. 1 King. 3. 4. especially the Idolaters erected & used such, Ier. 32. 35. Ezek. 16. 16. 2 Chron. 11. 15. and 33. 3. though all the Prophets foretold their destruction, as doth Moses; Hos. 10. 8. Amos 7. 9. Ezek. 6. 3. 4. 5. And by high-places, understād buildings erected; as of Iosiah it is sayd, he burnt an high-place, & stamp't it smal to powder: 2 K. 23. 15. Sun-images] called in Hebrew Chammanim, of Chāmah, the Sunne, which Idolaters were wont to worship, 2 Chron. 23. 5. and the Kings of Iudah gave horses to the Sun, and charrets, 2 King. 23. 11. and these Sun-images, they used to set on high, above the Altars, 2 Chron. 31. 4. And God here threatneth their ruine, as also in Ezek. 6. 4. 6. The Greek here translateth them wooden-images made with hands; but in Esai. 27. 9. idols: cast your carcases] or lay, Hebr. give your carcases, that they shall not have seemly burial, or be suffered to rest in their graves; as in Ezek. 6. 4. 5. 13. he sayth, I will cast down your slayn men before your filthy idols; & I will give the carcases of the sons of Israel, before their filthy idols; & wil scatter your bones, round about your altars. And in Iere. 8. 1. 2. At that time sayth the Lord, they shal bring out the bones of the Kings of Iudah, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graves: & they shal spread them before the Sun, and the Moon, and all the host of heaven &c. they shal not be gathered, nor be buried; they shal be for doun, upon the face of the earth. This judg-

met Iosiah fulfilled in part, when he burnt the bones of the priests, upon the altars; 2 Ch. 34. 5. 2 King. 23. 20. But specially it was accomplished by the heathens that destroyed them; Psal. 79. 1. 2. 3. [filthy idols] or dounghil-gods, so called in contempt Giltulum, Excrements or Doungh; the Greek and Chaldee, here and often, translate them idols. my soule] in Chaldee, my Word shall loath (or abhorre) you. This is opposed unto the promise, in v. 11. and it is manifested by Gods judgments on this people, as the prophet complaineth, Hath thy soule loathed Sion? Why hast thou smitten us, and there is no healing for us? &c. Ier. 14. 19.

V. 31. a waste] or, a dry place, a desert: so in v. 33. This was fulfilled even on Ierusalem it self, Nehem. 2. 17. So that not onely their idols and idolatrous monuments, but their comon wealth, and most religious places were ruinate. And so by an other Prophet he sayth, I wil make Ierusalem heaps, a denne of Dragons; and I will make the cities of Iudah a desolation, without an inhabitant. Ier. 9. 11. your Sanctuaries] or, as the Greek translateth, your holy places: such as were the Tabernacle, (called a Sanctuarie, Exod. 25. 8.) and the Temple, 1 Chron. 22. 19. and ech of them, for the sundry roomthes in them, (as the courtyard, holy and most holy place,) was called plurally, Sanctuaries; Psalm 73. 17. & 74. 7. Ier. 51. 31. The desolation of these is bewayled in Lam. 2. 7. And this judgment is opposed to that blessing in v. 11, I wil set my Tabernacle amongst you. The Hebrewes refer this word Sanctuaries, to their Synagogues also, which they had in all their cities for the people to meet in on the Sabbathes, Luke 4. 16. the ruining of them, is complained of in Psal. 74. 8 they have burned all the synagogues of God in the land. They had also Schooles or Academics, for trayning up their youth in the learning of the Law: such schooles of old were called Houses of the Prophets 2 K. 23. & 4. 38. & 5. 22 in ages following, they were named Disaples, Mark. 2. 18. The sties

31

and orders of these, are in the Hebrew canons described thus. Schoolemasters were to be appointed in every province, and in every citie. And the master sate & taught them all the day long, & some part of the night; to traine them up for to learn both day and night. Five and twentie scholars, did learn by one Teacher: if there were moe, from five & twentie unto fourtie, then they set another with him, to help him to teach them: if they were moe then fourtie, they set them up two schoolmasters. They might not teach the Law, save to a disciple of honest and good conversation: but if he walked in a way not good, they first converted him unto goodnes, and guided him into the right way, and made trial of him, & after wards they received him into the Academie, (which they called in their tongue *Beth hammid rash*, that is an *House of exposition*, or studie,) and did teach him. The master sate in the chiefe place, and the disciples were in a round before him like a crown; that they might all see the master and heare his words. And the master sate not on a seat, and the disciples on the ground: but eyther all on the ground, or all on seats. If when the master taught, the disciples understood him not: he might not be angry with the, but must againe repeat the thing, though it were many times, until they understood the matter. Also the disciple might not say, he did understand, when he understood not: but was to ask agayne, though it were many times. Two might not ask together, nor ask the master of any other thing, then that wherein they studied. They might not sleep in the schoole; nor talk there of any other matter, then of (Gods) Law onely: for the holynes of the schoole, was greater then the holynes of the Synagogue. These & other like orders, are shewed by *Maimony*, in *Thalmud Thorah*, ch. 2. & 4. Now touching the Synagogues, they write, that every place wherein there were ten men of Israel, it was necessarie that they

should prepare there an house, wherein to assemble for prayer, at all time of prayer. And this place they called *Beth hacneseth*, *An house of Assemblie*, (in the Greek a *Synagogue*.) And the citizens were to be compelled to build them a Synagogue, and to buy them a book of the Law, Prophets, and (other holy) Scriptures. When they built a Synagogue, it was on the highest place of the citie, and builded higher then all other houses, (as they gather from *Proverb. 8. 1. 2.*) And they set a pulpit in the house, for him to goe up into, that did read the Law, or was to speak unto the people. They had also in the Synagogue an Ark (or Coffer,) wherein the book of the Law (the Bible) was kept. The Elders sate first, with their faces towards the people; and all the people sate, one row before another, and the faces of the one row, towards the backs of the row that was before them: so the faces of all the people, were towards the Elders, and towards the Ark. And when *Sheliach tsibbur* (that is, the *Messenger*, or *Minister*, of the congregation,) stood at prayer, hee stood on the ground before the Ark, as the rest of the people. In the land of Canaan, and those parts, they used to lay mats on the floor, to sit upon: but in the cities of Edom, (so they call the Romane Empire,) they sate in their synagogues upon banks or seats. In the Synagogues and Schooles, they might use no lightnes, laughing, playing, vaine talking, eating, drinking, walking or the like: neyther in hot wether, might they goe into them from the heat, nor in rayny wether from the rayne; nor cast up any accompts or recknings in them; except they were such recknings as were commanded, as the coffers for almes to the poore, and redemption of prisoners, and the like. If the Synagogue or Schoole had two dores; they might not goe in at the one dore & out at the other, to shorten their way: for it was not lawfull to goe into them, save for the things commanded

led: But who so went in to pray, or to read: might goe out at the dore over against him, the neereſt way. Synagogues and Schooles, though they were ruined, yet they remayned (as they ſay) in their holynes, as it is written in Levit. 26.31. *I wil make deſolate your Sanctuaries:* though they be deſolate, yet they continue in their holynes. They might not pull down a Synagogue, to build an other in the ſame or in an other place: but firſt they builded an other, and afterward pulled downe the former; leſt any violence ſhould befall them, and it ſhould not be builded. It was lawfull to make a Schoole of a Synagogue, but not a Synagogue of a Schoole: becauſe the holynes of a Schoole, was above the holynes of a Synagogue; & they were to aſcend in holynes, but not to deſcend. And if the citizens ſold a Synagogue, they might buy an Ark with the money, or a Bible: But if they ſold a Bible, they might buy nothing with the money ſave an other Bible; for there is no holynes (ſay they) above the holynes of the Book of the Law, (or Bible.) As they might ſell a ſynagogue, ſo they might give it for a gift: but they might not let it out to hyre, nor mortgage it, &c. *Maimony in Mſneh treat. of Prayer, chapt. 11.* Of theſe Synagogues, though there be no expreſs mention in Moſes, yet the Apoſtle James teſtifieth, that Moſes of old time had in every citie them that preached him, being read in the Synagogues every Sabbath day. *Act. 15. 21.* And Jeſus in the Synagogue of Nazareth, ſtood up for to read; and there was delivered unto him, the book of the Prophet *Eſai*; which when he had opened and read, he cloſed the book, and gave it againe to the Miniſter; & he ſate downe, and taught the people, *Luk. 4. 15. 17. -- 20.* and in the Synagogues uſually on the Sabbathes, there was the reading of the Law and Prophets, and preaching afterwards; *Act. 13. 14. 15. 16. &c.* And for the Schole, the name is uſed in *Act. 19.* where Paul having diſputed and perſwaded the things concerning the kingdom of God, for the ſpace of three moneths, in

the Synagogue: when divers were hardened, and beleevd not, but ſpake evil of that way before the multitude; he departed from them, and ſeparated the diſciples, diſputing daily in the Schoole of one Tyrannus; (which the Syriak explaineth thus, he ſeparated the diſciples from them, and ſpake daily with them, in the Schoole of a man whoſe name was Tyrannus: and the Arabik likewiſe ſayth, he inſtructed them daily, in the houſe of a man named Tyrannus:) and this continued by the ſpace of two yeres, *Act. 19. 8. 9. 10.* They are reported to have had of old, above four hundred ſchooles and Synagogues in Ieruſalem; & there was a place in the Temple where our Lord Jeſus was found, when he was twelve yeres of age, ſitting in the miſt of the doctors, both hearing them, and asking them queſtions: *Luk. 2. 46.* And that there were Synagogues in Ieruſalẽ beſides the Temple, appeareth by Pauls words unto Felix, *They neyther found me in the Temple diſputing with any man, nor raiſing up the people, neyther in the ſynagogues, nor in the citie, (ſpeaking of Ieruſalẽ:) Act. 24. 12.* ¶ *I wil not ſmell*] that is, as the Chaldee openeth it, *I wil not accept with favour:* & ſo the phraſe is uſed in *1 Sam. 26. 19.* *If the Lord have ſtyrred thee up againſt me, let him ſmel an offering:* and in *Amos 5. 21.* *¶ I wil not ſmell, in your ſolemne-aſſemblies;* that is, not accept with favour the oblation of your ſolemne-aſſembly, as the Chaldee there interprets it. Compare *Gen. 8. 21.* This judgment is oppoſed to that bleſſing in *v. 12.* *I wil walk among you.* the ſmel of your reſt] that is, of your ſacrifices of reſt, and ſo the Greeke tranſlateth it, the ſmel (or ſavour) of your ſacrifices: and the Chaldee, the offering of your congregation. So the word *(ſyre-offring (or ſacrifice) elſewhere expreſſed, is here to be underſtood.* See *Lev. 1. 9. & 2. 12.*

V. 32. the land] in Greeke, your land. So in *Ezek. 33. 28. 29.* *¶ I wil lay the land moſt deſolate, and the Pomp of her ſtrength ſhall ceaſe, and the mountaines of Iſrael ſhalbe deſolate, that none ſhall paſſ through. And they ſhall know that I am Iehovah, when I have layd the land moſt deſolate, becauſe of all their abominations*

which they have committed. The fultylling hereof is shewed by the Prophets, *Esa. 1. 7. 8.* even the mountaine of Sion was desolate, the Foxes walked upon it, *Lam. 5. 18.*

33 V. 33. *[scatter]* or *fanne*, that is, scatter as chaff. Of this they complaine in *Psalm. 44. 12.* Thou hast fanned us among the nations. And in *Zach. 7. 14.* *7* scattered them with a whirlwinde among all the nations, whom they knew not: thus the land was desolate after them, &c. This is opposed to that blessing in *vers. 5.* Ye shall dwell in confident-*f-fetie* in your land. *a sword]* that is, as the Chaldee explaineth it, *them that kill with the sword.* The like is threatened in *Jer. 9. 16.* and in *Ezek. 12. 14. 15.* & *5. 2.* This is contrary to that blessing in *v. 6.* the sword shall not pass through your land.

34 V. 34. *enjoy]* accept, as *vers. 41.* or pay, accomplish her Sabbathes: meaning her seventh yeres, which the Chaldee calleth releases (or remissions) wherof see *Levit. 25. 2.* *Deut. 15. 1.* So the word is used for paying or accomplishing, as in *Iob 14. 6.* til he accomplish as an hireling, his day; though there also it may meane, a contented-acceptation, and enjoying of that which was desired.

35 V. 35. *it shall rest]* or, *it shall keep-sabbath;* both from the people, the unworthy inhabitants, and from their tillage therof, as the law required, *Levit. 25. 4.* Which being a precept figuring the sanctimonie of the church, was not kept, whiles they defiled the land by their iniquities, as *Lev. 18. 27.* Wherefore whiles the land lay desolate, it should as it were be well pleased, and contentedly enjoy the rest which God would give it, from their synning upon it. This was fultylled, when they were 70. yeres captives in Babylon; as appeareth by *2 Chron. 36. 21.* where it is sayd, *Until the land had enjoyed her Sabbathes: as long as she lay desolate, she kept Sabbath, to fultyll seventie yeres.*

rested not in your sabbathes] This sheweth, that it was not the outward rest and intermission of the land, which God chiefly intended by that law, *Lev. 25,* (for

those Rests, the land enjoyed,) but the resting from syn, by the people that dwelt thereon: even as the Sabbath day, was also a signe of their sanctification. See the notes on *Lev. 25. 4.*

V. 36. *a softnes]* or *tendernes*, that is a faintnes or fearfulness; and as the Chaldee translateth it, *a breaking or discouragement.* So *softnes*, is used for faintnes or want of courage in *Deut. 20. 3* *Esa. 7. 4* *2 Chron. 13. 7.* *a driven leaf]* or *a tossed eaf,* which the Greek translateth *caried*, meaning with the wind: and as in *Tharg. Jonathan* it is explained, *a leaf that is plucked from the tree.* This judgment in *Iob 15. 21. 22.* is opened thus, *A sound of feares is in his ears; in peace, the destroyer wil come upon him: he beleeveth not to returne out of darknes; and he is wayted for of the sword: &c.*

as fleeing from *a sword]* Hebr. *the flight of a sword;* which the Greek explaineth, *as they that flee from battel,* and the Chaldee, *as a flight from before them that kill with the sword.* So Solomon sayth, *The wicked fleeth, when no man pursueth,* *Prov. 28. 1.*

V. 37. *shall fall]* or, *stumble-down,* through weaknes; or through hast as they flee, they shal fall one on another.

before a sword] Chald. *before them that kill with sword.* *power-to-stand]* Hebr. *standing, or uprightnes;* contrary to the blessing in *vers. 13.* The Greek translateth, *ye shall not be able to withstand your enemies.*

V. 38. *shall perish &c]* or, *shall be lost.* The fultylling hereof is shewed in *Jer. 50. 6.* *My people hath been perishing (or lost) sheep, their shepherds have caused them to goe astray &c.* Vnto this curse of the Law, the promise of grace under the Gospel is opposed in *Esa. 27. 13.* *They shall come which are perishing in the land of Assyria, and the Outcasts in the land of Egypt; and shall worship Jehovah, in the holy mount at Jerusalem.*

eat you up] in Chaldee *consume you:* that is, ye shall dye in the land of your captivity.

V. 39. *pine away]* in Chaldee, *melt away:* to pine in iniquitie, is to consume and perish in the punishment for iniquitie: wherupon

whereupon this people complained, If our transgressions and our synns be upon us, and we pine away in them; how should we then live? Ezek. 33. 10. See also Ex. k. 24. 23. It may likewise imply the beginning of grace in them that are left, (the remnant according to the election of grace, Rom. 11. 5.) who by their chastisements are brought to a sight and sorrow for their synns: as in Ezek. 36. 31. *ye shall love your selves in your own sight, for your iniquities.* of their fathers] the Chaldee expoundeth it, in the synns of their evil fathers, which they yet yn in their hands, they shall meet away with them.

40 V. 40 And they shall] that is, And if they shall confess: as the word If is understood in Exod. 4. 23. Mal. 1. 2. & 3. 8. Such a confession Daniel made, in Dan. 9. 3. 4. 5. &c; and Nehemiah, Neh. 1. 4. 5. 6. 7. &c; & 9. 1. 2. 19. 30. &c: when with fasting and prayer they confessed their owne & their forefathers synns. And from hence the Hebrewes doe gather, that they should humble themselves and fast certaine dayes in the yere, for the calamities that have befallen their forefathers; (such dayes as are spoken of in Zach. 7. 3. 5. & 8. 19. and other the like;) wherein they stir up their hearts unto repentance, by memorial of their own evil deeds, and the deeds of their fathers, which caused those distresses to come upon them. Moreover they say, *Who so seeth the cities of Judah in their desolation, sayth, Thy holy cities are a wilderness* [as in Esai. 64. 10.] and rendeth his clothes. If he see Jerusalem in her desolation, he sayth, *Jerusalem is a wilderness* &c. If he see the Sanctuary desolate, he sayth, *Our holy and our beautifull house* &c, [as in Esai. 64. 11.] and rendeth his clothes. He rendeth them with his hand, all the clothes that are upon him, until he be naked downe to the hart. And he never soweth up those rent places more. But all their fastes (they say) shall cease in the dayes of Christ: and not so onely, but they shall be turned to a good day (or festivity,) and to dayes of joy and mirth; as it is written (in Zach. 8. 19.) *Thus sayth the Lord of hosts, the fast of the fourth (moneth) and the fast*

of the fift, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladnes, and chearfull solemn feasts: therefore love the truth and peace. Matt. tom. 1. in Targum; ch. 5. sect. 1. 16. 19. Thus are the unbelievers left to mourne and pine away in their iniquities, and they fall not at all unto the Lord; but as he cried and they would not heare; so they cry and he wil not heare: because they have refused Christ who is our Peace; and whose glory dwelt amongst us, full of grace and truth. Zach. 7. 5. 13. Eph. 2. 14. 1 Cor. 11. 14.

against me] in Chaldee, against my word. contrarie] Hebr. in contrarietie: Chald. in hardnes, (stubbornly) as vers. 21. 27.

V. 41. *uncircumcised hart*] which the Chaldee expoundeth grosse (or foolish) harts and Tharg. Ionath. *their proud hart*. It meaneth also an unbelieving and disobedient hart, which resisted the Spirit of God; according to that saying, *Ye stiff necked and uncircumcised in hart, and ears, ye doe alwayes resist the holy Ghost*: Act 7. 51. This he speaketh, because the true circumcision is in the hart, and in the spirit, Rom. 2. 29. whereupon the Prophet complaineth, *all the house of Israel, are uncircumcised in hart*, Ier. 9. 26. what uncircumcision is, see Gen. 17. *be humbled*] or, *be bowed down*; which the Greck translateth *be ashamed*; the Chaldee, *be broken*. It is opposed unto pride, 2 Chron. 32. 26. Iob 40. 12. and implieth their repentance, and turning to the Lord, as in 2 Chron. 30. 11. Whereupon God sayth, *If my people, upon whom my name is called, shall humble themselves, and pray, and seek my face, and turne from their wicked wayes: then wil I heare from heaven, and wil forgive their syn* &c. 2 Chron. 7. 14.

accept of their iniquitie] that is, of the punishment of their iniquitie; as iniquitie and syn, is often used for punishment, Gen. 19. 15. Lev. 20. 17. 19. 20. and to accept of that, is willingly to bear it, & contentedly to enjoy it, (the word before used in v. 34. where the land should enjoy her sabbathes;) or pay for the same. This phrase is used in Esai. 40. 2. where Jerusalem is comforted, because

because her iniquitie is accepted of, (or payed,) when she hath received of the Lords hand, double for all her synns.

42

V. 42. Then wil I] Hebr. And I will remember. This remembrance of God, signifieth his performance of the thing promised; as he sayth, I have remembered my covenant, &c; and I wil bring you out from under the burdens of the Egyptians, &c. Exod. 6. 5. 6. So our remembring of Gods precepts, is expounded for to doe them. Psal. 103. 18. And under this promise, Gods mercie towards them is implied; as Moses elsewhere sayth, For Jehovah thy God, is a merciful God, he wil not forsake thee, neyther destroy thee, nor forget the covenant of thy fathers, which he sware unto them: Deut. 4. 31. And David; And he remembered for them his covenant: and repented, according to the multitude of his mercies. Psalm. 106. 45. my covenant with Iakob] the Greek translatheth, the covenant of Iakob &c: the Chaldee, my covenant that was with Iakob &c. The remembring of this covenant with their ancestors, meaneth the accomplishment of the gracious promises made in respect of Christ unto forgiveness of synns, and Sanctification of the Spirit. Therefore when Christ the horne of salvatio, was rayled up in the house of David, God is sayd to doe mercie with our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham &c. Luke 1. 69 72 73 75. The like grace is promised in Ezek. 16. 60. &c. So whiles Daniel was confessing his syn, and the syn of his people Israel, the Angel Gabriel came and told him of the comming of Christ, to finish the transgression, and to seale up synns, and to make atonement for iniquitie, and to bring in everlasting righteousness: Dan. 9. 20. - 24. For the Lord wil not cast-off for ever: but though he cause grief, yet wil he have compassion, according to the multitude of his mercies; Lam. 3. 31. 32. The Thargum called Ionathans, expoundeth this verse thus; Then wil I remember in mercie, the covenant which I covenanted with Iakob at Bethel, (Gen. 35.) and also the covenant which I covenanted with Izaak in mount

Morijah; (Gen. 22.) and also the covenant which I covenanted with Abraham, between the peeces (of the sacrifices, Gen. 15.) Whereas otherwhere the covenant is usually mentioned once, and from Abraham downward to Izaak, and so to Iakob, as is to be seen in Exod. 2. 24. & 6. 3. 4. here God mentioneth his covenant thrice, for more confirmation; and beginning with Iakob, goeth upward to Abraham (the father of the faithfull.) so leading them by degrees to his first & most ancient promises; & in them to Christ, whose Gospel was preached to Abraham; and such as be Christs, are Abrahams seed, and heyres according to the promise; Gal. 3. 8. 29. the land] which shall againe be inhabited & tilled, as it is written, In the day that I shall have ceased you from all your iniquities, I wil also cause you to dwell in the cities, and the wastes shalbe builded, and the desolate land shal be tilled, whereas it lay desolate in the sight of all that passed by &c. Ezek. 36. 33. 34. So another Prophet sayth, O Lord thou hast been favourable to thy land, thou hast returned the captivity of Iakob; and, our land shall give her fruit &c. Psal. 85. 2. 13. And these promises have also their accomplishment in Christ; who pronounced this blessing to them: meek, that they shall inherit the land; Mat. 5. 5. But that earthly land, wherein they and their fathers sojourned, was a figure of a better countrie, that is, an heavenly; Heb. 11. 9. - 16.

V. 43. and shall enjoy] as in v. 34. The Greek translatheth, then shall the land accept her sabbathes. because even for because] the reason is doubled, for the more vehemencie; and to imply their often and manifold synns, in the breaking of his covenant. The like phrase is in Ezek. 13. 10.

V. 44. in the land of their enemies] cast out thither for their synns, and so unworthy of grace, being to be reputed as enemies themselves. This commendeth the mercie and free grace of God in Christ, for, when we were enemies, we were reconciled to God, by the death of his Son: Rom. 5. 10.

to consume them] This promise, was partly fulfilled.

43

44

ly fulfilled at their return out of Babylō, as is remembred in Neh. 9. 31; Nevertheless for thy great mercies sake, thou didst not utterly consume them, nor forsake them. But chiefly the complement hereof, is by the Gospel, as the Apostle sheweth in Rom. 11. 26. 28. 29. Like promises are made in Deut. 4. 29. — 31. Ezek. 14. 22. 23. ¶ I am Iehovah] or, I Iehovah, am their God: which on his part, signifieth his power, goodness, and readynes to save them; and for them it is a signe of blessing; for blessed is that people, whose God is Iehovah. Psal. 144. 15. & 33. 12.

45 V. 45. of their ancestors] or, of the first; which Targum Jonathan expoundeth, the covenant which I made with their ancient fathers. The Greek translateth it, their first covenant, when I brought them forth from the land of Egypt. Which deliverance, being a figure of a better by Christ; God, when he would assure them of his grace, if they turne unto him by faith, mentioneth that covenant and redemption. For though the covenant of the Gospel, be an other then that which he made with them, when he brought them out of Egypt, as the Apostle sheweth by testimonie of the Prophets, Heb. 8. 8. — 13. from Ier. 31. yet the covenant or law then given, was a Scholemaster unto Christ, Gal. 3. 24. and Christ is the end of the law for righteousness, to every one that beleeveth; Rom. 10. 4. And thus Moses endeth the curses of the Law, due to transgressors; with promise of grace to the remnant of the Iewes (according to the election of grace, Rom. 11. 5.) which in the latter dayes shall come againe unto him; whom he is able to graff in againe, and so will, if they bide not in unbeleef; for as touching the election, they are beloved for the Fathers sakes, Rom. 11. 23. 28.

CHAPTER 27.

A Law for vowes, wherby men sanctifie the estimation of persons: whose value is set, between twenty and sixtie yeres old; 5. between five, &

twentie yeres old; 6. between a moneth, & five yeres old; 7. from sixtie yeres old and upward. 8. Of the poore mans estimation. 9. Of sanctifying beasts, 14. and houses, 16. & fields of a mans possession, 22. or feilds of his own buying. 26. The Lords firstlings may not be sanctified by men. 28. No devoted thing may be redeemed. 30. The tithe of the land is holy, & the owners may not redeme it, but by adding a fift part. 32. The tithe of beasts may not be changed or redeemed.

And Iehovah spake, unto Moses, saying. Speak unto the sonns of Israel, and say unto them; A man, when he shall separate a vow: by thy estimation, of soules, to Iehovah. Then thy estimation shall be, of the male; from twentie yeres old, & unto sixtie yeres old: even thy estimation shall be, fiftie shekels of silver, by the shekel of the Sanctuary. And if it be a female: then thy estimation shall be, thirtie shekels. And if (it be) from five yeres old, and unto twentie yeres old; then thy estimation shall be, of the male, twentie shekels: and for the female, ten shekels. And if (it be) from a moneth old, and unto five yeres old; then thy estimation shall be, of the male, five shekels of silver: and for the female, thy estimation shall be, three shekels of silver. And if it be from sixtie yeres old and above, if a male; then thy estimation shall be, fifteen shekels: and for a female, ten shekels. And if he be poorer, then thy estimation; then he shall present him, before the Priest; and the priest, shall estimate him: according to that which the hand of him that vowed can atteyne, shall the Priest estimate him.

And if it be a beast, wherof they of-

10 fer, an oblation, unto Iehovah: all that he giveth of such, unto Iehovah, it shal be holy. He shal not alter it, nor change it; a good for a bad, or a bad for a good: and if changing he shal change, beast for beast; then it, & the exchange therof, shall be holy.
 11 And if *it be* any unclean beast, wherof they doe not offer, an oblation, unto Iehovah: then he shall present the beast, before the preist. And the preist shal estimate it; whether *it be* good or bad: according to thy estimation o preist, so shal it be. And
 12 if redeming he wil redeme it: then he shal adde the fift *part* therof, unto thy estimation.
 14 And a man, when he shal sanctifie his house *to be* holy, unto Iehovah; then the preist shall estimate it; whether *it be* good or bad: as the preist
 15 shal estimate it, so shal it stand. And if he that sanctified *it*, wil redeme his house: then he shal adde the fift *part*, of the money of thy estimation, unto it, and it shalbe his.
 16 And if a man shal sanctifie unto Iehovah, (*some part*) of a feild of his possession; then thy estimation shalbe, according to the seed therof: the seed of an Homer of barley, at fiftie shekels of silver. If he sanctifie his feild,
 17 from the yere of Iubile: according to thy estimation, it shal stand. And
 18 if he sanctifie his feild, after the Iubile: then the Preist shal reckon unto him the money, according to the yeres that remaine; even unto the yere of Iubile: and it shalbe abated from thy estimation. And if redeming he wil
 19 redeme the feild, that sanctified it: then he shal adde the fift *part*, of the

money of thy estimation, unto it, and it shal stand unto him. And if he
 20 wil not redeme the feild; or if he have sold the feild, to an other man: it shal not be redemed, any more. And
 21 the feild, when it goeth out in the Iubile, shalbe holy unto Iehovah, as a feild devoted: the possession therof, shalbe the Priests. And if he sancti-
 22 fie unto Iehovah; a feild of his *own* buying; which is not of the feild of his possession: Then the Preist shal
 23 reckon unto him, the tribute of thy estimation; even unto the yere of Iubile; and he shal give thine estimati-
 24 on, in that day; an holy *thing*, unto Iehovah. In the yere of Iubile, the feild shal returne, unto him of whom
 he bought it: unto him, to whom the possession of the land (*did belong*.)
 25 And all thine estimation, shalbe, according to the shekel of the sanctu-
 26 arie: twentie Gerahs, shalbe the shekel. But the firstling, which shalbe
 first born to Iehovah, of the beasts; a man shal not sanctifie it: whether *it be* ox or sheep, *it is* Iehovahs. And
 27 if *it be* of an unclean beast, then he shal redeme *it* according to thine estimation; and shal adde, a fift *part* of it, therto: or if it be not redemed, then
 it shalbe sold according to thy estimation.

28 Notwithstanding, any devoted-thing, that a man shal devote unto Iehovah, of all that he hath; of man and beast, and of the feild of his possession; shal not be sold, nor redemed: every devoted-thing, is holy of ho-
 29 lyes, unto Iehovah. None devoted, which shalbe devoted, of man, shall be redemed: *but* shal surely be put to death.

death.

30 And all the tithe of the land, of
the seed of the land, of the fruit of the
31 tree; is Iehovahs: holynes, unto Ieho-
vah. And if a man redeeming wil re-
32 deme, *ought* of his tithe: he shal adde
thereto, the first part therof. And all
the tithe of the herd, or of the flock;
of all that passeth, under the rod: the
tenth, shal be holy, unto Iehovah.
33 He shal not search, whether it be
good, or bad; neyther shal he change
it: and if changing he shal change it;
then both it, and the change therof,
shal be holy, it shal not be redeemed.

34 These are the commandements,
which Iehovah commanded Moses,
for the sonns of Israel: in the moun-
taine, of Sinai.

Annotations.

2 **A** man] or, Any-one, man or woman.
The Lord having given throughout
this book, Lawes concerning necessa-
ry duties apperteyning to his service; cō-
cludeth it with this Law touching vowes
& voluntarie services, which his people
should honour him with, of their owne
accord, through the working of his spi-
rit in them: wherein he requireth a con-
stant minde, that they should not alter
their purposes, or change their promises
made unto him. *separate a vow* in Greek,
vow a vow: the word *separate*, signifieth to
exempt after a singular manner from cō-
mon use. *Jarchi* expoundeth it, *separate*
with his mouth: and Ab. Ezra, *separate and*
explaine. A vow, is a religious promise
made unto the Lord, & for the most part
was made with prayer, and payed with
thanksgiving; Num. 21. 2. 3. Psal. 66. 13. 14.
And vowes were eyther of abstinence,
such as are spoken of in Num. 30. and the
vow of Nazirites, Num. 6. or, they were
to give something to the Lord, as sacrific-
ces, Levit. 7. 16. or the value of persons,

beasts, houses or lands; concerning which
the Law is here given. The Hebrewes
say, *A vow is parted into two parts: the first is*
that wherby a man restreyneth himself from law-
ful things; as when he sayth, such or such fruits
be unlawful unto me, all these 30. dayes, or for
ever, &c. The 2. is that wherby he bindeth him-
self to give an oblation, which he was not (other-
wise) bound to give: as when he sayth, upon me
be it to bring a Burnt-offring, or a Peace-offring
&c. Maimony, tom. 3. treat. of Vowes, chap. 1.
sect. 1. 2. by thy estimation] or, of thy esti-
mation, that is, a vow of the valuation (or
taxe) of the soules (the persons) of man
woman or child, to give unto the Lord
the money that any person is to be valu-
ed at. So that estimation here meaneth
the money of estimation, as is expressed in
v. 15. and as the Greek version here ex-
plaineth it, a vow, for the price (or value)
of his soule to the Lord. So Jarchi expoundeth
it, to give the estimation (or value) of his soule:
And Ab. Ezra more plainly thus; to say, If
God doe so unto me, I wil redeme my soule, ac-
cording to my value, or the value of my son, or
the value of my beast. And of this the scrip-
ture speaketh in 2 King. 12. 4. where Ie-
hoash giving order to the Priests about
the receiving & disposing of the hallow-
ed things, mentioneth every mans money
of the soules of his estimation. And here the
Law being given to all Israel, the speech
seemeth to be directed to every man, thy
estimation: or, as some think, to the Priest.
But that which is spoken to the Priest in
v. 12. was about such things as God had
set no value of, as he had doen of al soules
or persons, which the Priest might not
alter. The Greek and Chaldee omitt this
word thy, as redundant, though it be cō-
tinued throughout the chapter: and may
distinguish the Israelites from other peo-
ples, whose vowes of this kinde were of
no force, as the Hebrew canons also shew
thus. An heathen may be estimated (or valu-
ed, to weet by an Israelite,) but he him-
self estimateth not. As, if an heathen say, my
estimation (or value) be upon me; or the esti-
mation of this Israelite be upon me, (that is, I vow

to give the value of this Israelite, he sayth nothing. But if an Israelite say, The estimation of this heathen be upon me, or the estimation of such an heathen be upon me; he is to give according to the yerres of the heathen that is estimated. Maimony tom. 3. in Erachin (or treat. of Estimate and devote things) c. 1. § 6. There is also a difference to be noted between estimation or value here spoken of, the rate wherof is determined & set by the Lord; & the price of men, as of slaves that were sold, for so much as a man could get, or they were worth. Wherof see more on verse 6. of soules] that is, of persons. Soules, are often put for persons, as is noted on Gen. 12. 5. So that the estimation was to be of the whole man, not of a lim or part: touching which the Hebrewes have these rules. He that sayth, the value of mine hand, or the value of mine eye, or of my foot be upon me; sayth nothing at all. He that sayth the value of mine hart or of my liver be upon me; or the value of such a mans hart or liver be upon me; he gives the value of his whole (person;) and so for every member, which if it be taken away from a living creature, it dyeth; if he say, the value of it be upon me, he is to give the value of the whole: If he say, half my value be upon me; he giveth half that he is valued at: if he say, the value of half of me, be upon me: he giveth his whole value; because it is impossible that half of him should be taken away, and he live. He that sayth, the price of my hand be upon me, or the price of such a mans hand be upon me: they set him how much he is worth with his hand, and how much he is worth without his hand; as if he were sold being whole; and were worth fiftie; & without his hand, he were worth but fourtie; he is bound to pay unto the Sanctuary, ten: and so all other of like sort. He that sayth the price of my head, or of my liver be upon me, &c: is to give his whole price. So if he say, the price of the one half of me be upon me; he is to give the price of his whole person. Maimony in Erachin, ch. 2. §. 1. - 4. 10 Jehovah] the Chaldee sayth, before the Lord; and Tharg. Jonathan, to the name of the Lord. These valuations were to be paid

as all other vowes, according to that law in Deut. 23. 21. 23. And for use of them, it appeareth by 2 King. 12. 4. 5. that they were employed about the reparation of Gods Sanctuary: so the Hebrewes say, that all valuations and prices were simply for the reparation of the house (of God,) and were layd up in a chamber prepared in the Sanctuary for things hallowed to the repaying of the house. Maim. in Erachin, c. 1. sect. 10.

V. 3. Then thy estimation] in Chaldee, Then his estimation (or value); but the Greek, without noting any person, translateth, And (or Then) the value shall be of the male &c. of the male] of every male, without respect of person; for these rates here set of God, might not be changed. It is commanded to judge the judgments of the estimations (or values) so as is expressed in the Law. And whether a man say, My value be upon me; or say, This mans value be upon me; or such a mans value be upon me; he is to give the valuation according to the yerres of him that is valued; and that is the rate determined by the Law; not less, nor more. Priests and Levites, doe estimate & are estimated, as other Israelites. Maimony, in Erachin, c. 1. sect. 2. 15. twenty yerres old] Hebr. son of twenty yerres; which phrase signifieth the entry into the twentieth yere and so forward; as is noted on Gen. 5. 22. But the Hebrewes expound these estimations, from the yerres full ended, or complete: for thus they write. He that sayth, My estimation be upon me, or such an ones estimation (or value) be upon me; giveth the estimation according to the yerres of the estimated, and that is the precise rate which is in the law, not less nor more. If he that is estimated be thirtie dayes old or less, there is no estimation of him: and he that sayth, the estimation of this (child) be upon me, it is as if he had sayd, the estimation of this vessel be upon me, & he is not bound to (give) any thing. Fro one and thirtie dayes old, until he be five yerres old complete, the estimation of the male is five shekels; and of the female, three shekels. From his entry into the first day of the sixth yere, until he hath accomplished twenty yerres, the estimation of the male is twenty shekels, & of the female, ten shekels.

shekels. From his entrie into the (first) day of the one and twentieth yere, until he hath accomplished sixtie yeres; the estimation of the male is fifty shekels, and of the female thirtie shekels. And from his entrie into the (first) day of the one and sixtieth yere, until the day of his death, though he live very many yeres; the estimation of the male is fifteen shekels, and of the female ten shekels. All these yeres, from time to time, (are) from the day that any is borne. Maimony in Erachin, ch. 1. sect. 2. - 4.

shekel of the Sanctuary] or, shekel of Sanctitie, that is, the holy shekel: which after, in vers. 25. is sayd to be twentie Gerahs (or pence). Shekel is the Hebrew name, in the Chaldee it is called Selangh: the Shekel of the sanctuary weighed three hundred and twentie graines of barley, and was of pure silver: Maimony in Erachin, ch. 1. sect. 4. But after in Israel they added therto, and made it 2 Selangh, (as Maimony there affirmeth,) which Selangh weighed three hundred eightie and foure barley graines: see the annotations on Gen. 10. 16.

V. 4. thirtie shekels] That was the value of the servant slayn, Exod. 21. 32. the value of our Saviour, sold to be slayn: Zech. 11. 12. 13. Mat. 27. 9. The estimation of the females, is little more then the half, and for some the just half of the males; because the woman by nature is the weaker vessel, 1 Pet. 3. 7. and inferior to the man, as being formed after him, 1 Tim. 2. 13. created of him, and for him, 1 Cor. 11. 8. 9. and was first in the transgression, 1 Tim. 2. 14. but now in Christ Iesus, there is not male and female, but all are one in him. Gal. 3. 28.

V. 5. from five yeres old] Hebr. from a son of five yeres. Sol. Iarchi here noteth; Not that he which voweth should be a child, for in a child's words there is nothing: but (he meaneth) a great person, that shall say, the estimation of this child of five yeres old, be upon me.

ten shekels] the even half, of the set rate for the male.

V. 6. a moneth old] Hebr. son of a moneth: under this age, there was no valuation at all, as is before noted. So in Numb. 18. 16. all the first born were to be rede-

med from the age of a moneth: and so was the practise, when the first born were first numbred, and the Levites taken in their stead, every one was valued at five shekels, Num. 3. 40. - 47. As the firstling of the beast was from the eight day and forward offerable to the Lord, and not before, Exod. 22. 30. Lev. 22. 27. for in that time it was sanctified by the Sabbath that went over it. So for mankind, and the first born, the Lord appointeth a moneth of dayes; in which space, the New moon went also over it; which was a solemne feast in Israel; and an other signe of sanctification and renovation of nature: which figure is accomplished in Christ. Num. 28. 11. Ps. 81. 4. Esa. 66. 23. Ezek. 46. 3. Col. 2. 16. 17. And as there was no value for such as were under a moneth, so from the wordes male, and female, spoken of every one that was valued, the Hebrewes say, He that is neyther male nor female, and he that is both male and female, there is no valuation of such: because the Law setteth no estimation, but for the manifest male, or manifest female. An heathen may be estimated, but he himself estimateth not: as if an heathen say, my estimation be upon me, or the estimation of an Israelite be upon me; he sayth nothing. But if an Israelite say, the estimation of this heathen be upon me; he is to give according to the yeres of him that is estimated. And so he that estimateth one that is dumb and deaf, or a fool: is bound, and must give according to his yeres. A servant is estimated, and estimateth, as other Israelites: and if he wil redeme, or have wherewith, he is to give the estimation which he hath vowed. Whether a man estimateth one that is sayr, and healthfull; or estimateth one that is yll-favoured, or sick; though he that is estimated be stricken with boiles, or blinde, or maymed, or hath any blemish; he is to give according to his yeres, as is determined by the Law. Prices, are not as estimations; for, he that sayth, my price be upon me, or the price of such an one be upon me; though that such an one be a child of a day old, or of neyther sexes, or of both sexes (male and female,) or an heathen; he is to give whatsoever he is worth, one penny, or a thousand &c. Maim. in Erachin ch. 1. sect. 5. - 9.

[shekels] This is the lowest of all the rates set by God, as *fifre* was the highest. And by the Hebrew canons, *If a man say, A valuation be upon me, and expresth not whose valuation, but a valuation absolutely: he is to give the least valuation, which is three shekels.* Maim. in Erachin, ch. 1. sect. 20.

7

V. 7. [sixtie yeres old and above] In these valuations, the Lord divideth mans life into foure parts, beginning with manhood or strength of age, which is the best of our yeres; then descending to youth, and from youth to childhood; and ending with old-age, the rate wherof is less the of youth, and more then of childhood. But from sixtie yeres and upward there is no difference of valuation; for the dayes of our yeres, in them are threescore yeres and ten; and if by reason of strength they be fourscore yeres, yet is their strength labour and sorow: for it is soon cut-off, and we fly away; Psal. 90. 10. The Apostle writing to Fathers, Yong men, and Children; ascribeth to Fathers, knowledge of him that is from the beginning; unto Yong men, strength; and abiding of the word of God in them, and overcoming of the wicked one; unto children, knowledge of the Father, 1 Ioh. 2. 13 14. [ten shekels] which were two parts of three, for the set rate of the man; so that in her age, she came neere to the value of a male. And *Tarchi* here noteth an ancient proverb amongst them, *An old man in the house, is a Captaine in the house: an old woman in the house, is a treasure in the house, and a good signe in the house.* Of all these valuations the Hebrewes say thus: The estimations that are set according to the yeres, they are the yeres of him that is estimated (or valued,) and not the yeres of him that estimateth. As if one of twentie yeres age, sayth to one of sixtie yeres, thy estimation be upon me: he is to give the estimation of one of sixtie yeres age; and so all other the like. Maim. in Erachin ch. 1. sect. 16.

8

V. 8. [poorer then thy estimation] that is, if he which maketh the vow, or estimateth, be poore, that he can not give that which he hath vowed. The Greek and Chaldees change the person, saying poorer

then his valuation. he shall present him] or, shall make him stand: that is, he which vowed, shall present eyther himself, or any other whose valuation he hath taken upon himself. Hereupon they have these rules. He that sayth, my estimation be upon me, and dyeth before he stand in judgment; his heyres are not bound to give it: for it is written, Then he shall present him before the Priest &c. If he have stood in judgment, and then dyeth: his heyres are to give it. And so, he that sayth, Such a mans estimation be upon me; and he dyeth that estimateth, and he that was estimated, after that he who was estimated hath stood in judgment: the heyres are bound to give it. If he that is estimated dyeth before he stand in judgment, although he that estimateth survive yet he is free. For there is no estimation of the dead: & he that is estimated must needs stand in judgment. If he say, Such a mans price be upon me; and he stand in judgment, and dye before they have determined his price: loe he is free, for there is no price of the dead. Maim in Erachin, ch. 1. f. 21. 23. [can attaine] that is, according to his abilitie: as in Lev. 14. 21. 22. So the Greek translateth, is able. Thus God would not suffer his holy name to be abused by any, but even the poorest man that made a vow, was to pay, or remaine a perpetual debtor: that all might learn not to be rash with their mouthes, nor to let their harts be hasty to utter a word before God; nor suffer their mouth to cause their flesh to syn: for God hath no pleasure in fools. Eccles. 5. 2. 4. 6. Of this the Hebrewes say; All the estimations appointed in the Law; he that estimateth is to give them, if he be rich. But if he be poore, and his hand can not atteyn it; he is to give all that is found in his hand, though it be but one shekel, & he is discharged, Lev. 27. 8. And they make account that he is to give though it be one shekel, if he have but one shekel; for that it is sayd, (in v. 25.) All thy estimation shall be according to the shekel of the Sanctuary: Loe thou art taught, that in the estimations, there is no less then a shekel, neyther moe then fiftie. If there be not found in his hand so much as a shekel, they may not take of him less then a shekel, but leave

leave all upon him as a debt, and if he be able, and grow rich, he shal give the whole estimation appointed in the Law. A rich man that estimateth (or voweth) and groweth poore; or that estimateth when he is poore, and groweth rich: he is bound to pay the estimation of the rich. What is the difference between him that oweth the estimation of the poore, and him that oweth the estimation of the rich? He that oweth the estimation of the poore, when they have taken of him, at that his hand atteyneth to, though but one shekel: if afterward he wax rich, he is not bound to pay it. But if he owe the estimation of the rich; the rest of the estimation remaineth upon him, till he be rich; and he is to pay the estimation which is upon him. He that expresseth the estimation, and sayth, my estimation be upon me, fiftie shekels; or such a mans estimation be upon me, thirtie shekels: he is not to be judged according to that which his hand can atteyn: but they take all that is found in his hand, and the rest, lyeth upon him as a debt, till he be rich, then he must give it. He that sayth, Loe upon me be an estimation absolute, and expresseth it not, &c. he is to be judged according to his abilitie, as others that doe estimate. They that owe estimations and prices, men may take pawnes of them, and take of them by force, so much as they have vowed: and are not bound to restore them their pawne by day or by night. And they may sell all that is found to be theirs, of unmoveable goods & of moveable, of apparel, household stuff, servants and cattel; and make payment out of them all. But they may not sell his wives aparel, nor his childrens &c. Maim. in Erachin ch. 3. s. 2. 3. &c. 14.

9 V. 9. a beast] in Greek, of the beasts wherof a gift is offered, meaning of the bullock, sheep or goat unblemished; which he shal separate by a vow, as in v. 2. all that he giveth] or, as the Greek translateth, whosoever giveth of these. shalbe holy] for the altar of the Lord: or the price thereof holy for the maintenance of the sanctuary. Thus the Hebrewes understand it; because they think that such beasts as were meet for the altar, might not be sanctified to any other use, then upon the altar: but if a man had sanctified

it for other use, then the price of it valued by the preist, was for that other use, and the beast for the Altar. He that sanctifieth his beasts absolutely, or sanctifieth his goods absolutely, they provide that all perfect beasts meet to be offered on the altar, the males be sold for Burnt-offrings and offered up for Burnt-offrings; and the females be sold and offered for Peace-offrings: and the prices, fall to the maintenance of the Sanctuary; for that which is absolutely sanctified, is for the maintenance of (Gods) house. And of this is that spoken in Lev. 27. 9. Maim. in Erachin, ch. 3. s. 7.

V. 10. not altar] or, not scourse it, nor change it: two words are used of one signification, to shew the weight of this Law, wherby God forbiddeth and punisheth mens levitie and unconstancie in holy things; whether these vowes here spoken of, or any other. The Hebrew canons say, Whosoever changeth, is to be beaten (by the Magistrate,) for every beast that he changeth, Lev. 27. 10. Maimony tom. 3. in Temurah (or treat. of Change) ch. 1. sect. 1. or a bad for a good] Though a man would give a better then he had vowed, the Law suffereth him not to change. For (as the Hebrewes say) the nature of man inclineth to increase his wealth, and to spare his goods; and though he have vowed and sanctified, it may be he wil turne and repent, and redeem it for less then it is worth; &c. and when he cannot redeem it, he wil change it for a worse then it. And if he should have leave given him to change a bad for a good, he would change a good for a bad, and say it is good. Therefore the scripture absolutely forbiddeth him to change, and mulcteth him if he changeth, saying, Then it and the exchange thereof shalbe holy (Lev. 27. 10.) And all these things are to subdue his evil concupiscence, and to rectifie his minde. And the many judgments that are in the Law, are no other then counsels from farr, from (God) who is great in counsel, to rectifie the knowledge and to direct all works. And so he sayth (in Prov. 22. 20. 21.) Have not I written unto thee excellent things, in counsels and knowledge: that I might make thee know the certaintie of the words of truth; that thou mightest answer the words of truth.

truth, to them that send unto thee. *Maim. in Temurah, ch. 4. f. 13.* if changing he shall change] that is, if at all, or any way he change. *shalbe holy*] Hebr. *shalbe holynes*: that is, both of them shalbe the Lords, and neyther of them his that through covetize, leightnes, or for any other respect changeth an hallowed thing. By the Hebrew canons, some changes stood in force, and of some, there was a nullitie. He that changeth his oblation, for a beast which is not his owne, it is no change: for no man can sanctifie a thing which is not his owne. Priests make no change of a Syn-offring, or of a Trespas-offring; for although they be theirs, yet have they no due unto them whiles they are alive; for they have no right to the flesh, til the blood be sprinkled. Neyther doe the Priests make change of the firstling, for though it be his due whiles it is alive, yet is it not his due fro the beginning; for the beginning of it is in the house of Israel. But the owners that change the Firstling all the while it is in their house, they make a change. And so a Priest that changeth a Firstling which is borne of his owne, (not a Firstling which he hath received of an Israelite) that is a change. The high Priests ram (Levit. 16.) maketh a change; but his bullock maketh no change, though it be one of his owne: because his brethren the Priests have their atonement by it, & so are as partners in it. Fowles, and Meat-offrings, make no change; for the Law speaketh but of beasts. He that sanctifieth a beast that hath a fixed blemish, it maketh no change; but he that sanctifieth a beast that hath a transitory blemish, or sanctifieth a perfect beast, and afterward a fixed blemish cometh upon it; this maketh a change. Whether a man change a perfect beast for a blemished, or a blemished for a perfect, or change an Oxe for a sheep, or a sheep for an oxe, or a sheep for a goat, or goat for sheep, or males for females, or females for males, or change one for an hundred, or an hun-

dred for one, eyther at once, or one after an other: this is a change, and he is to be beaten, according to the number of beasts which he hath changed. Change is, when the owner of an oblation sayth of a beast of the common beasts which are his, This shalbe for that; or, This shalbe the exchange of that; This shalbe for that Syn-offring, or for that Burnt-offring; (having thus sayd) it is a change. The Law for the offering of exchanges is thus; The exchange of a Burnt-offring, shalbe offered for a Burnt-offring: and if the exchange of it be a female, it shall feed, til some blemish fall on it, then it is sold, and a Burnt offering is brought with the price of it. The exchange of a Syn-offring, is to dye; of a Trespas offering, is to feed til it be blemished, and the price they make a voluntary offering. The exchange of Peace offrings, is as the Peace-offrings in all respects, &c. The exchange of the Firstling, is the Priests, and the exchange of the tithe beast, is the owners; &c. *Maim. in Temurah, ch. 1. sect. 3. 9. - 14. & ch. 2. sect. 1. & ch. 3. 1. &c.*

V. 11. *unclean beast*] This may be taken generally for all unclean beasts which men did vow, except the dog, the price wherof might not be brought into the house of the Lord, for any vow; Deut. 23. 18. But the Hebrewes understand it also of oxen sheep or goats, upon which are blemishes, wherby they are become unclean for the altar. He that sanctifieth a perfect beast for the altar, and there fall a blemish upon it, wherby it is disabled: loe this is estimated and redeemed. And of this it is sayd (in Lev. 27. 11.) **AND IF ANY UNCLEAN BEAST,** &c. and he is to bring with the price thereof an other oblation like it. *Maim. in Erachin c. 5. f. 11.* But that other unclean beasts might be sanctified also, they graunt, *Ibidem* sect. 17. *present the beast*] or, make it stand, 25 y. 8. *Who so ever sanctifieth a beast, eyther clean or unclean, eyther of the holy things for (Gods) house, or holy for the altar; wherupon a blemish is fallen, or which is perfect and meet to be offered;*

it is necessary that it be presented in the Judgment hall. Levit. 27. 11. Therefore if the beast dye, before it be estimated and redeemed; they redeeme it not after it is dead, but doe bury it. But if he sanctifie a slayn, or a dead beast for the reparation of the sanctuary; for that is redeemed as other moveable goods: Maim. in Erach. c. 5. f. 12.

12 V. 12. thy estimation & Priest] The Greek here changeth the person, saying, As the Priest valueth it; likewise the Chaldee, According to the estimation of the Priest. This rate or value which the Priest set, was (as Sol. Iarchi here noteth,) for any other man that would come to buy it: But if the owner would redeem it, the scripture layeth more upon him, to adde the fift part: and so for him that sanctifieth his house, or his feild, or that would redeem his second tithe; the owners are to adde a fift part, but not any other man.

13 V. 13. If redeeming he will redeem it] that is, will at all redeem it, as repenting of his vow which he hath made, and will not have the beast sold, that the price thereof may be given to the Lord, but reserve it for his owne use. the fift part] and the fift part which is added, for it is as the holy thing it self; and there is one law for them (both.) Maimony in Erachin c. 7. f. 2. For abusing or purloynning holy things, the Law elsewhere commandeth a fift part to be added besides the principall, as a mulct upon the offender for his fault; Lev. 5. 16. & 6. 4. 5. & 22. 14. so in this case of vowes, when he that voweth will not stand to his promise, the Lord layeth on him this penaltie for his inconstancie & leightnes of minde; that men might learn to be faithful and stable minded; in all things perteyning unto him and his service; though they proceeded at first from their owne voluntarie will. unto thy estimation] unto the value which thou the Priest hast set the beast at, by thy estimation: or, unto the money which thou hast valued it at; as in v. 15, 19. So the owner was to give so much as any other man, and a fift part more.

14 V. 14. his house] and so by proportion, any other of his moveable goods. He

that sanctifieth his house, or his unclean beast, or any other of his moveables; they are to be valued according to that they are worth, be they good or bad; and if he that sanctified them, he or his wife or his heyre will redeem them, he is to add a fift part &c. whether it be an house in a walled citie, or an house in a village; it may be redeemed atwayes. Maim. in Erachin c. 5. f. 3. To sanctifie an house, was by vow; as if a man sayd, This house be holy unto the Lord; or any like words. so shall it stand] so shall the value be, neyther less nor more. Onely the owner, if he wil redeem it, must give the fift part more then the value; v. 15.

V. 15. the money] Hebr. the silver of thy estimation, which the Greek explaineth, the silver of the price; and the Chaldee, the silver of the estimation thereof; so in v. 19. For this word Silver, the Hebrewes say, Sanctified things might not be redeemed with lands, or with servants, or with bills (of writing:) but eyther with money, or other moveables that are like unto money. Maim. in Erachin c. 7. f. 3.

V. 16. feild of his possession] which in v. 22. is distinguished from a feild of his own buying: the feild which cometh to a man by inheritance, that is called the feild of his possession (or tenement;) sayeth Maim. in Erachin, c. 4. f. 1. so the seed thereof] that is, the seed which is ynough to sow the feild. Not according to the worth of (the feild;) for whether the feild were good or bad, the ransom of the holynes thereof was alike.

an Homer] the name of a measure, which coneyned ten Ephahs or bushels, Ezek. 45. 11. The Greek and Chaldee, translate it a Cor; and that was one with the Homer, Ezek. 45. 14. Of it there is mention in 1 King. 4. 22. where K. Solomons dayly bread for his house, was thirtie Cors, of fine flowre, and threescore Cors of meale; that is three hundred Ephahs or bushels of flowre, and six hundred of meale. The Hebrewes likewise explaine it thus. The Homer is a Cor; & that is two Letheks [which Lethek is mentioned in Hos. 3. 2.] and the Lethek is fifteen Seabs [or pecks, wherof see Gen. 28. 6.] So the Homer is found to be thir-

the Seah which are ten Ephabs, every three Seah an Ephab. *Maim. in Erachin c. 4. f. 4.* By this we may understand that Iudgment threatned in *Esai. 5. 10.* the seed of an Homer, shall yeild an Ephab; where ten bushels are sown, one bushel shall be reaped. [at fiftie shekels] that is, shall be esteemed at 50 shekels, for 49. yeres, to weete, from Iubilee to Iubilee, and so the Hebrewes explaine it; Every place which is fit to have an Homer of barley sown therein &c. the estimation thereof is fiftie shekels, for all the yeres of the Iubilee; but the Iubilee yere is none of the number. And whether he sanctifie the best field that is in all Israel, or the worst of all; the estimation is this same. *Maimony in Erachin c. 4. f. 2.* This estimation God set for a feild meet to be sown; of which the Hebrewes say further, that if it were full of trees, though he expressed them not, yet he hath sanctified the trees also. If he sanctifie a field which is not fit to be sown; they redeem it according to the worth of it: and so if he sanctify the trees onely, they are redeemed by the worth of them: *Ibid. c. 4. f. 15. 16.*

17 V. 17. to thy estimation] in Greek and Chaldee, to the estimation thereof; meaning the fiftie shekels before mentioned.

18 V. 18. abated] or diminished from thy estimation, which the Greek and Chaldee expound, from the estimation (or value) thereof. As, if a man sanctify the field of his possession, when there remains eight yeres to the Iubilee, besides the yere of Iubilee, which is none of the reckning; who so will redeem it, must give for the seed of every Homer of barley, eight shekels, and eight half Gerahs (which the Rabbines call Pundiós.) And if the owners wil redeem it, they must give ten shekels, & ten half Gerahs; for they must adde a fift part, v. 19. Thus the Hebrewes open it, in *Erachin, c. 4. f. 5.* And *Tarchi* (on *Lev. 27.*) sayth; A place (to be sown with) an Homer of barley, is at 50. shekels; so the scripture determineth, when a man cometh to redeem it from the beginning of a Iubile, (which was every fiftieth yere;) but if he came to redeem it in the midst of a Iubile, he gave according to the reckning; a shekel and an half Gerah for a yere, be-

cause there is no sanctifying, but according to the count of the yeres of the Iubilee. for if it be redeemed, it is well; if not, the Tresurer selleth it for this price to an other, and it remaineth in the hand of the buyer until the Iubilee, as all other fields that are sold &c. Of those sales til the Iubilee, see *Lev. 25.* yeres that remaine] he sayth not yere, but yeres: wherupō they say, if there remain but a yere, he may not give a shekel to redeme it, it is not redeemed by abating of money, but two yeres or more before the Iubilee. *Maim. in Erachin c. 4. sect. 7.*

V. 19. that sanctified it] The Hebrewes say, if eyther he himself, or his wife, or any of his beyres, wil redeem it, they are to add the fift part thereto: *Maim. in Erach. c. 4. f. 5.* The reason why the owners were to pay more then other men, when they redeemed their lād, seemeth to be in dislike of their leightnes, (as before is noted,) for that they would vow a thing to God, and so soone change their mindes, as to get it againe into their owne hand: for all rashnes and levitie in vowes, is blamed, *Eccle. 5. 2. 4. 5.* shall stand unto him] that is, be his, and so continew assured: the Greek translateth shall be to him. If he that sanctified it, hath redeemed it, before the Iubile come; then it returneth to the owner: and the estimation which he hath given, falleth to the maintenance of the Sanctuary as is aforesayd. Likewise if the son of him that sanctified it, hath redeemed it, it returneth to his father at the Iubile. But if his daughter, or some other of his kinne, or a stranger hath redeemed it: then if he that sanctified it, redeme it againe out of their hand, it returneth to him for ever: but if he redeme it not out of their hand, but the Iubile come, whiles it is under the hand of the daughter, or other of the kindred, or of the stranger; then it goeth out as a sanctified thing, and never returneth to the owner thereof, but is a possession for the Priests, v. 21. And the Priests need not give the price of it, because it is already redeemed, and the estimation is received of an other; but it returneth to the Priests, as if they were the owners: Provided that it be an Israelites: but if a Priest or Levite sanctified it, he may redeme it at any time, though after the Iubile is gone over it, *Lev. 25. 31. 34.*

19

Maimony

Maimony in Erachin, ch. 4. f. 20. 21.

20 V. 20. *or if he have sold*] Hebr. *and if &c.* but (as Chazkuni here observeth) there is many an *And*, in stead of *Or*. The Hebrues (as Sol. Jarchi on this place) understand this *He have sold*, to be meant not of the owner (who having sanctified it, could not then sel it,) but of the *Treasurer*, which in the Sanctuary had the disposing of such sanctified things.

21 V. 21. *when it goeth out*] out of the hand of him that bought it of the *Treasurer*; as other feilds that goe out of the hands of those that bought them, at the *Jubilee*: sayth Sol. Jarchi. *holy*] Hebr. *holynes*; that is, an holy feild: so in v. 23. *a feild devoted*] Hebr. *a feild of devotion, or of separation*; as the Greek translateth it, *a separated land*; see after on v. 28. *the Priests*] but, as the Hebrues write, not without paying for it to the Lord, to whom it was vowed. He that sanctifieth a feild of his possession, & the *Jubilee* come, and he hath not redeemed it, but it still remaineth sanctified; the Priests doe give the price of it, and it is a possession unto them: because no holy thing goeth out without redemption. And that price, falleth to be holy, for the maintenance of the Sanctuary. *Maim. in Erachin ch. 4. f. 19.* But if it had been redeemed before by an other, they had it free, as is noted on v. 20. Now what Priests should have the field, is shewed thus; *When a field goeth out to the Priests in the Jubilee*, it shal be given to the Priests that are in the *Ward* (or course of ministration) wherein the *Jubilee* falleth. And if the beginning of the yere of *Jubilee* be on a Sabbath, when one ward goeth out, and an other cometh in: it shal be given to the ward that goeth out. *Ibidem in Erachin, ch. 4. f. 24.* Of these wards or courses, see 1 Chron. 24.

22 V. 22. *of his own buying*] not left him by inheritance from his ancestors: and therefore was not his, but farmed by him for terme of yeres, til the *Jubilee*. *of the feild*] that is, of the fields, or land: for the word *feild* is used for an whole countrey; Gen. 14. 7.

23 V. 23. *the tribute*] or, the summe, called by the Greek and Chaldees, the tribute of the

value thereof; so much as he was to give as a tribute to the Lord, according as the priest valued it. And he valued not the land, but the fruits or revenue, according to the number of yeres: for he that bought it, had no power to sanctifie save the fruits which he had in it, until the *Jubilee*; sayth Chazkuni. This redemption of purchased or farmed land, differed from the redemption of inheritances aforesayd, thus; They set it at a price, looking how much it was worth until the *Jubilee*; and who so would, redeemed it. And if he that sanctified it did redeme it, he added not the fifth part thereof unto it, for the maintenance of the Sanctuary, as in other estimations and prices (he did, v. 19.) And when the *Jubilee* cometh, it returneth to the first owner that sold it &c. And it goeth not out to the Priests: because no man can sanctifie a thing which is not his own. *Maim. in Erachin, ch. 4. f. 26.* And we have been taught in Lev. 25. that Israelits lands could not be sold properly, but let out til the *Jubilee*; their sales, were but leases for terme of yeres. *thine estimation*] the Greek and Chaldees expound it, the estimation (or value) thereof. *in that day*] and in that place, when and where the thing is estimated. Hereupon they say, that if any man pleaded, this thing would be worth more after such a time, or in such a place, whereas now or here it is worth little, they hearkned not unto him, but sold every thing in the place thereof, and in the time thereof, whensoever it was. Excepting lands, for they cried the sale of them sixtie dayes together, morning and evening, and afterward sold them. *Maim. in Erachin, ch. 3. f. 19. 20.*

an holy thing] or, estimation of holynes. V. 24. *the possession*] or, the inheritance of the land; that is the first owner; according to the law in Lev. 25. And this though it had gone through many hands. If (a man) sold his field to the first, and the first sold it to the second, and the second to the third, though it were to a hundred one after another, in the yere of *Jubilee* it shall return to the first owner, Lev. 25. 24. *Maim. in Jobel, c. 11. f. 15.* So the Priests had not this land at the *Jubilee*, as they had the former, in v. 21.

25

V. 25. *all thine estimation*] Gr. every valuation. *of the Sanctuary*] Hebr. of sanctification or holiness; which the Greek translateth holy weights: as the Hebrew Shekel properly signifieth a weight: and in Israel, they used to pay their money by weight; as, *I weighed him the money, seventeen shekels of silver, &c.* and *I weighed him the money in the balances: 1st. 32. 9. 10. twenty Gerahs*]

The holy shekel was the weight of three hundred and twenty barley cornes, of pure silver. The Gerah (called of the Hebrew doctors *Megrah*) weighed sixteen barley cornes. Under the second Temple, they added to the Shekel, and made it the weight of a Se'langh, which weighed three hundred eighty and four barley graines: as witnesseth *Maimon* tom. 1. in *Shekels*, ch. 1. s. 3. See the annotations on Gen. 20. 15. & Exod. 30. 13. But Ezekiel in the captivity prophesied to those that returned, and that should see the Citie and Temple of Christ, *The shekel shall be twenty Gerahs*, *Ezek. 45. 12.* that all corruption in the holy weights should be doen away; and spiritually, the ancient trueth in religion restored.

26

V. 26. *But the firstling*] the Greek translateth, *And every firstborn, (or firstling,) which shall be born among thy beasts, shall be the Lords; and none shall sanctify it.* Because the firstborn were already sanctified by the Law, *Exod. 13. 2. 12.* and were the Lords; therefore they could not by any man be sanctified or consecrated by vow, because a man can not sanctifie that which is not his own. Whereupon the Hebrewes have these rules; *No man may sanctify a thing which is not his owne. If he devote his son, or his daughter, or his servant, or a feild that he hath bought, [for no feild was a mans own but by inheritance,] for they are not devoted: for a man cannot sanctify a thing, the body whereof is not his own. Neyther can a man sanctify a thing which is not in his own power; as if he have left in an other mans hand a thing to keep, and he which had it to keep denyeth it, the owner can not sanctify it. But if he deny it not, it is in the owners power; &c.* *Maim. in Erachin, ch. 8. f. 21. 22.* So because the Law in Lev.

27. 39. &c., forbiddeth the Hebrewes to be sold for servants or slaves, a man could no otherwise devote or sanctify himself, then to pay his valuation or price. And this the Hebrew canons also doe averre; *He that sanctifieth himself, sanctifieth nothing but his price; and he is bound to give the price of himself; and it is lawfull for him to doe (his busyness) and to eat; for loe he hath not sanctified his body, as a servant. Maim. ibidem sect. 20.* or [sheep] or goat, for that also is implied in the original word. *Exod. 12. 3. 5.*

V. 27. *of an unclean beast*] the Greek translateth plurally, of unclean beasts. Iarchi expounseth this of such unclean beasts as were spoke of in v. 11. which a man sanctified unto the reparation of the Sanctuary.

to thine estimation] the Greek & Chaldean translate, the estimation (or value) thereof. So after, and usually in this chapter.

V. 28. *devoted thing*] in Hebrew *Cherem*, in Greek *Anathema*: which word Luke useth in Greek for the gifts wherewith the Temple was adorned, *Luke 21. 5.* It meaneth things devoted dedicated and separated from common use to God. And often this *Cherem* is used for destroying a thing utterly as accursed, *Exo. 22. 20. Deut. 7. 2. & 20. 17.* and for forfeyting or confiscation of goods, *Ezr. 10. 8.* Here and in *Num. 18.* and otherwhere it is put for devoted things, wholly given unto God. There is also a difference between the estimations forementioned, and the devoted things, as the Hebrewes observe: that the estimations are determined (or set) by the Law, but the devoted things are not. *Maim. in Erachin ch. 1. f. 23.* Likewise of devoted things (they say) some were the Lords, some the Priests, *Num. 18. 14.* He that sayth, *This be a devoted thing to the maintenance of the sanctuary, or devoted unto God; &c.* it falleth to the maintenance of the Sanctuary: but if he sayth, *Devoted absolutely, then it is the Priests;* for absolute devoted things are for the Priests, *Numb. 18. 14.* What differ the devoted things of the priests, from the devoted things of God? Gods devoted things are holy, and may be redeemed by the worth of them, and the price falleth to the maintenance

27

28

tenance

tenance of the Sanctuary, and the goods themselves got out for common (or profane) things. But the things devoted for the priests, may never be redeemed, but are given to the Priest as an heave-offring. And of the thing devoted for the Priests, he sayth (in Lev. 27. 28.) **IT SHALL NOT BE SOLD, NOR REDEMED:** not sold to another, nor redeemed by the owners. Maimony in Erachin, ch. 6. f. 1. 4. How be it, this difference appeareth not by the Law of God, which speaketh of all devote things in generall. **OF ALL THAT HE HATH:** Hereupon they say, A man may devote of his herd, and of his flock, and of his servants that are Canaanites, and of the field of his possession: but not devote all his beasts, or all his servants, or all his fields, or all the moveable goods that he hath; for it is written **OF ALL THAT HE HATH:** But if he doe devote all his goods, loe they are devoted; whether he have devoted them for the priests, or for the maintenance of the Sanctuary. And who so devoteth or sanctifieth all his goods, they take all that he hath, even to the Phylacteries that are on his head &c. Maim. in Erachin, c. 6. f. 2. 3. And againe; Let a man never sanctify or devote all his goods: for he that so doeth, transgresseth against the meaning of this Scripture, which sayth, **OF ALL THAT HE HATH;** and not, **All that he hath.** Neither is this pious, but folly; for loe he wasteth all his substance, when he hath need of the creatures &c. Of the sacrifices which a man is bound to bring, loe the Law spareth his goods, and sayth that he shall bring according to the tribute of his hand, Deut. 16. 10. how much more in things which a man is not bound unto but in respect of his vow; that he should not vow, but as is meet for him, as it is written (in Deut. 16. 17.) Every man according to the gift of his hand; according to the blessing of the LORD thy God, which he hath given thee. Maim. in Erachin, c. 8. f. 13 of a man] as of his slaves, which were his to sell, or give, or devote, as his beasts; because they were his owne. And thus Sol. Iarchi here expoundeth it, as if he devote his menservants or woman-servants that are Canaanites. **holy of holies**] Hebr. holynesse of holynesse, that is most holy; meaning in respect of him that devoted them; but the

Priests which enjoyed them, used them as their common goods; as the Hebrewes say, At the time when he devoteth devoted things for the Priests; so long as they are in the owners house, loe they are holy in all respects, Levit. 27. 28. when he hath given them to the Priest, then they are as common things in all respects; as it is sayd Num. 18. 14. Every thing devoted in Israel, shall be thine. Maim. in Erachin, chapt. 6. sect. 1.

V. 29. **None devoted shall be sold.** Any devoted thing shall not. Some understand this of beasts, devoted by men: but it seemeth rather to be spoken of men, (as in the former verse,) which were devoted unto death. Which was not onely done by God, as when he devoted Jericho, Jos. 6. 17. and the Amalekites, Deut. 25. 19. 1 Sam. 15. 3. and other the like; but by men, as in special vows, Num. 31. 2. 3. or when they were adjudged to death for syn, Exod. 32. 20. And to this latter, the Hebrewes doe apply this law, saying, Who so hath his judgment decreed by the Magistrates of Israel, that he is to be killed for his transgression committed; if an other doe estimate him, or that he estimateth himself, or sayth, My price be upon me, or an other sayth, the price of this man be upon me; he is not bound (to give) any thing; for this is as a dead man; and there is no valuation or price of the dead. And of this it is sayd (in Lev. 27. 29.) None devoted which shall be devoted, of man, shall be redeemed: as if he should say, there is no redemption for him, but he is as a dead man. Maimony in Erachin ch. 1. f. 13. The like exposition is given by Sol. Iarchi, Charkuni, and others. **shall be redeemed**] A devotion, was more then a simple vow, whereof there might be redemption, but things devoted had no redemption. And as all vows were to tend unto the honour of God, and strengthening of mens faith, with manifestation of their thankfulness: so the not redeeming of any thing devoted by vow; nor of other single vows, without a mulct on him that vowed & afterward would redeem it, was to teach men constancie in all good purposes and words. For if a man had but sworne to his neighbour,

bour, though it were to his owne hinderance, he might not change; Ps. 15. 4. how much less might he change his solemn promise unto the Lord: who recompenseth abundantly all worldly losses, with heavenly blessings; & often addeth earthly to them also; Mar. 10. 29. 30. Prov. 3. 9. 10.

30

V. 30. *All the tithe*] There are two sorts of tithe in the Law: the first which (after the payment of the first fruits) was given to the Levites, Num. 18. 21. the second which, (after the payment of the former tithe) was separated and caried up to Ierusalem, and there eaten by the owners, Deut. 12. 6. 7. 11. & 14. 22. 23. which second tithe every third yere, was given to the poore, Deut. 14. 28. 29. The Hebrewes understād this Law, not of the first tithe, but of the second; thus they write. *After that they have sepatated the great heave-offring, they separate one of ten out of that which is left: and this is called the first tithe; and of it is spoken in Num. 18. And this tithe is for the Levites both males and females, Num. 18. 20. 21. The first tithe may lawfully be eaten of (cōmon) Israelits, & a man may eat thereof in his uncleannes, for ther is no holynes in it at all. And wheresoever any holynes is spoken of tithes, or redemption of them, it is not (meant) but of the second tithe. And they count the first tithes as cōmon things, because it is sayd (in Nu. 18. 27.) And this heave-offring shal be reckoned unto you, as though it were the corne of the threshing floore &c. as the corne-floore & wine-press are cōmon things, so is the first tithe. Maim. tom. 3. treat of Tithes, ch. 1. f. 1. 2. of the tree*] that is, of all trees, whose fruit was mans meat: and all manner of herbes: Luke. 11. 42. The Hebrewes say, *All meat of man which is kept, whose growth (or nourishment) is out of the ground, oweth an heave-offring. And we are cōmanded to separate thereof, the first fruits for the Preist; Deut. 18. 4. As corne & wine and oil (mentioned in Deut. 18. 4.) are mans meat, and grow out of the earth, and have owners, as it is sayd THY CORNE; so all that is like unto them, oweth an heave-offring, and also the tithes. Vetches, though they be not mans meat, forasmuch as they eat them in yeres*

of famine, they owe an heave-offring and tithes &c. Garden seeds which are not eaten, as Rape seed, Radish seed, Onion seed and the like, are free from the heave-offring, and from tithes; because they are not mans meat: but the seeds of the green-herb, owe them. Herbs; though they be mans meat, owe not the tithes, save by the doctrine of the Scribes &c. Maimony tom. 3. in Trumoth ch. 2. f. 1. 2. 3. 4. *Whatsoever is free from the first tithe, is free from the second, and from the tithe of the poore: and whatsoever oweth the first, oweth both the other. Maim. treat. of the Second tithe, ch. 1. f. 12. holynes*] in Greek, an holy thing. Therefore the second tithe might not be eaten, save before the Lord, in the place which he should choose: Deut. 12. 5. 6. 7. 17. neyther might it be eaten by any unclean, Deut. 26. 12. - 14. But the first tithe, and the tenth of it (which was given to the Priests) might be eaten in every place, Num. 18. 31.

V. 31. *wil redeme*] to weete, for himself and his own private use: for if he dwelt farre from the place which God had chosen, he might turne his tithe fruits into money, and goe up therewith, Deut. 14. 23. 24. 25. so if they were unclean, they were to be redeemed; but the fift part was added by such as would redeme their own tithe for their own use. So the Hebrew doctors say, *He that redeemeth his tithe for himself, whether it be his own, or fallen to him by inheritance &c; must adde the fift part thereto: if it be worth foure, he must give five; Lev. 27. 31. If he have redeemed his tithe fruits, and added a fift part; and would againe redeme that redemption for himself the second time, he is to adde a second fift part for the principal onely, and not adde a fift part for the fift part. But all tithe which he redeemeth not of his own, he addeth not a fift part. Maimony treat. of the Second tithe, c. 1. f. 1. 3. 4.*

V. 32. *the herd or of the flock*] The Hebrewes understand this law of these onely, saying; *We are commanded to separate one of ten of all cleane beasts which are born unto men every yere: and this commandement is not in use, but for the herd and the flock onely: Levit. 27. 32. The tithe beast is to be payd of com-*

31

32

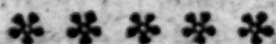
mon things, but not of things sanctified: and it is due, both within the land, and without the land. All are bound to give the tithe beast; Priests, Levites, and Israelites. And the Law for the tithe beast is, that it be killed in the court (of the Sanctuary,) and the blood sprinkled (on the altar,) and the fat burned; and the rest of the flesh is eaten by the owners in Jerusalem, as the other leight holy things, and the Priests have nothing thereof, but it is all for the owners, as the Paschal lamb. And if it be a blemished beast, whether a blemish hath befallen it (after,) or that he separated it at first with a blemish thereon; then it is to be eaten in any place. Maim. tom. 3. in in Becoroth (or treat. of Firstborne,) ch. 6. f. 1. 2. 3. 4. By payment of the tenth Beast unto the Lord; the people acknowledged their subjection and thankfulness unto him; for the giving of tithes was a signe of subjection, as the Apostle sheweth in Heb. 7. And as the giving of the Firstborne, was a thankful acknowledgement that the beginning of all propagation and increase was from God, without whose blessing all creatures are barren & fruitless, Gen. 1. so the giving of the tenthes, was a like acknowledgement, that his blessing made them plenteous in the fruit of their cattel, and other substance, Deut. 28. 11. Gen. 31. 8. 9. Psal. 144. 13. for ten is often used to signifie many; as is noted on Gen. 31. 7. & Levit. 26. 26. And God it is that promised, I wil sow the house of Israel, and the house of Iudah, with the seed of man, & with the seed of beast: Lev. 31. 27. that passeth under the rod] it sheweth the manner of tithing not to be at the will of man, but as the beasts of their owne accord went out of the folde or bawne. The Hebrewes declare it thus. Who so hath ten lambs, and separateth one of them for a tithe, or hath an hundred, and separateth ten for tithe; these are no tithe: but thus he must doe. He is to gather all his lambs, or all his calves into the fold; and make therto a little dore, so that two may not goe out at once. And their damms, must stand without; and as they bleat or bellow and the yong ones hear their voice, they goe out of the fold to meet them; as it is sayd, THAT

PASSETH UNDER THE ROD, (Lev. 27. 32.) it must pass of it self, and not be caried out by his hand. And as they come out of the fold one after an other, he beginneth and counteth them with a rod, one, two, three, four, &c; and the tenth that cometh out, whether it be male or female, perfect or blemished, he marketh it with a red mark, and sayeth, this is the tithe. He needeth not gather all his beasts which are borne to him, into one fold together, but every flock by it self. They may not tithe of the sheep for the bullocks; nor of the bullocks for the sheep, but they may tithe of the sheep for the goats, and of the goats for the sheep; for (Tson) the flock comprehendeth them both. They may not tithe them that are borne this yere, for them that are borne in an other yere, even as they may not tithe of the seed of the land, of the new for the old, or of the old for the new. All that are borne in the first of Tisri (September) untill the 29. of Elul (August) are alike, and they may tithe of the one for the other. If five lambs be born the 29. day of August, and five the first of September, they are not alike (or matches.) If a Lamb bring forth a yong within her yere, then she and her yong are put into the fold together to be tithed. Maim. in Becoroth, ch. 7. sect. 1. -- 5. The tithes (as also the First fruits) in Israel, which the Lord sanctified to himself; besides their use for his honour, the sustentation of his ministers, & the poore; had also a further significatiō of Gods elect people, whom he sanctifieth and reserveth unto himself for salvation, as the tithes and first fruits of his creatures. Esai. 6. 13. Jer. 2. 3. Iam. 1. 18. Heb. 12. 23. Rev. 14. 4.

Verf. 33. He shall not search] the Greek translateth, Thou shalt not change them, a good for a bad, or a bad for a good. the change therof] that is, the beast put in the place therof. not be redeemed] under this, the Hebrewes understand also a prohibition to sel it, if it were unblemished: as Maim. in Becoroth ch. 6. f. 5. & c. sayth, It is unlawfull to sel the tithe beast if it be perfect (without blemish:) for it is sayd, It shall not be redeemed. We have been taught, that this is also a prohibition to sel it. And it seemeth unto

me, that he that selleth his tithe, doeth nothing, [his sale is of no force:] neyther shall the buyer receive it. By the doctrine of our Scribes, it is unlawful to sell the blemished tithe, yea though it be slayne. But if a blemished tithe beast be slayn, it is lawfull to sell the fat, synewes, skin, or bones thereof; and they have forbidden nothing to be sold but the flesh onely. The tithes in Israel being thus sanctified by the cōmandement of God, unto his honour, the maintenance of his ministers, and releif of his poore people; it taught them, and teacheth us, to honour the Lord with our substance, Prov. 3. 9. acknowledging him to be the author of all our increale and store, Deut. 8. 13. — 18. Hos. 2. 8. to honour his ministers, and to communicate unto

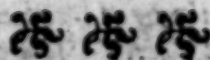
them in all good things; 1 Tim. 5. 17. 18. Gal. 6. 6. that they which sow unto us spirituall things, should reap our carnall things, 1 Cor. 9. 11. and to give almes of such things as we have, that all things may be cleane unto us, Luke 11. 41. yea even to sell that we have, and give almes; to provide our selves baggs which waxe not old, a treasure in the heavens that fayleth not, Luk. 12. 33. And, as we beleve that the purpose of God towards us, in his election of grace, standeth firme, and unchangeable; and he loveth us unto the end; Rom 9. 11. Ioh. 13. 1. so ought our love againe unto him and his to be constant for ever; and with purpose of hart, we should cleave unto the Lord; Act. 11. 23.



If perfection were by the Levitical Priesthood, (for under it the people received the Law:) what further need was there, that an other Priest should rise, after the order of Melchiseack, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessitie a change also of the Law. Heb. 7. 11. 12.

We have such an high Priest, who is set on the right hand of the throne of the Majestie in the heavens: a minister of the Holyes, and of the true Tabernacle, which the Lord pitched, and not man. Heb. 8. 1. 2.

Christ was once offered, to beare the synnes of many: and unto them that look for him, shal he appeare the second time without Syn, unto salvation. Heb. 9. 28.



CAMBRIDGE
UNIVERSITY

LIBRARY

14207
TITLE ANNOTATIONS UPON

AUTHOR AINSWORTH, HENRY

LIBRARY UNIVERSITY LIBRA

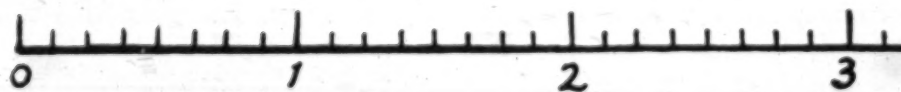
DATE MICROFILMED _____

ORDER No. 3041

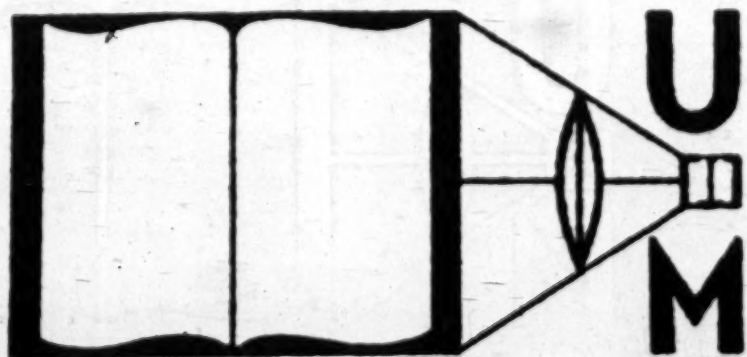
MICROFILMED FOR _____

PERMISSION TO REPRODUCE OR EDIT

IN ADVANCE FROM _____



SCALE IN I



UNIVE

ANN AR

Reel 3

no 31

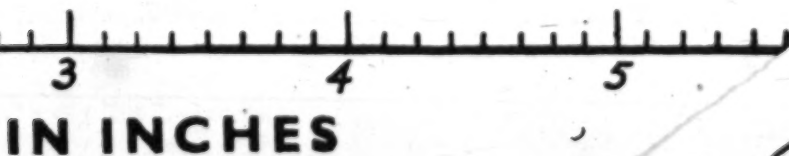
LEUITICUS

DATE

BRARY CAMBRIDGE - [D* 11.5 (D)]

S.T.C. No. 214

EDIT THIS FILM MUST BE SEC



VERSITY

ARB

THE END

FILMS

MICHIGAN